The original of this book is in the Cornell University Library.

There are no known copyright restrictions in the United States on the use of the text.

http://www.archive.org/details/cu31924012794628
A GLOSSARY

OF

ANGLO-INDIAN COLLOQUIAL

WORDS AND PHRASES,

AND OF

KINDRED TERMS.
"OiSc yap irdvras Tfjv avrijv hiacra^ei Sidvoiav ficdepiirivevoiieva ra
ovofiara d\W
eWi
Koi
De
vii.
cap.
i.e. "For it is by no means always the case that translated terms preserve the original conception; indeed every nation has some idiomatic expressions which it is impossible to render perfectly in the language of another."

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

"Utque novis facilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat eadem,
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-Indian liquor."—Purchas, To the Reader (before Terry's Relation of East India), ii. 1463 (misprinted 1464).


"Haec, si displicui, fuerint solatia nobis:
Haec fuerint nobis praemia, si placui."
Martialis, Epigr. II, xci.
HOBSON-JOBSON:

BEING

A GLOSSARY

OF

ANGLO-INDIAN COLLOQUIAL

WORDS AND PHRASES,

AND OF

KINDRED TERMS;

ETYMOLOGICAL, HISTORICAL, GEOGRAPHICAL,

AND DISCURSIVE.

By COL. HENRY YULE, R.E., C.B., LL.D.,

EDITOR OF "THE BOOK OF SER MARCO POLO," ETC.

AND THE LATE

ARTHUR COKE BURNELL, Ph.D., C.I.E.,

AUTHOR OF "THE ELEMENTS OF SOUTH INDIAN PALAEOGRAPHY," ETC.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1886.

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

Indeed, in bulk, nearly seven-eighths of it is so. But Burnell contributed so much of value, so much of the essential; buying, in the search for illustration, numerous rare and costly books which were not otherwise accessible to him in India; setting me, by his example, on lines of research with which I should have possibly remained unacquainted; writing letters with such fullness, 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.†

* 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.
<table>
<thead>
<tr>
<th>CONTENTS.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dedication to Sir George Yule, C.B., K.C.S.I.</td>
<td>v</td>
</tr>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Introductory Remarks</td>
<td>xiii</td>
</tr>
<tr>
<td>Note A. to do.</td>
<td>xxii</td>
</tr>
<tr>
<td>Note B.</td>
<td>xxiv</td>
</tr>
<tr>
<td>Nota Bene—in the Use of the Glossary</td>
<td>xxv</td>
</tr>
<tr>
<td>(A) Regarding Supplement</td>
<td>xxv</td>
</tr>
<tr>
<td>(B) Regarding Dates of Quotations</td>
<td>xxviii</td>
</tr>
<tr>
<td>(C) Regarding Transliteration</td>
<td>xxviii</td>
</tr>
<tr>
<td>Fuller Titles of Books quoted in the Glossary</td>
<td>xxix</td>
</tr>
<tr>
<td>Corrigenda</td>
<td>xlvii</td>
</tr>
<tr>
<td>Glossary</td>
<td>1</td>
</tr>
<tr>
<td>Supplement</td>
<td>752</td>
</tr>
</tbody>
</table>
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; * See Note A. at end of Introduction.
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 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 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 naturalized 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, nautch, 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, *chints, calico, gingham, also shawl, bamboo, pagoda, typhoon, monsoon, mandarin, polanquin, &c.*, and I may mention among

* 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, intermixed, 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.

† *Nautch,* 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 *misused,* 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. 502, col. b, and p. 503, 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 *pelanguan* has, in this passage, received solemn sanction by its introduction into the Revised Version.
INTRODUCTORY REMARKS.

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 Amboinense, 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, Guadaloupe, Malabar, Moluccas, Zanzibar, Pegu, Sumatra, Quilon, Seychelles, Ceylon, Java, Ava, Japan, Dooab, 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. Agallo-

* See these words in Gloss.
† See that word in Supplement.
chum, carbasus, camphor, sandal, musk, nard, pepper (πίπερ, from Skt. pippali, ‘long pepper’), ginger (τρυγημός, see under Ginger), lac, costus, opal, malabarum or folium indicum, beryl, sugar (σάκχαροι, from Skt. sar-kara, Frak. sakkara), rice (ἄργυρα, 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 Βραχυάνας, Σαρμάνας (śramanas, or Buddhist ascetics), ζύλα σαγαλίνα καὶ σασαμίνα (logs of teak and shisham), the σάγγαρα (rafts) of the Periplus (see Jangar in Gloss.); whilst δίναρα, dramma, perhaps kastîra (‘tin, καστιέροις), kastârî (‘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, hummull, brinjaul, gingely, safflower, grab, manamut, dewaun (dogana, douane, &c.). Of others which are found in medieval literature, either West-Asiatic or European, and which still have a place in the Anglo-Indian or English vocabulary, we may mention amber-gris, chank, junk, jogy, kincob, kedgeree, fanam, calay, bankshall, mudiliar, tindal, cranny.

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

"For he (Sultan Shuja‘, Aurangzeb’s brother) much courted all those Portugal Fathers, Missionaries, that are in that Province. . . . And they were indeed capable to serve him, it being certain that in the kingdom of Bengale there are to be found not less than eight or nine thousand

* See A. Weber, in Indian Antiquary, ii. 143 seqq. Most of the other Greek words, which he traces in Sanskrit, are astronomical terms derived from books.
† Vartliena, at the very beginning of the 16th century, shows some acquaintance with Malayalam, and introduces pieces of conversation in that language. Before the end of the 16th century, printing had been introduced at other places besides Goa, and by the beginning of the 17th, several books in Indian languages had been printed at Goa, Cochin, and Ambalakkaḍan.—(A. B.)
‡ "At Point de Galle, in 1660, I found it in common use, and also, somewhat later, at Calecut."—A. B.
families of *Franguis, 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 present century it had lost nearly all trace of inflexion. †

It may from these remarks be easily understood how a large number of 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, almyra, aya, cobra, mosquito, pomfret, cameer, palmyra,* still in general use; *picotta, roleng, pial, fogass, margosa,* preserved in the south; *batel, brah, foras, oart, vellard* in Bombay; *joss,* *compradore, linguis* in the ports of China; and among more or less obsolete terms, *Moorn,* for a Mohammedan, 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 spittoon’), and *covid* (‘a cubit or ell’). Words of native origin which bear the mark of having come to us through the Portuguese may be illustrated by such as *palanquin, man-

* See "Notices of Madras and Cuddalore, &c., by the earlier Missionaries." Longman, 1858, *passim.* See also Manual, &c. in Book-List, infra, p. xxxviii. 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, Solaman-dalum, Coromandel,* and Tuttukkuji, *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.

darin, mangelin (a small weight for pearls, &c.) monsoon, typhoon, mango, mangosteen, jack-fruit, batta, curry, chop, congee, coir, cutch, catamaran, cassanar, nabob, avadavat, betel, areca, benzoin, corge, copra.* A few examples of Hindustani words borrowed from the Portuguese are chābā ('a key'), bāola ('a portmanteau'), bāltī ('a bucket'), martol ('a hammer'), tauliya ('a towel'), Port. toalha), sābūn ('soap'), bāsan ('plate' from Port. bacă) láām and nilām ('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. Peter-silly, 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 Vādagār, the name given to a tribe in the Nilgherry hills;—to say nothing of Scotland, where Burghers and Antiburghers 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, mongoose, pariah, bandicoot, teak, patcharee, chatty, catechu, tope ('a grove'), curry, mulligatawny, congee. Mamooty (a digging tool) is familiar in certain branches of the service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, manvittī, '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), florikan, 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

* The nasal termination given to many Indian words, when adopted into European use, as in palangquin, mandarin, &c., must be attributed mainly to the Portuguese; but it cannot be entirely due to them. For we find the nasal termination of Achin, in Mahomm edean writers (see p. 3), and that of Cockin before the Portuguese time (see p. 173), whilst the conversion of Paséi, in Sumatra, into Pacem, as the Portuguese call it, is already indicated in the Basma of Marco Polo.
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 foosilow, to quckerow, to dumbeow, 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 Oorood (Urdu) or ‘Camp’ language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—e. g., “The old Bokshee is an awful bahadur; but he keeps a first-rate bohachee.” 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), davaiga, ooroo itself, are other examples.

With the gradual assumption of administration after the middle of last century, we adopted into partial colloquial use an immense number of terms, very many of them Persian or Arabic, belonging to technicalities of revenue and other departments, and largely borrowed from our Mahommedan predecessors. Malay has contributed some of our most familiar expressions, owing partly to the ceaseless rovings among the Eastern coasts of the Portuguese, through whom a part of these reached us, and partly doubtless to the fact that our early dealings and the sites of our early factories lay much more on the shores of the Eastern Archipelago than on those of Continental India. Paddy, godown, compound, bankshall, rattan, durian, a-muck, prow, and 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 other products which have been imported, such as loquat, leechee, chow-chow, cumquat, ginseng, &c. and (recently) jinrickshaw. For it must be noted that a considerable proportion of words much used in Chinese ports, and often ascribed to a Chinese origin, such as mandarin, junk, chop, pagoda, and (as I believe) typhoon (though this is a word much debated) are not Chinese at all, but words of Indian languages, or of Malay, which have been precipitated in Chinese waters during the flux and reflux of foreign trade.

Within my own earliest memory Spanish dollars were current in England at a specified value if they bore a stamp from the English mint. And similarly there are certain English words, often obsolete in Europe, which have received in India currency with a special stamp of

* The first five examples will be found in _Gloss._ or _Supp._ Banao, is imperative of _banā-nā_, ‘to fabricate’; _lagāo_ of _lagā-nā_, ‘to lay along-side,’ &c.; _sumjāo_, of _samjā-nā_, ‘to cause to understand,’ &c.
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 masund, fool's rack, bearer, 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, Up er Roger (used in a correspondence given by Dalrymple, for Yuwa Raja, the 'Young King,' or Caesar, of Indo-Chinese monarchies), Isle-o'-Bats (for Allahabad or Ilahabad 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. Sanjän, 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 simkán, port-shrub, brandy-pānī, apil, rastīd, tumlet (a tumbler), gilās ('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 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 muer, garçon, Knabe) for a camp-servant, or for a slave, and the Hindi-Marāṭhī bhoi, the name of a caste which has furnished

* This is in the Bombay ordnance nomenclature for a large umbrella. It represents the Port. sombrero!
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’aguoa, bóy de palanquy), shows that the earliest source was the Indian one.

Cooly, in its application to a carriier of burdens, or performer of inferior labour, is another example. The most probable origin of this is from a *nomen gentile*, that of the Kolis, a hill-people of Guzerat and the Western Ghats (compare the origin of slave). But the matter is perplexed by other facts which it is difficult to connect with this. Thus, in S. India, there is a Tamil word *kāli*, in common use, signifying ‘daily hire or wages,’ which H. H. Wilson regards as the true origin of the word which we call *cooly*. Again, both in oriental and Osmanli Turkish, *kol* is a word for a slave, and in the latter also there is *kāle*, ‘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 *stagnum*, whence Sp. *estanc*, old Fr. *estang*, old Eng. and Lowland Scotch *stank*, Port. *tanque*, till we find that the word is regarded by the Portuguese themselves as Indian, and that there is excellent testimony to the existence of *tānka* in Guzerat and Rajputana as an indigenous word, and with a plausible Sanskrit etymology.

*Veranda* has been confidently derived by some etymologists (among others by M. Defrémery, a distinguished scholar), from the Pers. *barānada*, ‘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 *baranda*, ‘a portico.’ On this Burnell has observed that the word does not belong to the older Sanskrit, but is only found in comparatively modern works. Be that as it may, it need not be doubted that the word *veranda*, as used in England and France, was imported from India, *i.e.*, from the usage of Europeans in India: but it is still more certain that either in the same sense, or in one closely allied, the word existed, quite independent of either Sanskrit or Persian, in Portuguese and Spanish, and the manner in which it occurs in the very earliest narrative of the Portuguese adventure to India (*Roteiro do Viagem de Vasco da Gama*, written by one of the expedition of 1497), confirmed by the Hispano-Arabic vocabulary of Pedro de Alcalá, printed in 1505, preclude the possibility of its having been adopted by the Portuguese from intercourse with India.

*Mangrove*, John 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*.

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

* Mr. Skeat’s Etym. Dict. does not contain *mangrove*. 
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 gullische 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 sipáli and jangal, and veranda—nay, I have not only heard of bagt, 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, Mahratti, I suppose I must apologize (though something is to be said for it), Marâfši having established itself as orthodox.

NOTE A.—LIST OF GLOSSARIES.

1. Appended to the Roteiro de Vasco da Gama (see Book-list, p. xlii.) is a Vocabulary of 138 Portuguese words with their corresponding word in the Língua de Calicut, i.e. in Malayalam.

2. Appended to the Voyages, &c., du Sieur de la Boulaye-le-Gouz (Book-list, p. xxxiii.), 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

* 'Buggy' of course is not an oriental word at all, except as adopted from us by orientals. I call sepoy, jungle, and veranda, good English words; and so I regard them, just as good as alligator, or hurricane, or canoe, or Jerusalem artichoke, or cheroot. What would my friends think of spelling these in English books as alagarto, and huracan, and canoa, and girasole, and shurutlu?
Indies, with full explanations, the leading word used in each article being printed in a new Nastânâh Type," &c. By S. Rousseau, London, 1802. 12mo. (pp. lxxiv.—287). Also 2nd ed. 1805.

7. Glossary prepared for the Fifth Report (see Book-list, p. xxxv.), 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 Glossarial Index, based chiefly upon the Glossary of Sir C. Wilkins.

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

10. The only important result of the circulation of No. 9, was "Supplement to the Glossary of Indian Terms, A—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. Trübner, 1869.

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

12. In "Wanderings of a Pilgrim" (Book-list, p. xlvii.), 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 as a Quotation in the present Glossary, "Calcutta Glossary," but I have not been able to trace it again so as to give the proper title.

16. Ceylonese Vocabulary, see Book-list, p. xxxii.

17. "Kachahri Technicalities, or A Glossary of Terms, Rural, Official, and General, in Daily Use in the Courts of Law, and in Illustration of the Tenures, Customs, Arts, and Manufactures of Hindustan." By Patrick Carnegy, Commissioner of Rai Bareil, 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. 256).


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.—330).

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

22. In "Cambridge's Account of the War in India," 1761 (Book-list, p. xxxii.);
23. In "Grose's Voyage," 1772 (Book-list, p. xxxvi.);
24. In Carchesioli's "Life of Clive" (Book-list, p. xxxii.);
25. In "Bp. Heber's Narrative" (Book-list, p. xxxvi.);
26. In Herklets "Qanoon-e-Islam" (Book-list, p. xxxvii.).
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 olhos (Acts, ix. 8); o dias (Mat. ii. 1); o ray (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 discípulos (Acts, ix. 19).

5. The pronouns still preserve some inflexions: Eu, mi; nos, nossos; minha, nossos, &c.; tu, ti, nossos; tua, vos- sos; Elle, ella, elotros, elles, sua, suas, lo, la.

6. The verb substantive is (present) tem, (past) tinhha, 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 faze; 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 bulk which the volume has already attained, has been a hindrance to the introduction of a full Index, which had been intended. It must be noted, therefore, that the examination of many subjects will be incomplete without reference to the Supplement, and I append, for this reason, a list of articles dealt with in the Supplement.

ARTICLES OMITTED IN GLOSSARY, ADDED IN SUPPT.

Abbyssinia, Agyaan.
Agalee. Alabazan.
Alcoranae (?). Alguada.
Art, European.

Bahirwuttea. Bando!
Bazamay. Baramulal.
Bassan. Batara.
Bayparree, Beoparry.
Behar. Benares.
Biscobra.
Brahminy. Butter.
Breech-Candy. Budge-Budge.
Budlee. Burgher (e).

Bussora, Balsora.

Cadjowa. Caimal.
Canarin. Canhameira, Comere.
Capsas. Carea.
Caroyta. Casarina.
Chandernagore.

Cherry-foul.
Chowba.
Chownee.

Chinklah.
Chueckmuck.
Chullo!

Chunus-gurh.
Colao.
Congeveram.

Congo-bunder, or Cong.
Coolin.
Cotton.

Counsillee.
Course.

Currumsaw Hills.

Daimio.

Dangur.
Darcheeene.

Dengue.

Deuti.
Devil.

Devil-bird.
Devil's Reach.

Diamond Harbour.

Didwan (?).

Doombur.

Doseotyp.

Double-grill.

Douz. Down.

Dourjun.

Durwauza-bund.

Ekteng.

Elchee.

Elephant.

Elu.

Fanqui.

Ferozeshubur.

Futwa.

Galgal.

Garrian.

Gavial.

Gazat.

Ging.

Gobang.

Goorka, Goorkally.

Goun.

Gunta.

Gwallor.

Hansaleri.

Havildar's Guard.

Hong Kong.

Idalcan, Hidalcan, and Idalxa.

Izam Maluco.

Jam (nautical measure).

Jama.

Jancuda.

Jascon.

Jiggy-jiggy.

Karbaree.

Kardar.

Kedgeree, n.p.

Khot.

Khurreef.

Khyber Pass.

Kidderpore.

Kizilbash.

Kotul.

Kuzzanna.

Kyoung.

Lamasery.

Latt, Lath.

Law-officer.

Laximana.

League.

Lister.

Lotoo.

Lucnow.

Lygow, To.

Mä-bäp.

Machemalo.

Malabar Hill.

Maladoor.

Marwäre.

Mayla.

Meckly.

Melique Verido.

Mincople.

Mone.

Moon Blindness.

Mufty.

Munneeporte.

Nalkee.

Narrows, The

Nauind.

Nizam.

Nizamaluco.

Nol-kole.

Norimon.

Numerical Affixes.

Ooriya.

Ovidee.

Pahlavi.

Pailoo.

Pâlaglass.

Papua.

Pardo.

Pazard.

Perpetuano.

Phaneegegar.

Picar.

Plassy.

Podär.

Porgo.

Prag.

Praya.

Pultum.

Purdeee.

Putnee, Putney.

Pyse!

Quemoy.

Reshira.

Rhuoceros.

Rhotas.

Rogue's River.

Rococka.

Roselle.

Rowtee.

Rubbee.

Ruble.

Sabaio.

Sagar-pesha.

Salak.

Sanguiced.

Sanguicer, n.p.

Satigam.

Shiraz.

Slave.

Summerhead (under Sombrero).

Sonthals.

Suukin.

Sufoema.

Supreme Court.

Surrinjamme, Gram.

Sutledge.

Taj.

Tanor.

Tara, Tare.

Teeput, Tethera.

Thakoor.

Towelca.

Tuan.

Urz and Urzee.

Vettyver.

Vizier.

White Jacket.

Woone.

Xercansor.

Zend and Zenda-vesta.
<table>
<thead>
<tr>
<th>Aetioles</th>
<th>Articles in Glossary Additionally Illustrated.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abcâree.</td>
<td>Brandy Coertee.</td>
</tr>
<tr>
<td>Achânock.</td>
<td>Brouskh.</td>
</tr>
<tr>
<td>Adawhat.</td>
<td>Buckkheesh.</td>
</tr>
<tr>
<td>Adigzar.</td>
<td>Buddha, Buddhist.</td>
</tr>
<tr>
<td>Afghan.</td>
<td>Budgrock.</td>
</tr>
<tr>
<td>Alcove.</td>
<td>Buggy.</td>
</tr>
<tr>
<td>Aldea.</td>
<td>Bungalow.</td>
</tr>
<tr>
<td>Aljofar.</td>
<td>Burma.</td>
</tr>
<tr>
<td>Allahabad.</td>
<td>Burramooter.</td>
</tr>
<tr>
<td>Alleja.</td>
<td>Buxes.</td>
</tr>
<tr>
<td>Alcey.</td>
<td>Buxerey.</td>
</tr>
<tr>
<td>Allo Bukhara.</td>
<td>Bye, or Bede Horse.</td>
</tr>
<tr>
<td>Ambaree.</td>
<td>Cabob.</td>
</tr>
<tr>
<td>Amuck.</td>
<td>Cabook.</td>
</tr>
<tr>
<td>Anaconda.</td>
<td>Cacouli.</td>
</tr>
<tr>
<td>Andor.</td>
<td>Caffer.</td>
</tr>
<tr>
<td>Angely-wood.</td>
<td>Cafils.</td>
</tr>
<tr>
<td>Aprico.</td>
<td>Calamanc.</td>
</tr>
<tr>
<td>Aracan.</td>
<td>Calcutta.</td>
</tr>
<tr>
<td>Arbol Triste.</td>
<td>Calcut.</td>
</tr>
<tr>
<td>Assegay.</td>
<td>Calmeez.</td>
</tr>
<tr>
<td>Amulidar.</td>
<td>Candahar.</td>
</tr>
<tr>
<td>Avadavat.</td>
<td>Cangue.</td>
</tr>
<tr>
<td>Ayá.</td>
<td>Canongo.</td>
</tr>
<tr>
<td>Baba.</td>
<td>Canteroy.</td>
</tr>
<tr>
<td>Baboo.</td>
<td>Canton.</td>
</tr>
<tr>
<td>Badger.</td>
<td>Capucat.</td>
</tr>
<tr>
<td>Bahadur.</td>
<td>Caravanseray.</td>
</tr>
<tr>
<td>Balasore.</td>
<td>Carboy.</td>
</tr>
<tr>
<td>Balas.</td>
<td>Carcory.</td>
</tr>
<tr>
<td>Baloney.</td>
<td>Carnic.</td>
</tr>
<tr>
<td>Bamboo.</td>
<td>Carrack.</td>
</tr>
<tr>
<td>Banana.</td>
<td>Cassowary.</td>
</tr>
<tr>
<td>Bankock.</td>
<td>Caste.</td>
</tr>
<tr>
<td>Bandaree.</td>
<td>Castees.</td>
</tr>
<tr>
<td>Bandeja.</td>
<td>Cathay.</td>
</tr>
<tr>
<td>Bandel.</td>
<td>Cathy-Eye.</td>
</tr>
<tr>
<td>Bantam.</td>
<td>Catty.</td>
</tr>
<tr>
<td>Banyan.</td>
<td>Cavally.</td>
</tr>
<tr>
<td>Bashaw.</td>
<td>Cazee.</td>
</tr>
<tr>
<td>Bassadore.</td>
<td>Ceylon.</td>
</tr>
<tr>
<td>Batta.</td>
<td>Chabootra.</td>
</tr>
<tr>
<td>Battas, Bataks.</td>
<td>Chawbuck.</td>
</tr>
<tr>
<td>Bay.</td>
<td>Chelingo.</td>
</tr>
<tr>
<td>Bayadore.</td>
<td>Chigare.</td>
</tr>
<tr>
<td>Rdellum.</td>
<td>Chick.</td>
</tr>
<tr>
<td>Bear-tree.</td>
<td>Chik.</td>
</tr>
<tr>
<td>Bearer.</td>
<td>Chikao.</td>
</tr>
<tr>
<td>Beegum.</td>
<td>Chillumbrum.</td>
</tr>
<tr>
<td>Beer.</td>
<td>Chillumheee.</td>
</tr>
<tr>
<td>Country.</td>
<td>China (dish).</td>
</tr>
<tr>
<td>Berberi.</td>
<td>Chinapatam.</td>
</tr>
<tr>
<td>Betel.</td>
<td>Chinsaura.</td>
</tr>
<tr>
<td>Bezoar.</td>
<td>Chit.</td>
</tr>
<tr>
<td>Bheesyt.</td>
<td>Chittagoong.</td>
</tr>
<tr>
<td>Bilalutee-pawnee.</td>
<td>Choky.</td>
</tr>
<tr>
<td>Biloch.</td>
<td>Chop.</td>
</tr>
<tr>
<td>Black.</td>
<td>Choul.</td>
</tr>
<tr>
<td>Black Town.</td>
<td>Choultry.</td>
</tr>
<tr>
<td>Bobsery-bob !</td>
<td>Choose.</td>
</tr>
<tr>
<td>Bombay.</td>
<td>Chow-chow.</td>
</tr>
<tr>
<td>Bora.</td>
<td>Chowdry.</td>
</tr>
<tr>
<td>Borneo.</td>
<td>Chowinghee.</td>
</tr>
<tr>
<td>Boutique.</td>
<td>Chowyry.</td>
</tr>
<tr>
<td>Bowly.</td>
<td>Choya.</td>
</tr>
<tr>
<td>Check.</td>
<td>Chuck.</td>
</tr>
<tr>
<td>Checkler.</td>
<td>Chumpuk.</td>
</tr>
<tr>
<td>Chuckler.</td>
<td>Chupra.</td>
</tr>
<tr>
<td>Chuckler.</td>
<td>Churruck.</td>
</tr>
<tr>
<td>Chuchoo.</td>
<td>Chutanutty.</td>
</tr>
<tr>
<td>Circars.</td>
<td>Civilian.</td>
</tr>
<tr>
<td>Classy.</td>
<td>Coast.</td>
</tr>
<tr>
<td>Coastr.</td>
<td>Cobra de Capello.</td>
</tr>
<tr>
<td>Cochin.</td>
<td>Cockroach.</td>
</tr>
<tr>
<td>Coco.</td>
<td>Coo-de-Mer.</td>
</tr>
<tr>
<td>Copenon.</td>
<td>Coleroon.</td>
</tr>
<tr>
<td>Columbo-Root.</td>
<td>Comboy.</td>
</tr>
<tr>
<td>Comboy.</td>
<td>Competition-wallah.</td>
</tr>
<tr>
<td>Compradore.</td>
<td>Compound.</td>
</tr>
<tr>
<td>Compact.</td>
<td>Compradore.</td>
</tr>
<tr>
<td>Congee.</td>
<td>Coniceopoly.</td>
</tr>
<tr>
<td>Conico.</td>
<td>Conso.</td>
</tr>
<tr>
<td>Consumah.</td>
<td>Cooch Azoo.</td>
</tr>
<tr>
<td>Costco.</td>
<td>Coolung.</td>
</tr>
<tr>
<td>Coors.</td>
<td>Coosy.</td>
</tr>
<tr>
<td>Gore.</td>
<td>Gorge.</td>
</tr>
<tr>
<td>Coromandel.</td>
<td>Corral.</td>
</tr>
<tr>
<td>Cosmin.</td>
<td>Cospetir.</td>
</tr>
<tr>
<td>Cosst.</td>
<td>Coss.</td>
</tr>
<tr>
<td>Cossock.</td>
<td>Cossid.</td>
</tr>
<tr>
<td>Cossoin.</td>
<td>Cossoinbazar.</td>
</tr>
<tr>
<td>Cossy.</td>
<td>Cott.</td>
</tr>
<tr>
<td>Country.</td>
<td>Cowcally.</td>
</tr>
<tr>
<td>Cowle.</td>
<td>Cowry.</td>
</tr>
<tr>
<td>Cowtails.</td>
<td>Craney.</td>
</tr>
<tr>
<td>Crease.</td>
<td>Creole.</td>
</tr>
<tr>
<td>Cred.</td>
<td>_cubebs.</td>
</tr>
<tr>
<td>Cueyada.</td>
<td>Cuddapah.</td>
</tr>
<tr>
<td>Cuddy.</td>
<td>Culgee.</td>
</tr>
<tr>
<td>Cumshaw.</td>
<td>Cumnum.</td>
</tr>
<tr>
<td>Curry.</td>
<td>Cussens.</td>
</tr>
<tr>
<td>Cuspadore.</td>
<td>Custard-apple.</td>
</tr>
<tr>
<td>Custom.</td>
<td>Cuttanee.</td>
</tr>
<tr>
<td>Cyrus.</td>
<td>Daaka.</td>
</tr>
<tr>
<td>Dalney.</td>
<td>Dalaway.</td>
</tr>
<tr>
<td>Dam.</td>
<td>Dammer.</td>
</tr>
<tr>
<td>Daroga.</td>
<td>Datebin.</td>
</tr>
<tr>
<td>Datura.</td>
<td>Dawk.</td>
</tr>
<tr>
<td>Daye.</td>
<td>Delil.</td>
</tr>
<tr>
<td>Delly, Mount.</td>
<td>Deloll.</td>
</tr>
<tr>
<td>Demijohn.</td>
<td>Devadast.</td>
</tr>
<tr>
<td>Dewaun.</td>
<td>Dhall.</td>
</tr>
<tr>
<td>Dhooly.</td>
<td>Dhoon.</td>
</tr>
<tr>
<td>Dhow.</td>
<td>Djuarna.</td>
</tr>
<tr>
<td>Dhiur.</td>
<td>Dihl-Sind.</td>
</tr>
<tr>
<td>Doai!</td>
<td>Doray.</td>
</tr>
<tr>
<td>Dravida.</td>
<td>Draggerman.</td>
</tr>
<tr>
<td>Drumstick.</td>
<td>Dub.</td>
</tr>
<tr>
<td>Duck.</td>
<td>Dunk.</td>
</tr>
<tr>
<td>Dunbar.</td>
<td>Durian.</td>
</tr>
<tr>
<td>Dustoor.</td>
<td>Dustuck.</td>
</tr>
<tr>
<td>Eed.</td>
<td>Eurasian.</td>
</tr>
<tr>
<td>Elephants (b).</td>
<td>Elk.</td>
</tr>
<tr>
<td>Europe.</td>
<td>Eurasian.</td>
</tr>
<tr>
<td>Fakeer.</td>
<td>Famam.</td>
</tr>
<tr>
<td>Farash.</td>
<td>Fedea.</td>
</tr>
<tr>
<td>Firefly.</td>
<td>Firinghee.</td>
</tr>
<tr>
<td>Flying-Fox.</td>
<td>Frazala.</td>
</tr>
<tr>
<td>Gall, Point de.</td>
<td>Ganda.</td>
</tr>
<tr>
<td>Garden-house.</td>
<td>Gautama.</td>
</tr>
<tr>
<td>Gentoo.</td>
<td>Ghauts.</td>
</tr>
<tr>
<td>Ghurry.</td>
<td>Gingeli.</td>
</tr>
<tr>
<td>Gingely.</td>
<td>Gingham.</td>
</tr>
<tr>
<td>Godavery.</td>
<td>Goglet.</td>
</tr>
<tr>
<td>Gomasta.</td>
<td>Gong.</td>
</tr>
<tr>
<td>Goojor.</td>
<td>Greclall.</td>
</tr>
<tr>
<td>Goont.</td>
<td>Gorawallah.</td>
</tr>
</tbody>
</table>
(B.) 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.*

---

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

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

The fourth letter of the Arabic alphabet is in several cases represented by (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 (κ) for the peculiar Tamil hard (r), elsewhere (r), and (γ) for the Tamil and Malayālam (κ) when preceded and followed by a vowel.
LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY.

Abren, A. de. Desc. de Malaca, from the Parnaso Portugues.
Acosta, Christ. Tractado de las Drogas y Medicinas de las Indias Orientales. 4to. Burgos, 1778.
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.
——. (orig.). The same. Edited in the original Persian by H. Blochmann, M.A. Calcutta, 1872, 2 vols. 4to. 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.
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.
Arbuthnot, Sir A. Memoir of Sir T. Munro, prefixed to ed. of his Minutes, 2 vols. 1881.
Archivio Storico Italiano.

The quotations are from two articles in the Appendice to the early volumes, viz.,
Arnold, Edwin. The Light of Asia (as told in Verse by an Indian Buddhist). 1879.
Ayeen Akbery. By this spelling are distinguished quotations from the tr. of Francis Gladwin, first published at Calcutta in 1783. Most of the quotations are from the London edition, 2 vols. 4to. 1800.
Baboo and other Tales, descriptive of Society in India. Smith & Elder. London, 1834. (By Augustus Prinsep, B.C.S., a brother of James and H. Thoby Prinsep.)

Bacon, T. First Impressions of Hindustan. 2 vols. 1857.


Balbi, Gaaparo. Viaggio dell' India Orientali. 2mo. Venetia, 1590.

Baldaeus, P. Of this writer Burnell used the Dutch ed., Nauwkeurige Beschryving van de Malabar en Coromandel, folio, 1672, and — Ceylon, folio, 1672. I have used the German ed., containing in one volume seriatim, Wahrhaftige Ausführliche Beschreibung der berühmten Ost-Indischen Inseln Malabar und Coromandel, als auch der Insel Zeylon benebst einer . . . Entdeckung der Abenteuer der Ost-Indischen Heyden . . . Amsterdam, 1672, folio.


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

Balfour, Dr. E. Cyclopedia of India.

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


Barbara, Isapha. Viaggio alla Tana, &c. In Rambusio, tom. ii. Also E. T. by W. Thomas, Clerk of Council to King Edward VI., embraced in Travels to Tana and Persia, H.A.K. Soc., 1783. 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.


Barbosa. Also in tom. ii. of Ramusio.


Barros, João de. Decadas da Asia, Dos feitos que os Portuguezes fizeram na Conquista e Desembarque das Terras e Mar dos Oriente. Most of the quotations are taken from the edition in 12mo. Lisbon, 1778, issued along with Couto in 24 vols.

The first Decad was originally printed in 1552, the 2nd in 1558, the 3rd in 1563; the 4th as completed by Lavanha in 1612; Barbosa-Machado, Bibl. Lusit. ii. pp. 606-607, as corrected by Figanfere, Bibliogr. Hist. Port. p. 160). 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 1775, from which all my own quotations are made, wichever I could identify the passages, having myself no convenient access to the older editions.


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


Beale, Rev. Samuel. Travels of Fih-hian and Sung-yun, Buddhist Pilgrims from China to India. Sm. 8vo. 1869.


—— See also in List of Glossaries.


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.


Beschi, Padre. See Gooroo Paramattan.
Bhand and the History of the Doar War. 
By Surgeon Rennie, M.D. 1866.


Birdwood, (Sir) George, C.I.S., M.D. The Industrial Arts of India, 1880.


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

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


Bock, Carl. Temples and Elephants, 1884.

Bogle. See Markham's Tibet.

Boileau, A. H. E. (Bengal Engineers). Tour through the Western States of Rajjwar in 1835. 4to, Calcutta, 1837.


Bol Pongia, by H. M. Parker, 2 vols. 8vo. 1831.

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

Bongarsii, Gesta Dei per Francos. Folio. Hanoviae, 1611.


Bosquejo das Possessões, &c. See p. 613 a.

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

Bourchier, Col. (Sir George). Eight Months' Campaign against the Bengal Sepoy Army. 8vo. London, 1868.

Bowingr, Sir John. The Kingdom and People of Siam. 2 vols. 8vo. 1857.


Briggs. H. Cities of Gujarshta; their Topography and History Illustrated. 4to. Bombay. 1849.


Brooks, T. Weights, Measures, Exchanges, &c., in East India. Small 4to. 1752.


Broughton, T. D. Letters written in a Mahratta Camp during the year 1809. 4to. 1813.


Brusghch Bay (Dr. Henry). Hist. of Egypt under the Pharaohs from the Monuments. E. T. 2nd ed. 2 vols. 1881.


Burchhardt, J. L. See p. 243, b.


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


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

--- Sind Revisited. 2 vols. 1877.


--- Goa and the Blue Mountains. 1851.


Caldwell, Rev. Dr. (now Bishop). A Comparative Grammar of the Dravidian or South Indian Family of Languages. 2nd ed. Revd. and Enlarged, 1875.

Canner, Dr. R. (now Bishop). Lectures on Tinnevelly Missions. London, 12mo. 1887.

Camarero, Relazione di Leonardo in Archivio Storico Italiano, q. v.

Cambridge, R. Owen. An Account of the War in India between the English and French, on the Coast of Coromandel (1750–1760). 1761. 4to.

Cameron, J. Our Tropical Possessions in Malayan India. 1865.

Camões, Luiz de. Os Lusíadas. Folio ed. of 1720; and Paris ed., 8vo., of 1847 are those used.


Carrol, T. Relation of the Province of Japan, and Malabar, etc. (trans. of the Portuguese.). Tournay, 1645.

Carletti, Francesco. Ragionamenti di—Fiorentino, sopra le cose da lui vedute ne’ suoi Viaggi, etc. (1594–1606). First published in Firenze, 1701. 2 vols. in 12mo.

Carnegy, Patrick. See List of Glossaries.


Carracioli, C. Life of Lord Clive. 4 vols. 8vo. No date (c. 1785).

It is not certain who wrote this ignoble book, but the author must have been in India.

Castaneda, Fernão Lopez de. Historia do descobrimento e conquista da India. The original edition appeared at Coimbra, 1561–1561 (in 8 vols. 4to and folio), and was reprinted at Lisbon in 1835, 8 vols. am. 8vo. This last ed. is used in quotations of the Port. text.

Castaneda was the first writer on Indian affairs (Barbosa-Machado, Bibl. Lusit., ii. p. 30. See also Figuëre, Bibliographia Hist. Port., pp. 165–167).

He went to Goa in 1528, and died in Portugal in 1539.


The translator has often altered the spelling of the Indian words, and his version is very loose, comparing it with the printed text of the Port. in the ed. of 1539. It is possible, however, that Litchfield had the first ed. of the first book (1551) before him, whereas the ed. of 1583 is a reprint of 1554. (A.B.)


Ceylonese Vocabulary. List of Native Words commonly occurring in Official Correspondence and other Documents. Printed by order of the Government. Colombo, June, 1890.

Chardin, Voyages en Perse. Several editions are quoted, e.g. Amsterdam, 4 vols. 4to. 1730; by Langlé, 10 vols. 8vo. 1811.

Charnock's Hist. of Marine Architecture. 2 vols. 1801.

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


Childers, R. A Dictionary of the Fali Language. 1875.


Chow Chow, being Selections from a Journal kept in India, etc., by Viscountess Falkland. 2 vols. 1857.


Cleghorn, Dr. Hugh. Forests and Gardens of S. India. 8vo. 1861.

Coast of Coromandel, Regulations for the Hon. Comp.'s Black Troops on the. 1787.

Cobarruvias, Tesoro de la Lengua Castellana o Española, compuesto por el Licenciado Don Sebastian de, Madrid, 1611. Folio.


Cogan. See Pinto.

Colebrooke, Life of, forming the first vol. of the collection of his Essays, by his son, Sir E. Colebrooke. 1872.


Collingwood, C. Rambles of a Naturalist on Shores and Waters of the Chinâ Sea. 8vo. 1868.

Colomb, Capt. R.N. Slave-catching in the Indian Ocean. 8vo. 1873.

Colonial Papers. See Sainsbury.


Complete Hist. of the War in India (Tract). 1791.

Conti, Nicola. See Poggius; also see India in the XVTH Century.
<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Year</th>
<th>Editions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of Ceylon, &amp;c. 2 vols. 4to. 1807.</td>
<td>Cordiner, Rev. J. A.</td>
<td>1807</td>
<td></td>
</tr>
<tr>
<td>Correspondence of Charles, First Marquis. Edited by C. Ross. 3 vols. 1859.</td>
<td>Cornwallis</td>
<td>1859</td>
<td></td>
</tr>
<tr>
<td>2d</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1878.</td>
<td>“Indien” 2 (Bengal was the most valuable, interesting and detailed chronicle of Portuguese India was not published till in our own day it was issued by the Royal Academy of Lisbon. 4 vols. in 7, in 4to, 1838-1894. The author went to India apparently with Jorge de Mello in 1512, and at an early date began to make notes for his history. The latest year that he mentions as having in it written a part of his history is 1651. The date of his death is not known. Most of the quotations from Correa, begun by Burnell and continued by me, are from this work published in Lisbon. Some are, however, taken from.” The Three Voyages of Vasco da Gama and his Viceroyalty, from the Lendas da India of Gaspar Correa,” by the Hon. E. J. Stanley (now Lord Stanley of Alderley). H. K. Soc. 1889.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corryat, T.Crudities. Reprinted from the ed. of 1611. 3 vols. 8vo. 1776.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Couto, Diogo da. The edition of the Decadas da Asia quoted habitually is that of 1778 (see Barros). The 4th Decade (Couto’s first) was published in 1602, fol.; the 5th, 1612; the 6th, 1614; the 7th, 1616; the 8th, 1673; 5 books of the 12th, Paris, 1645. The 9th was first published in an edition issued in 1736; and 120 pp. of the 10th (when, is not clear). But the whole of the 10th, in ten books, is included in the publication of 1778. The 11th was lost, and a substitute by the editor is given in the ed. of 1778. Couto died 10th Dec. 1616.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dialogo do Soldado Pratico (written in 1611, printed at Lisbon under the title Observações, &amp;c., 1790).</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crawford, John. Descriptive Dict. of the Indian Islands and adjacent countries. 1856. 8vo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Journal of an Embassy to Siam and Cochin China. 2d ed. 2 vols. 1838. (First ed. 4to, 1828.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Journal of an Embassy to the Court of Ava in 1827. 4to. 1829.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cunningham, Capt. Joseph Davy, B.E. History of the Sikhs, from the Rise of the Nation to the Battles of the Sutlej. 8vo. 2d ed. 1853. (1st ed. 1849.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cunningham, Major Alex., B.E. Ladak, Physical, Statistical, and Historical. 8vo. 1854.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dauban, Dr. Gerson. Contributions to the Hist. of Indo-Portuguese Numeratics. 4 fasc. Bombay, 1890 seqq.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Da' Gama. See Roteiro and Correa.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dalrymple, A. The Oriental Repertory (originally published in numbers, 1791-97), then at the expense of the E. I. Co. 2 vols. 4to. 1808.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Damiani a Gios, Diesii Oppugnatio. Ed. 1692.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Darmesteter, James. Ormazd and Ahriman. 1877.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Zendavesta. (Sacred Books of the East, vol. iv.). 1890.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Davidson, Col. C. J. (Bengal Engineers). Diary of Travels and Adventures in Upper India. 2 vols. 8vo. 1848.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Davies, T. Lewis O., M.A. A Supplemental English Glossary. 8vo. 1861.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Day, Dr. Francis. The Fishes of India. 2 vols. 4to. 1876-1878.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The quotations from this are chiefly such as were derived through it by Mr. Burnell from Linschoten, before he had a copy of the latter. He notes from the Reg. Utens. that Linschoten’s text is altered and re-arranged in De Bry, and that the Collection is remarkable for endless misprints.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Empoli, Giovanni da. Letters, in Archivio Storico Italiano, q. v.

Eredia. See Godinho.

Evelyn, John, Esq., F.R.S., The Diary of, from 1641 to 1705-6. (First published and edited by Mr. W. Bray in 1818.)

Fahian, or Fah-hian. See Beale.


Fankwee, or Canton before Treaty Days: by an Old Resident. 1881.

Faria y Sousa (Manoel). Asia Portuguesa. 3 vols. folio, 1666-1675.

——, E. T. by Capt. J. Stevens. 3 vols. 8vo. 1695.


Fayrer, (Sir) Joseph. Thanatophidia of India, being a Description of the Venerous Snakes of the Indian Peninsula, folio, 1872.

Federali (or Fedrico), Viaggio de M. Cesare de F— nell’ India Orientale et oltre l’India. In Venetia, 1867. Also in vol. iii. of Ramusio, ed. 1606.


Fergusson, James, D.C.L., F.R.S. Hist. of Indian and Eastern Architecture. 8vo., 1875.


——, Briggs’s. See Briggs.

Flacourt, Hist. de la Grande ile Madagasc, composee par le Sieur de. 4to. 1688.

Flückiger. See Hanbury.


Forbes, A. Kinloch. See Râe Mâli.


——, H. O. A Naturalist’s Wanderings in the Indian Archipelago. 1885.


Forrest, Thomas. Voyage from Calcutta to the Mergui Archipelago, &c., by ——, Esq. London, 1792, 4to.

——, Voyage to New Guinea and the Moluccas from Balambangan, 1774-76, 4to. 1779.


Forsyth, Capt. J. Highlands of Central India, &c. 8vo, London, 1872.


Fraser, James Baillie. Journal of a Tour through Part of the Snowy Range of the Himala Mountains. 4to, 1820.

Freer, Miss M. Deccan Days, or Hindoo Fairy Legends current in S. India, 1868.


Friel Jordanu. See Jordanus.


No work has been more serviceable in the compilation of the Glossary.

Fullarton, Col. View of English Interests in India. 1878.


Garcia, Colloquios dos Simples e Drogas e Cousas Medeçinas da India, e assi de Algumas Fructas achadas nella . . . compostos pelo Doutor Garcia de Orta, Physico del Rei João 3º. 2a edição, Lisboa, 1872.

(Printed nearly page for page with the original edition, which was printed at Goa by João de Eredom in 1598). A most valuable book, full of curious matter and good sense.


Garden, In my Indian. By Phil. Robin-son, 2nd ed. 1878.


Giles, Herbert A. Chinese Sketches. 1876.

——, See List of Glossaries.

Gill, Captain William. The River of Golden Sand, The Narrative of a Journey
through China and Eastern Tibet to Burmah. 2 vols. 8vo. 1880.


——. See Munro.

Glossographia, by T. B. (Blount). Follo ed. 1674.

Gmelin. Reise durch Siberien. 1738.

Godinho de Eredia, Malaca, L’Inde Meridionale et le Cathay, MS. orig. autographe de, reproduit et traduit par L. Janssen. Bruxelles, 1892, 4to.

Gooroo Paramarttan, written in Tamil by P. Beschi; E. T. by Babington. 4to. 1822.


Graham, Maria. Journal of a Residence in India. 4to, Edinburgh, 1812.

An excellent book.

Grainger, James. The Sugar-Cane, a Poem in 4 books, with notes. 4to. 1764.

Gramaticas Indostana. Roma, 1778.

See p. 317, a.

Grand Master, The, or Adventures of Qui Hi. by Qui. 1816.

One of those would-be funny mountains of doggrel, begotten by the success of Dr. Syntax, and similarly illustrated.

Grant, Colesworthy. Rural Life in Bengal. Letters from an Artist in India to his Sisters in England. Large 8vo. 1860.

Grant-Duff, Mount-Stewart Elph. Notes of an Indian Journey. 1876.


Greathed, Hervey. Letters written during the Siege of Delhi. 8vo. 1838.


The first edition seems to have been pub. in 1766. I have never seen it.

Gneeretro, Fernan. Relacion Annual de las cosas que han hecho los Padres de la Comp. de J. . . . en (1)600 y (1)601, traduzida de Portugal por Olaço. Valladolid. 1604. Sq. 8vo.

Gundert, Dr. Malayalam and English Dictionary. Mangalore, 1872.


Hakluyt. The references to this name are, with a very few exceptions, to the reprint, with many additions, in 3 vols. 4to. 1807.

Several of the additions are from travellers subsequent to the time of Richard Hakluyt, which gives an odd aspect to some of the quotations.


Hall, Fitz Edward. Modern English, 1873.

Ham, A., or Hamilton, Alexander, Captains. A New Account of the East Indies.

The original publication (2 vols. 8vo.) was at Edinburgh, 1727; again published, London, 1744. I fear the quotations are from both; they differ to a small extent in the pagination.


Hambury and Flückiger. Pharmacographia, a Hist. of the Principal Drugs of Vegetable Origin. Imp. 8vo. 1874. There has been a 2nd ed.

Hanway, Jonas. Hist. Acc. of the British Trade over the Caspian Sea, with a Journal of Travels, &c. 4 vols. 4to. 1753.

Hardy, Revd. Spence. Manual of Buddhism, its Modern Development. The title-page in my copy says 1860, but it was first published in 1858.


Haug, Martin. Essays on the Sacred Language, Writings, and Religion of the Persians. 8vo. 1878.

Havart, Daniel, M. D. On Ondergang van Coromandel. 4to. Amsterdam, 1683.


But most of the quotations are from the edition of 1844 (Colonial and Home Library). 2 vols. Double columns.

Hedges, Diary of Mr. (afterwards Sir) William, in Bengal, &c., 1681–1688.

The earlier quotations are from a MS. transcription, by date; the later, pagd,
from its sheets printed by the H.A.K. Soc. (still unpublished).


Heiden, T. Vervaerlyke Schipbreuk, 1675.

Herbert, Sir Thomas. Some Years Travels into Diverse Parts of Asia and Africa. Revised and Enlarged by the Author, folio, 1638. Also 3rd ed. 1665.


Heylin, Peter. Cosmographie in 4 Books (paged as sep. volumes), folio, 1652.

Heyne, Benjamin. Tracts on India. 4to. 1814.

Hodges, William. Travels in India during the Years 1780–83. 4to. 1793.

Hoffmeister. Travels. 1848.


Holwell, J. Z. Interesting Historical Events Relative to the Province of Bengal and the Empire of Indostan, &c. Part I. 2nd ed. 1766. Part II. 1767.


Horsburgh's India Directory. Various editions have been used.

Houtman. Voyage, See Spielbergen. I believe this is in the same collection.


Humayûn. Private Mem. of the Emperor. Tr. by Major C. Stewart. (Or. Tr. Fund), 1832. 4to.


Hunter, W. W. Orissa. 2 vols. 8vo. 1872.


Indian Administration of Lord Ellenborough. Ed. by Lord Colchester. 8vo. 1874.

Indian Antiquary, The, a Journal of Oriental Research. 4to. Bombay, 1872, and succeeding years till now.

Indian Vocabulary. See List of Glossaries.


Ives, Edward. A Voyage from England to India in the year 1754, etc. 4to. London, 1773.


—— (English Translation) 2 vols. 1834.

Jagor, F. Ost-Indische Handwerk und Gewerbe. 1878.

Jahangier, Mem. of the Emperor, tr. by Major D. Price (Or. Tr. Fund). 4to. 1829.


Jenkins, E. The Cooile. 1871.

Jerdon's Birds. The Birds of India, being a Natural Hist, of all the Birds known to inhabit Continental India, &c. Calcutta, 1862. The quotations are from the Edition issued by Major Godwin Austen. 2 vols. (in 3). Calcutta, 1877.


Jones, Mem. of the Life, Writings, and Correspondence of Sir William. By Lord Teignmouth. Orig. ed., 4to. 1804. This quoted is—2nd ed. 8vo. 1807.


Julien, Stanislas. See Pelerina.


— Am. Exot. Amoquinatam Exoticarum... Fasciculi V... Auctore Engelberto Kämpfero, E. Lemovios, 1712. Sm. 4to.

Khozeh Abdulkurreem, Mem. of, tr. by Gladwin. Calcutta, 1788.

Kinloch, A. A. Large Game Shooting in Thibet and the N. W. P. 2nd Series. 4to, 1870.


Kirkpatrick, Col. Account of Nepal, 4to. 1811.


Kuzzibash, Tho (By J. B. Fraser). 3 vols. 1826.

La Croze, M. V. Hist. du Christianisme des Indes. 12mo. A la Haye, 1724.

La Roque, Voyage to Arabia the Happy, &c. E. T. London, 1726. (French orig. London, 1715.)

La Rousse, Dictionnaire Universel du XIXe Siècle. 16 vols., 4to. 1864-1878.

Lane's Modern Egyptians, ed. 1856, 2 vols.

Do., ed. 1860, 1 vol. 8vo.

— Arabian Nights, 3 vols. 8vo. 1841.

Leland, C. G. Fidgin-English Sing-song, 16mo, 1876.

Lembrança de Cousas da India em 1525, forming the last part of Subsidios, q.v.


Letters from Madras during the years 1836-1839. By a Lady. 1843.

Letter to a Proprietor of the E. India Company. (Tract.) 1750.

Lettres Edifiante et Curieuses. 1st issue in 34 Recueils. 12mo. 1717 to 1774. 2nd do. re-arranged, 26 vols. 1780-1783.


An earlier ed. 4to. Francof. 1588; in the B. M., has autograph notes by Jos. Scaliger.

Lewin, Lt.-Col. T. A Fly on the Wheel, or How I helped to Govern India. 8vo. 1885. An excellent book.


(Liburn has quoted from a reprint at Calcutta of the Life, 1823.)

Life in the Mofussil, by an Ex-Civilian. 2 vols., 8vo. 1878.

Light of Asia, or the Great Renunciation. As told in verse by an Indian Buddhist. By Edwin Arnold. 1879.

Lindsay, Lives of The, or a Mem. of the House of Crawford and Balcarres. By Lord Lindsay. 3 vols. 8vo. 1849.

Linschoten. Most of the quotations are from the old English version: John Huyghen van Linschoten, his Discours of Voyages into ye East and West Indies. Printed at London by John Wolfe, 1629—either from the black-letter folio, or from the reprint for the Hak. Soc. (2 vols. 1885), edited by Mr. Burnell and Mr. P. Tiele. If not specified, they are from the former.

The original Dutch is: "Itinerarie Voyages oft Schipvaert van Jan Huygen van Linschoten." To T'Amstelredam, 1596.


Livres des Monçœurs. (Collectio de Monumentos Ineditos.) Pubd. by R. Academy of Lisbon. 4to. Lisbon, 1880.


McCrirle, J.W. Ancient India as described by Megasthenes and Arrian. 8vo. 1877.


— Ancient India, as described by Ktesias the Knidian. 1882.

— Ancient India, as described by Ptolemy. 1885.

Maconald, D. M.D. A Short Account of the Fisheries of the Bombay Presidency.
(prepared for the great Fisheries Exhibition of 1883).

Maegregor, Col. (now Sir Charles). A Journey through Khorassan. 2 vols. 1875.


MacCunnan, J. F. An Inquiry into the origin of the form of Capture in Marriage Ceremonies. Edinburgh, 1865.

MeNair, Major. Perak and the Malays. 1878.

MADRAS, or Fort St. George. Dialogues written originally in the Nargura or Gentou language. By B. S. V., Halle. 1750. (German.)

Maffena, Joannes Petrus, E. S. J. Historiarum Indicarum Libri XVI. Ed. Vienna, 1751.

—, also Selectarum Epistolarem ex India Libri IV. Folio. (Hist. first pubd. at Florence, 1888).


Maine, Sir Henry S. Village Communities. 3rd ed. 1876.

—, Early History of Institutions. 1875.

Malaca Conquistada pelo Grande Af. de Alboquerque. A Poem by Fr. de Sa de Menezes. 4t o. 1634.


—, Hist. of Persia. 2 vols. 4to. 1815.

—, Life of Robert, Lord Clive. 3 vols. 1836.

Malcolm's Anecdotes of the Manners and Customs of London during the 18th Century. 4to. 1808.


Manning. See Markham's Tibet.


Marceil Devio. Dictionnaire Etymologique des Mots d'origine orientale. In the Supplemental Vol. of Littre. 1877.


Marino Sanudo. Secretorum Fidelium Crucis. See Bongarsius, of whose work it forms the 2nd part.

Markham, C. R., C.B. Travels in Peru and India. 1862.

—, Clavijo. Narr. of Embassy of Ruy Gonzalez de C. to the Court of Tongue (1639-46). Tra. and Ed. by C. R. M. H. Soc. 1859.

—, s Tibet. Narrative of the Mission of G. Bogle to Tibet; and of the Journey of Thomas Manning to Lhasa. 8vo. 1876.

Marmol, El Vendedor Lyys de. Descripcion General de Africa; Libro Tercero, y Segundo Volumen de la Primera parte. En Granada, 1573.


Marsden, W., Memoirs of a Malayan Family. transl. from the original by (O. T. F.). 1830.

—, History of Sumatra. 2nd ed. 4to, 1784; 3rd ed. 4to, 1811.

—, Dictionary of the Malayan Language. In two Parts. 4to. 1812.

—, W. A Brief Mem. of his Life and Writings. Written by Himself. 4to. 1888.

Martinez de la Fuente. Compendio de los Descubrimientos, Conquistas y Guerras de la India Oriental y sus Islas. Sq. 8vo. Madrid, 1631.

Mas'udi. Magoudi, Les Fraisiers d'Or, par Barbier de Meynard et Pavet de Courtelle. 9 vols. 8vo. 1861-1877.

Matthioli, P. A. Commentary on Dioscorides. The edition chiefly used is an old French transl. Folio. Lyon, 1560.


Max Havelaar door Multatuli (E. Douwes Dekker), Amst. 4th ed. 1875.

This is a novel describing society in Java, but especially the abuses of ruin Administration. It was originally published c. 1860, and made a great noise in Java and the mother country. It was translated into English a few years later.

Mehren, M. A. F. Manuel de la Cosmographie du Moyen Age (fr. de l'Arabe de Chemeseddin Dimichiq), Copenhagen & c., 1574.
Memoirs of the Revolution in Bengal. (Tract.) 1760.

Mendoza, Padre Juan Gonzales de. The work was first published at Rome in 1585: Historia de las cosas mas notables, Ritos y Costumbres del Gran Reyno de la China (etc.)... hecho y ordenado por el muy R. P. Maestro Fr. Joan Gonzalez de Mendoza, &c. The quotations are from the Hak. Soc.'s reprint, 2 vols. (1833), of R. Parke's E. T., entitled "The Historie of the Great and Mighty Kingdom of China (etc.)." London, 1838.


Mercelles de l'Inde, Livre des. Par MM. Van der Lith et Devic, Leide, 4to. 1683.


Milburn, Wm. Oriental Commerce, &c. 2 vols. 4to. 1813.

Miles. See Hydar Ali and Tipú.


Milman, Bishop. Memoir of, by Frances Milman. 8vo. 1879.

Millingen. Wild Life among the Koords. 1870.


Minto, Lord, in India. Life and Letters of Gilbert Elliot, first Earl of Minto, from 1807 to 1814, while Governor-General of India. Edited by his great niece, the Countess of Minto. 8vo. 1880.

---, Life of Gilbert Elliot, by Countess of Minto. 3 vols. 1874.

Mirit-at-Amedi. See Bird's Gusarat.

Miscellanea Curiosa (Norimberga). See pp. 730, b, and 737, a.

Mission to Ava. Narrative of the M. sent to the Court of A. in 1855. By Capt. H. Yule, Secretary to the Envoy, Major Phayre. 1858.


Molesworth's Dicty. Marathi and English. 2nd ed. 4to, Bombay, 1857.

Money, William. Java, or How to Manage a Colony. 2 vols. 1860. (I believe Mr. Money was not responsible for the vulgar second title.)

Moor, Lient. E. Narrative of the operations of Capt. Little's Detachment, &c. 4to. 1794.

Moore, Thomas. Lalla Rookh. 1817.

Morton, Life of Leyden. See Leyden.


Müller, Prof. Max. Lectures on the Science of Language. 1st ser. 1861. 2nd ser. 1864.

Hibbert Lectures on the Origin and Growth of Religion, as illustrated by the Religions of India, 1878.

Munro, Sir T., Life of M.-Gen., by the Rev. G. R. Gleig. 3 vols. 1830. (At first 2 vols., then a 3rd vol. of additional letters.)

---, His Minutes, &c., edited by Sir A. Arbuthnot, with a Memoir. 2 vols. 8vo. 1881.

---, Capt. Innes. Narrative of Military Operations against the French, Dutch, and Hyder Ally Cawn, 1780-84. 4to. 1789.


---, Desc. de l'Arabie, 4to. Amsterdam, 1774.


Notes and Extracts from the Govt. Records in Fort St. George (1670—1681). Paris I., II., III. Madras, 1871—73.


Notices of Madras and Cuddalore in the Last Century, from the Journals and Letters of the Earlier Missionaries (Germans) of the S.P.C.K. Small 8vo. 1888. A very interesting little work.


Oakfield, or Fellowship in the East. By W. D. Arnold, late 38th Reg. B.N.I. 2 vols., 2nd ed. 1854. The 1st ed. was apparently of the same year.

Observer, The Indian. See Boyd.

Orme, Robert. Historical Fragments of the Mogul Empire, &c. This was first published by Mr. Orme in 1782. But a more complete ed. with sketch of his life, &c. was issued after his death. 4to. 1805.


Osborne, Hon. W. G. Court and Camp of Banjeet Singh. 8vo. 1840.


Palgrave, W. Gifford. Narrative of a Year's Journey through Central and Western Arabia. 2 vols. 1855.

Pallagaix, Monseigneur. Description du Royaume Thaï ou Siam. 2 vols. 1854.

Pandurang Hari, or Memoirs of a Hindoo, originally published by Whisker. 3 vols. 1826. The author was Mr. Hockley of the Bo. C.S. of whom little is known. The quotations are partly from the reissue by H. S. King & Co. in 1873, with a preface by Sir Bartle Frere. 2 vols. small 8vo.; but Burnell's apparently from a 1-vol. issue in 1877.

Panjab Notes and Queries, a monthly Periodical, ed. by Capt. R. C. Temple. 1883 seqq.


---, E. T. by J. R. Forster. 8vo. 1800.

Pegolotti, Fr. Balducci. La Pratica di Mercatura, written c. 1348; publd. by Gian Francisco Pagnini del Venture de Volterra in his work Della Decima &c. Lisbone e Lucca (really Florence) 1765–66, 4 vols. 4to. Of this work it constitutes the 3rd volume. Extracts translated in Cathay and the Way Thither, q. v. The 5th volume is a similar work by G. Uzzano, written c. 1440.


Pennant's (T.) View of Hindoostan, India extra Ganges, China, and Japan. 4 vols. 4to. 1788–1800.


Peregrinatoris Medii Aevi Quatuor Recensuit J. C. M. Laurent. Lipsiae. 1864.

Peregrine Pultuney. A novel. 3 vols. 1844. (Said to be written by the late Sir John Kaye).

Periplus Maris Erythraei (I have used sometimes C. Müller in the Geogr. Graeci Minores, and sometimes the edition of B. Fabricius, Leipzig, 1889).


Philalethes. The Boscowen's Voyage to Bombay. 1750.

Philippi, R. P. F., de Sancta. Trinitate, Itinerarium Orientale, etc. 1652.


---, Mr. An Account of the Religion, Manners, and the Learning of the People of Malabar. 16mo. London. 1717.


Pigafetta, and other contemporary Writers. The first Voyage round the World by Magellan, translated from the accounts of—By Lord Stanley of Alderley. Hak. Soc. 1874.


Pinto, Fernand Mendez. Peregrinação de — por elle escrita, etc. Originally published at Lisbon, 1614, folio.


Pioneer, & Pioneer Mail. (Daily and Weekly Newspapers published at Allahabad.)

Piso, Gulielmus, de Indiae utrisque Re Naturali et Medica. Folio. Amsterdam, 1658. See Bonitus, whose book is attached.

Playfair, G., Taleef-i-Shereef, or Indian Materia Medica. Tr. from the original by. Calcutta, 1833.

Poggius De Varietate Fortunae. The quotations under this reference are from the reprint of what pertains to the travels of Nicolò Conti in Dr. Friedr. Kunstmann's Die Kenntniss Indiens. München. 1863.


Polo, The Book of Ser Marco, the Venetian Traveller. London, 1817.


Also a New Edition in one volume, 1878.

Rates and Valuation of Merchandize (Scotland). Published by the Treasury. Edinb. 1867.

Ravensehaw, J. H. Gaur, its Ruins and Inscriptions. 4to. 1878.


Rawlinson's Herodotus. 4 vols. 8vo. 4th edition. 1880.


Rajeevah. See p. 730, b.


Raynal, Abbé W. F. Histoire Philosophique et Politique des Etablissements des Européens dans les deux Indes. (First published, Amsterdam, 1770. 4 vols. First English translation by J. Justamond, London, 1776.) There were an immense number of editions of the original, with modifications, and a second English version by the same Justamond in 6 vols. 1798.

Reformer, A True. (By Col. George Chesney, N. E.) 3 vols. 1873.


—. See Relation.

—. Mémoire sur l'Inde. 4to. 1849.


Renouf, Major James. Memoir of a Map of Hindostan, or the Mogul Empire. 3d edition. 1728. 4to.


Ribeiro, J. Fidalidade Historica. (1865.) First published recently.


Robinson, Philip. See Indian Garden.
Bochon, Abbé. See p. 618, a.

Boeckh, T. An English and Hindoostanee
1811. See Small.

Bogerius, Abr. De opere Deur tot het
Verborgen Heydendom. 4to. Leyden,
1651.
Also sometimes quoted from the
French version, viz.:-

Roger, Abraham. La Porte Ouverte . . .
on la Vraye Representation, &c. 4to.
Amsterdam, 1670.
The author was the first Chaplain
Pulicat (1681-1641), and then for some
years at Batavia (see Havart, p. 139).
He returned home in 1647 and died in
1649, at Gouda (Pref. p. 3). The book
was brought out by his widow. Thus,
that the time that the English Chaplain
Lord (q. v.) was studying the religion of
the Hindus at Surat, the Dutch Chap-
plain Roger was doing the same at Pul-
cicat. The work of the last is in every
way vastly superior to the former. It
was written at Batavia (see p. 117), and,
owing to its publication after his death,
there are a few misprints of Indian
words. The author had his information
from a Brahman named Padmanabha,
(Padmanabha), who knew Dutch, and
who gave him a Dutch translation of
Bhartrihari's Satakas, which is printed
at the end of the book. It is the first
translation from Sanskirt into an Euro-
pean language (A. B.).

Roteiro da Viagem de Vasco da Gama em
moçambicovil. 2a edição. Lisboa, 1831.
The first ed. was published in 1838. The
work is ascribed to Alvaro Velho. See
Figuier's, Biblig. Hist. Port. p. 150
(note by A. B.).

———. See De Castro.

Bouisset, Léon. A Travers la Chine. 5vo.
Paris, 1878.

Boyle, J. F., M.D. An Essay on the
Antiquity of Hindoo Medicine. 8vo. 1897.
———. Illustrations of the Botany and
other branches of Nat. History of the
Himalayas, and of the Floras of Caah-
mere. 2 vols.folio. 1899.

Rubruk, Wilhelmus de. Itinerarium in
Requell de Voyages et de Mémoires de
la Soc. de Géographie. Tom. iv. 1837.

Rumphius (Geo. Everard Rumph.) Her-
barium Amboinense. 7 vols. folio. Am-
sted. 1741. (He died in 1693.)

Russell, Patrick. An Account of Indian
Snakes collected on the Coast of Coro-
mandel. 2 vols.folio 1805.

Bucat, Sir Paul. Present State of the
Ottoman Empire. Folio. 1867. Appended
to ed. of Knollys' Hist. of the Turks.

Saar, Johann Jacob. Ost-Indianische
Fünf - zehn - Jährige Kriegs - Dienste
(etc.). (1644-1659.) Nürnberg, 1672.
Folio.

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

——, Chrestomathie Arabe. 2de Ed. 3

Sadik Isfahani. The Geographical Works
of. Translated by J. C. from original
Persian MSS., etc. Oriental Translation
Fund, 1832.

Sainsbury, W. Noel. Calendar of State
Papers. East Indies. Vol. i., 1862
(1513-1616); vol. ii., 1870 (1617-1621);
vol. iii., 1878 (1622-1624); vol. iv., 1884
(1625-1629). An admirable work.

Sanang Setzen. Geschichte der Ost-Mon-
golen . . . von Ssanang Setzen Chung-
talschi der Ordus aus dem Mongol . . .
von Isaac Jacob Schmidt. St. Peters-
burg, 1829, 4to.

Sangermano, Rev. Father. A Description
of the Burmese Empire. Translated by
Rome. 1833. 4to.

San Roman, Fray A. Historia General
de la India Oriental. Folio. Valladolid,
1635.

Sassetti, Lettere, contained in De Gubern-
natis, q.v.

Satty, Rev. The Saturday Review, London
weekly newspaper.

Schoutsen, Wouter. Oost-Indische Voyagie,
etc. Amsterdam, 1676.
This is the Dutch original rendered
in German as Walter Schützen, q.v.

Schiltberger, Johann. The Bondage and
Travels of. By Capt. J. Buchan Telfer,
R.N. HAK. Soc. 1879.

Schulzen, Walter. Ost-Indische Reise-
Beschreibung. Amsterdam, 1676. Folio.
See Schouten.

8vo. 1876.

Scranton, Luke. Reflections on the Gov-
ernment of Hindostan, with a Sketch of
the Hist. of Bengal. 1779.

Seeley, Capt. J. B. The Wonders of Ellora.
8vo. 1824.

Seir Mutaquerim, or a View of Modern
Times, being a History of India from the
year 1118 to 1195 of the Hedijrah.
From the Persian of Gholam Husein
Khan. 2 vols. in 3. 4to. Calcutta, 1789.

Seton-Karr, W. S., and Hugh Sandeman.
Selections from Calcutta Gazettes (1784-
1823). 5 vols. 8vo. (The 4th and 5th by
H. S.) Calcutta, 1884-1885.

Shaw, Robert. Visits to High Tartary,
Yarkand, and Kâshghâr. 1871.
———. Dr. T. Travels or Observations re-
lating to several Parts of Barbury and the
Lama Kingdom. 1757. (Orig. ed. 1738).

Shellocks' Voyage. A V. round the
World, by the Way of the Great South
Sea. Perform'd in the Years 1719, 20, 21,

Sherwood, Mrs. Stories from the Church
Catechism. Ed. 1873. This work was
originally published about 1817, but I
cannot trace the exact date. It is almost unique as giving some view of the life of the non-commissioned ranks of a British regiment in India, though of course much is changed since its date.

Sherwood, Mrs., The Life of, chiefly Autobiographical. 1837.


— Relation des Voyages de, nommé ordinairement Katetti Raumi, trad. sur la version allemande de M. Dize par M. Moris in Journal Asiatique, Sér. I. Tom. IX.

Sigili, Simone. Viaggio al Monte Sinai. See Frescobaldi.

Simpkin. See Letters.


Sleeman, Lt.-Col. (Sir Wm.) Ramasseena and Vocabulary of the Peculiar Language of the Thugs. 8vo. Calcutta, 1836.


Small, Rev. G. A Laskari Dictionary. 12mo. 1882 (being an enlarged ed. of Roebuck, q.v.)

Smith, R. Bosworth. Life of Lord Lawrence. 2 vols. 8vo. 1883.


Sonnerat. Voyages aux Indes Orientales et à la Chine. 2 vols. 4to. 1781. Also 3 vols. 8vo. 1782.


Spilbergen van Waerwijck, Voyage de. (Four Voyages to the E. Indies from 1594 to 1604, in Dutch), 1676. In a British

Sprenger, Prof. Alois. Die Pest und Reise-Routen des Ostens. 8vo. Leipzig, 1864.

Stanley's Vasco da Gama. Sec Correa.

Staunton, Sir G. Authentic Account of Lord Macartney's Embassy to the Emperor of China. 2 vols. 4to. 1797.

Stavorinus, Voyage to the E. Indies. Tr. from Dutch by S. H. Wilcocke. 3 vols. 1798.

Stedman, J. G. Narrative of a Five Years' Expedition against the Revolted Negroes in Surinam. 2 vols. 4to. 1806.

Stephen, Sir James F. Story of Nuncomar and Impye. 2 vols. 1885.


Strangford, Viscount, Select Writings of. 2 vols. 8vo. 1869.

St. Pierre, B. de. La Chaumière Indienne. 1791.

Subsidiario para a Historia da India Portuguesa: (Published by the Royal Academy of Lisbon). Lisbon, 1876.


Symes, Major Michael. Account of an Embassy to the Kingdom of Ava, in the year 1795. 4to. 1800.


— E. T., which is generally that quoted, being contained in Collections of Travels, &c.; being the Travels of Monsieur Tavernier, Bernier, and other great men. In 2 vols. folio. London, 1884.


Teignmouth, Mem. of Life of John Lord, by his Son, Lord Teignmouth. 2 vols. 1843.

Teixeira, P. Pedro. Relaciones ... de los Reyes de Persia, de los Reyes de Harmuz, y de un Viaje desde la India Oriental hasta Italia por terra (all three separately paginated). Én Amberes, 1610.

Tennent, Sir Emerson. See Emerson.

Teurreiro, Antonio. Itinerario ... doa India veo por terra a estes Reynos. Orig. ed. Coimbra, 1560. Edition quoted (by Burnell) seems to be of Lisbon, 1762.


— An issue without the Author's name, printed at the end of the E. T. of the Travels of Sig. Pietro della Valle into East India, &c. 1665.

— Also a part in Purcahs, vol. ii.

Thevenot, Melchisedek. (Collection). Relations de diverses Voyages Curieux. 2nd ed. 2 vols. folio. 1696.

Thevenot, J. de. Voyages en Europe, Asia, et Afrique. 2nd ed. 5 vols. 12mo. 1727.


Thomas, H. S. The Rod in India. 8vo. Mangalore, 1873.

Thomas, Edward. Chronicles of the Pathán Kings of Dehlí. 8vo. 1871.

Thomas, Dr. T. Western Himalaya and Tibet. 8vo. London, 1852.

Thomson, J. The Straits of Malacca, Indo-China, and China. 8vo. 1875.

Thornhill, Mark. Personal Adventures, &c., in the Mutiny. 8vo. 1884.


Tippoo Sultan, Select Letters of. E. T. by Col. W. Kirkpatrick. 4to. 1811.

Tipú Sultan, Hist. of, by Hussein All Khan Kirmanl. E. T. by Miles. (Or Tr. Fund.) 8vo. 1864.


Tohid-ul-Mujahideen (Hist. of the Maha-medans in Malabar). Trad. by Lieut. M. J. Rowlandson. (Or Tr. Fund.) 1833, 8vo. (Very badly edited.)

Tom Cringle's Log. Ed. 1863. (Originally published in Blackwood, c. 1830-31.)

Tombo do Estado da India. See Subsidios and Botelho.


Travolany, G. O. See Competition-Wallah and Dawk-Bungalow.

Tribes on My Frontier. Bombay, 1883.

Trigautins. De Christiians Expeditione apud Sinas. 4to. Lugduni, 1616.

Turnour's (Hon. George) Mahawanso. The M. in Roman characters with the translation subjoined, &c. (Only one vol. published.) 4to. Ceylon, 1837.

Tylor, E. B. Primitive Culture. 2 vols. 8vo. 1871.


Valletia, Lord. Voyages and Travels to India, &c. 1802-1806. 3 vols. 4to. 1809.


Van Braam Houckgeest (Embassy to China), E. T. London, 1798.


Vander Lith. See Mervelles.

Vanity Fair, a Novel without a Hero, Thackeray's. This is usually quoted by chapter. If by page, it is from ed. of 1869. 3 vols. 1869.

Vansittart, H. A Narrative of the Transactions in Bengal, 1760-1764. 3 vols. 1766.

Van Twist, Jehan; Gewesen Overhoof van de Nederlandsche comtooren Amadatbat, Cambyas, Broderen, en Britzhia, General Beschrijvinge van Indien, &c. t'Amsteledam, 1648.

Varthema, Lodovico di. The Travels of. Tr. from the original. Italian Edition of 1510 by Winter Jones, F.S.A., and edited, &c., by George Percy Badger, Hak. Soc., 1863. This is the edn. quoted, with a few exceptions. Mr. Burnell writes: "We have also used the second edition of the original (?) Italian text (1510, Venice, 1517). A third edition appeared at Milan in 1523 (4to), and a fourth at Venice in 1538. This interesting Journal was translated into English by Eden in 1576 (8vo), and Purchas (ii, pp. 1483-1494) gives an abridgment; it is thus one of the most important sources."

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


Vocabulistia in Arabico. (Edited by C. Schiaparelli.) Firenze, 1871.


In the titles of first 2 vols. publd. in 1817, this ed. is stated to be in 2 vols. In those of the 3rd and 4th, 1820, it is stated to be in 4 vols. This arose from some mistake, the author being absent in India when the first two were published.
The work originally appeared at Scaramore, 1811, 4 vols. 4to, and an abridged ed. ibid. 1 vol. 4to. 1815.

Waring, E. J. The Tropical Resident at Home, &c. 1866. 8vo.

Wassaf, Geschichte Wassafs, Persisch herausgegeben und Deutsch übersetzt, von Joseph Hammer-Purgstall. 4to. Wien, 1856.


Wellington Despatches. The Edn. quoted is usually that of 1837.

Welsh, Col. James. Military Reminiscences . . . of nearly 40 years Active Service in the E. Indies. 2 vols. 8vo. 1830. (An excellent book.)


—, Early Records of British India. Calcutta, 1878. 2nd ed. 1879.


Wilks, Col. Mark. Historical Sketches of the South of India in an Attempt to trace the Hist. of Mysoor. 3 vols. 4to. 1810-17.

Williams, Monier. Religious Thought and Life in India. Part I. 1883.


Wills, C. T. In the Land of the Lion and the Sun, or Modern Persia. 1883.

Wilson, John, D.D. Life of, by George Smith, LL.D. 1878.

Wollaston, A. N. English-Persian Dictionary. 8vo. 1882.

Wright, T. Early Travels in Palestine, edited with Notes. (Bohn.) 1848.

Wright, T. Domestic Manners and Sentiments in England in the Middle Ages. 1862.

Wyllie, J. W. S. Essays on the External Policy of India. Edited by Dr. W. W. Hunter. 1875.


Xaverii, Seki Francisci, Indiarum Apostoli Epistolam Librum Quinque. Pragae, 1667.


CORRIGENDA.


...... Passim. .................For "Pyrard de la Val" read "Pyrard de Laval."
In Book List, p. xxxi. ..........Omitted, "Buchanan, Dr. Francis (afterwards
; Hamilton). A Journey ... through ... Mysore,
Canara, and Malabar ... &c. 3 vols. 4to. 1807.
10 a (4th quotation) ...............For "Zidler" read "Zedler."
30 b ( , , ) ...............For "p. 130" read "p. 150." The date of the
event is 1610.
31 b (3rd , 1st line) ...............For "none" read "now;" also the reference of
1873 is i. 99.
47 b (2nd under b) should be under a.
64 b (after 2nd quotation) ...For "Aurungzebe" read "Aurangzeb."
76 a (1st line) ...............For "866" read "866."
77 b (1st quotation) ...............For "des Mombayn" read "De Mombayn."
77 b ( , , ) ...............For "fedias" read "fedeas."
77 b ( , , ) ...............For "Hoy aforada" read "fay aforada."
84 b (2nd last quotation) ...............For "Wakeman" read "Wateman."
96 b (under Bummello) ...............For "Bombay duck (q.v.)" read "see Ducks,
Bombay."
101 a (2nd last quotation) ...............For "Lord Minto on" read "Lord Minto in."
104 b (date of 3rd quotation) ...............For "1872" read "1874."
104 b (5th quotation from bot-
tom) ...............For "Buxeries" read "Buxâries.
104 b ( , , ) Before "stopped" insert "if."
109 a (5th quotation) ...............For "Lyell" read "Lyall."
121 b (8th line from bottom) ...............For "navo" read "naco."
142 b (under Chawbucksvar) dele "obsolete."
145 b (line 17) ...............For "Zimmé (q.v.)" read "Zimmé (v. Jangomay).
159 a (2nd quotation) ...............For "xoâropi" read "xoâropi."
181 a (last line) ...............For "Kölliädam" read "Kölliädam."
186 b (in regard to campo) ...............see p. 263, col. b, note.
205 b (under Cota, 2nd quota-
tion) ...............For "Prima" read "Primor."
253 a (note.) For correction, see in Suppr. Rshire.
258 b (3rd line) ...............For "(see that word)" read "(see Frazala)."
260 a (1st quotation) ...............For "Diego" read "Diego."
261 b (under Elk) ...............For "bârasingâ" read "Jarrüo."
283 b (2nd quotation) ...............In regard to "Scavenger," see that word.
287 b (at end of quotations) ...............For "Helbert," read "Hebbert."
274 b (under Fulecta) ...............For "Ramosammy" read "Ramasammy."
292 b (5th quotation from be-
low) ...............For "Dillon" read "Dellon."
294 a (under Gole) ...............For "Baker" read "Baber."
346 a (1st quotation and note) For explanation of Gene, see Jam, b. in Suppr. 
349 a & b (4th quotation, under
Jectul) ...............It is doubtful if ceñil is the same word. At least there
is a medieval Portuguese copper coin called
ceñil and cepil (see Fernandes, in Memorias da
Academia Real das Sciences de Lisboa, 2da.
Classe, 1856); this may have got confined
with the Indian jital.
<table>
<thead>
<tr>
<th>Page</th>
<th>Col.</th>
<th>Position</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>383</td>
<td>b</td>
<td>(2nd quotation)</td>
<td>For “Della Thomba” read “Della Tomba.”</td>
</tr>
<tr>
<td>408</td>
<td>b</td>
<td>(5th quotation)</td>
<td>For “Conto” read “Couto.”</td>
</tr>
<tr>
<td>409</td>
<td>b</td>
<td>(under Mahratta)</td>
<td>For “Marhattā” read Marhaṭṭā. We find also Marhaṭṭa (Marhaṭṭi, Marahṭi, Marhaṭṭi), and Marāṭhā.</td>
</tr>
<tr>
<td>416</td>
<td>a</td>
<td>(last quotation)</td>
<td>For “Eredio” read “Eredia.”</td>
</tr>
<tr>
<td>422</td>
<td>b</td>
<td>( )</td>
<td>After “V. de St. Martin,” insert “in Pelerins Bouddhistes.”</td>
</tr>
<tr>
<td>424</td>
<td>a</td>
<td>(4th )</td>
<td>For “Bontis” read “Bontius.”</td>
</tr>
<tr>
<td>497</td>
<td>a</td>
<td>(middle of col.)</td>
<td>For “Bosava” read “Esōvā.”</td>
</tr>
<tr>
<td>520</td>
<td>a</td>
<td>(5th quotation)</td>
<td>For “Pundurang” read “Pandurang.”</td>
</tr>
<tr>
<td>569</td>
<td>b</td>
<td>(2nd )</td>
<td>For “Travellers” read “Travels.”</td>
</tr>
<tr>
<td>614</td>
<td>a</td>
<td>(quotation of 1554)</td>
<td>For “Busbeg” read “Busbeg.”</td>
</tr>
<tr>
<td>629</td>
<td>b</td>
<td>(under Shooldarry)</td>
<td>For “Platts” read “Platt.”</td>
</tr>
<tr>
<td>703</td>
<td>a</td>
<td>(under Tincall)</td>
<td>For “Tεγγαυος” read “Ταγγαυος.”</td>
</tr>
</tbody>
</table>

The following, among those words for which readers have been referred, in the Glossary, to the Supplement, have been forgotten in the latter:

- Faghfur ................................ (see p. 264).
- Uncovenanted ................................ (see p. 207).
- Kurachines .................................. (see p. 214).
A GLOSSARY
OF
ANGLO-INDIAN COLLOQUIAL TERMS AND
PHRASES OF ANALOGOUS ORIGIN.

ABADA.

Abada, s. A word used by old Spanish and Portuguese writers for a 'rhinoceros,' and adopted by some of the older English narrators. The origin is a little doubtful. If it were certain that the word did not occur earlier than c. 1530–40, it would most probably be an adoption from the Malay badak, 'a rhinoceros.' The word is not used by Barros where he would probably have used it if he knew it (see quotation under Ganda); and we have found no proof of its earlier existence in the language of the Peninsula; if this should be established we should have to seek an Arabic origin, in such a word as abid, fem. abida, of which one meaning is (v. Lane) 'a wild animal.' The usual form abada is certainly somewhat in favour of such an origin. 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.

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 cañitas de elefantes e badas) for to transport into the Kingdoms of Sornau, by us called Siam, Passitoço, Sarady, (Savady in orig.), Tanau, Prom, Calaminham and other Provinces. . . ."—Pinto (orig. cap. xlii.) in Cogan, p. 49.

The kingdoms named here are Siam (see under Sarnau); Pitchalok and Sawatti (now two provinces of Siam); Tanungh and Prone in B. Burma; Calaminham, in the interior of Indo-China, more or less fabulous.

1544. "Now the King of Tartary was fallen upon the City of 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 1,800,000 men . . . with four score thousand Rhinoceroses" (dende partiçao com oienta mil badas).—Ib. (orig. cap. cviii.) in Cogan, p. 149.

1586. "It is a very fertile country, with great store of provisoun; there are elephants in great number and abadas, which is a kind of beast so big as two great bulls, and hath upon his snowt a little horne."—Mendoza, ii. 311.

1592. "We sent commodities to their king to barter for Amber-greese, and for the horns of Abath, whereof the Kings onely hath the traffique in his hands. Now this Abath is a beast which hath one horne only in her forehead, and is thought to be the female Vnicorne, and is highly esteemed of all the Moores in those parts as a most soveraigne remedie against poysyon."—Barker in Hak. ii. 391.

1598. "The Abada, or Rhinoceros is not in India, but onely in Bengal and Patane."—Linsechoten, 88.

"Also in Bengal we found great numbers of the beasts which in Latin are called Rhinoceros, and of the Portingalles Abadas."—Ib. 28.

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

1611. "Bada, a very fierce animal, called by another more common name Rhinoceros. In our days they brought to the King Philip II., now in glory, a Bada which was so long at Madrid, having his horn sawn off, and being blinded, for fear he should hurt any body . . . . The name of Bada is one imposed by the Indians themselves; but assuming that 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 Badda, 'solus, solitarius,' for this animal is produced in desert and very solitary places."—Cobarruvias, s. v.

1613. "And the woods give great timber, * i.e., not on the west coast of the Peninsula, called especially India by the Portuguese. See under India.
and in them are produced elephants, badas, . . . "—Godinho de Ereka, 10 v.

1618. “A Chin brought me a present of a cup of abado (or black uncooked horns) with sugar cakes.”—Cocks’s Diary, II. 56.

1626. On the margin of Pigafetta’s Corgo, as given by Purchas (II. 1001) we find: “Rhinozeros or Abadas.”


1726. “Abada, s. f. La hembra del Rhinoceronte.”—Diz. de la Lengua Castellana.

Abbcree, Abkary. Hind, from Pers. āb-kārī, the business of distilling or selling (strong) waters, and hence elliptically the excise 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 shop-keepers. This is what is called the ‘Abkary System.’ The system has often been attacked as promoting tippling, and there are strong opinions on both sides. We subjoin an extract from a note on the subject, too long for insertion in integrity, by one of much experience in Bengal."

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

In any case exaggeration is abundant. All Sanskrit literature shows that tippling is no absolute novelty in India.

1797. “The stamps are to have the words ‘Abbcree licenses’ inscribed in the Persian and Hindee languages and character.”—Bengal Regulations, x. 33.

Abihowa. Properly (Pers.) 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.”—Tippeo’s Letters, 269.

* Sir G. U. Yule.

Achāno, n.p. Hind. Chānak and Achānak. The name by which the station of Barrackpore (q.v.) is commonly known to sepoyos 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 Secrole at Benares was also known, by a transfer no doubt, as Chota (or Little) Achānak.

1726. “t stedeeken Tejannock.”—Velentyn, v. 153. In Val.’s map of Bengal also, we find opposite to Oegli (Hoogly), Tsjannock, and then Collecate, and Calcuta.

1758. “Notwithstanding these solemn assurances from the Dutch it was judg expedient to send a detachment of troops . . . . to take possession of Tama Fort and Charnoe’s Battery opposite to it.”—Narrative of Dutch attempt in the Hoogly, in Malcolm’s Life of Clive, ii. 76.

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

1848. “From an oral tradition still prevalent among the natives at Barrackpore . . . we learn that Mr. Channock built a bungalow there, and a flourishing bazar arose under his patronage, before the settlement of Calcutta had been determined on. Barrackpore is at this day best known to the natives by the name of Chanock.”—The Bengal Obituary, Calc. p. 2.

Achār, s. Pers. achar, adopted in nearly all the vernaculars of India for acid and salt relishes. By Europeans it is used as the equivalent of ‘pickle,’ 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).

1563. “And they prepare a conserve of it (Anacardium) with salt, when it is green (and this they call Achār), and this is sold in the market just as olives are with us.”—Garcia de O. t. 17.

1596. Linschoten in the Dutch gives the word correctly, but in the English version (1598) it is printed Machaer.

1619. “Our juvchsasso’s wife came and brought me a small jar of achar for a present, desiring me to exskrew her husband in that he abcented himselfe to take phisik.”—Cocks, i. 135.

1623. “And all these preserved in a way

* An interpreter.
that is really very good, which they call acciae."—Delta Vale, ii. 708.

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

1887. "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 Bamboes, &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 Atehkar, which is pickled Fruits or Roots."—A. Hamilton, i. 252.

1783. We learn from Forrest that limes, salted for sea-use against scurvy, were used by the Choulas (v. Cholla), and were called atchar (Voyage to Malvasia, 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."—Stavorinus, i. 237.

Acheen, n.p. (Pers. Ḍaḥīn.) 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 & 17th centuries, the greatest native power on that Island. The proper Malay name of the place is Ḍaḥī. The Portuguese generally called it Achem (or frequently, by the adhesion of the genitive preposition, Dachem, so that Sir F. Grove below makes two kingdoms), but our Acheen seems to have been derived from the mariners of the P. Gulf or W. India, for we find the name so given (Aḥēn) in the Ain-i-Akbari, and in the Geog. Tables of Sadik Istahâni. This form may have been suggested by a jingling analogy, such as Orientals love, with Mâchīn (q.v.). See also under Looty.

1549. "Piratarum Achenorum nec periculum nec suspicione fuit."—S. Fr. Xav. Epist. 337.

1552. "But after Malacca was founded, and especially at the time of our entry into India, the Kingdom of Pacem 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. 8.

1563. "Ocupado tenhais na guerra infesta
Ono do sangoynolento
Taprobanoico * Achem, que ho mar molesta
Ou do Cambaico occulto imiguo nosso."

Camões, Ode prefixed to Garcia de Orta.

c. 1580. "Upon the headland towards the West is the Kingdom of Assi, governed by a Moor-King."—Cesar Frederik, tr. in Hakluyt, ii. 355.

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

1597. "... do Pegu como do Da-
chern."—King's Letter, in Arch. Port. Or. fasc. 3, 669.

1599. "The island of Sumatra, or Tapro-
buna, is possessed by many Kynges, enemies to the Portugals; the chief is the King of Dachem, who besieged them in Malacca. ... The Kings of Achen and Tor (read Tor or for Jokore) are in lyke sorte enemies to the Por-
tugals."—Sir Fulke Grevile to Sir F. Wal-
singham (in Bruce, i. 125).

c. 1635. "Ačhīn (a name equivalent in rhyme or metre to 'Mâchīn'), is a well known island in the Chinese Sea, near to the equinoctial line."—Nàdilc Istahānī (Or. Tr. F.) p. 2.

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

Adam's Apple. This name (Pomo d'Adamo) is given at Goa to the fruit of the Mirusios Elenyi, Linn. (Birdwood); and in the 1635 ed. of Gerarde'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 arbo-
ribus virescunt mala citria, surantia, limo-
nia sylvestria et domestica poma Adami vo-
cata."—Prop. Alpina, 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 Alboquerque, Hak. Soc. i. 100.

The fruit has nothing to do with zamboa, with which Bluteau and Mr. Birch connect it. See Jambu.

Adati, s. A kind of piece goods exported from Bengal. We do not know the proper form or etymology. It may have been of half-width (from Hind. adhā, 'half').

* This alludes to the mistaken notion, as old as N. Conti (c. 1440), that Sumatra=Taprobane.
ADAWLUT.

1726. “Casseri [probably Kasi in Malabar Dist.] supplies many Taffadholos,* Giunggans, Allegias, and Adathays, which are mostly made there.”—Valentijn, v. 159.

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

Adawlut, s. Ar.—II.—’adâlat, ‘a Court of Justice,’ from ‘âdl, ‘doing justice.’ Under the Mahomedan government there were 3 such courts, viz., Nizamut ‘Adâlat, Dwândw ‘Adâlat, and Faujdâri ‘Adâlat, 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, and the third a kind of Police Court. In 1783, regular Courts were established under the British Government, and then the Sudder Adawlut (Sadr ‘Adâlat) 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 Nizamut Adawlut, and on the civil side Dewanny Ad. At Madras and Bombay, Foujdarry was the style adopted in lieu of Nizamut. 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.

1826. “The adawlut or Court-house was close by.”—Pund. Hari, 271.

Adigar, s. Properly adikâr, from Skt. adikârâ, one possessing authority; Tam. adikârî or -kâren. The title was formerly in use in South India, and perhaps still is in the native states of Malabar, for a rural headman. It was also in Ceylon (adikârama, adikâr) the title of a chief minister of the Candyan Kings.

1544. “Fac te comem et humanum cum isti Gentii praehesa, tum praeertim magistratibus eorum et Praefectis Pagorum, quos Adigares vocant.”—S. Fr. Xav. Epist. 113.

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

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


dottì Kârikârê o ministro; molti Adigâri o ministri d’un distretto...” —Fra Paolino, 257.

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

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 (Hind.) hargila, or gigantic crane, and popular scavenger of Bengal, the Leptoptilus argala of Linneus. The Hind. name is by some dictionaries derived from a supposed Sansk. word hadda-gila, ‘bone-swallower.’ The compound, however appropriate, is not to be found in Bohltingk and Roth’s great Dictionary. The bird is very well described by Aelian, under the name of Kôâ, 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.

“The feathers known as Marabou or Comerelly feathers, and sold in Calcutta, are the under tail-coverts of this, and the Lept. Javanica, another and smaller species” (Jordan). The name marabou (from the Ar. marûb, ‘defil,’ 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.”

c. A.D. 250. “And I hear that there is in India a bird Kôla, 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; and its most dissonant voice, and whilst the rest of the plumage is ash-colored, the tail-feathers are of a pale (or greenish) colour.”—Aelian, de Nat. Anim. xvi. 4.

1590. “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.”—Bamber, 322.

1754. “In the evening excursions... we had often observed an extraordinary species of birds, called by the natives Ar- gill or Haragill, a native of Bengal. They would majestically stalk along before us, and at first we took them for Indians naked... The following are the exact marks and dimensions... The wings extended 14 feet and 10 inches. From the tip of the bill to the extremity of the claw it meas-
sured 7 feet 6 inches. In the craw was a Terrapin or land-tortoise, 10 inches long; and a large black male cat was found entire in its stomach."—Ives, 183-4.

1798. "The next is the great Heron, the Argali or Adjutant, or Gigantic Crane of Latham ... It is found also in Guinea."—Pennant's View of Hindostan, ii. 156.

1510. "Every bird saving the vulture, the adjutant (or argyestah), and kite, refrains to some shady spot."—Williamson, V. M. ii. 5. See also s. v. Pelican.

Afghán, n.p. P.—H.—Afghán. The most general name of the predominant portion of the conquered tribes beyond the N.W. frontier of India, whose country is called from them Afghanistan.

In England one often hears the country called Afganist-un, which is a mispronunciation painful to an Anglo-Indian ear, and even Afganna, which is a still more excruciating solemnism.

C. 1020. ... Afghans and Khiljis ...—'Ubi in Elliot, ii. 24; see also 50, 114.

C. 1265. "He also repaired the fort of Jalalí, which he garrisoned with Afghans."—Tarkh-i-Firozshah in do., iii. 106.

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

C. 1556. "He was afraid of the Afghans."—Sidi' Ali, in J. As., 1st S., ix. 201.

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

1676. "The people called Angans who inhabit from Candahar to Caboul, a sturdy sort of people, and great Robbers in the night-time."—Tavernier, E. T. ii. 44.

1838. "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 Toorkas: 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 seat; and the adjoining mountains."—Elphinstone's Cabool, ed. 1839, i. 209.


1682. "Here we met with y' Barbadoes Merchant, James Cock, Master, laden with Salt, Mules, and Afrios."—Hedges, Journal, Feb. 27.

Agar-agar, s. The Malay name of a kind of sea-weed (Spherococcus lichenoides). It is succulent when boiled to a jelly; and is used by the Chinese with bird'snest 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 Crawfurd, Dict. Ind. Arch., and Milburn, ii. 304).

Ag-gâri, s. Hind. 'Fire carriage.' In native use for a railway train.

Agun-boat, s. A hybrid word for a steamer, from Hind. Agan, 'fire,' and Eng. boat. In Bombay Ag-nât is used.

1853. ... 'Agin boat.'—Oakfield, i. 84.

Ak, s. H. âk (and ark, in Sindi âk) the prevalent name of the madâr (v. Muddâr) in Central and Western India. It is said to be a popular belief (of course erroneous) in Sind, that Akbar was so-called after the âk, from his birth in the desert. The word appears in the following popular rhyme quoted by Tod (Rajasthan, i. 699).

Ak-râ nhopra, Phok-râ bâr, Bajra-râ roth, Mot'h-râ ñâl: Dekho Râjâ teri Mârwar!

(For houses hudder of madâr, For hedges heaps of withered thorn, Millet for bread, horse-pace for pulse: Such is thy kingdom, Raja of Mârwar!)

Akyâb, 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-htwe, '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 Akyâb had been applied, probably by the Portuguese, to a neighbouring village, where there stands, about 1½ m. 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-kyâit-don, and of this, Akyâb 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.)

Albacore, s. A kind of rather large sea-fish, of the Tunny genus (Thynnus albacora, Lowe, perhaps same as Thynnus macropterus, Day). From the Portuguese Albacor 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-bakar 'precoc' (Dozy), Heb. bikkara, in Misc. vii. 1.

—See Cobarruvius s. v. Albacora.

1579. "These (flying fish) have two enemies, one in the sea, the other in the aire. 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. Lawrence to the maine, we had exceeding great store of Bonitos and Albocoreas."—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 multitude 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. 48.

C. 1700. "The Albacore is another fish of much the same kind as the Bonito... from 60 to 90 pounds weight and upward. The name of this fish too is taken from the Portuguese, importing its white color."—Grose, i. 9.

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. The Port. word properly means 'a pelican.' A refer-

ence to the latter word in our Glossary will show another curious misap-
lication. Devic states that alcatraz in Port. means 'the bucket of a Persian wheel,'* representing the Ar. al-kadis, which is again from kados. 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 alcatraz of some of the early voyagers, e.g., of Davis below, is not the Diomedea, but the Man-
of-War (or Frigate) Bird (Fregata aquilus). Hawkins, at p. 187 of the work quoted, describes without naming, a bird which is evidently the modern albatross. In the quotation from Moc-
quet again, alcatraz is applied to some smaller sea-bird. The passage from Shelvoke is that which suggested to Coleridge "The Ancient Mariner."

1564. "The 8th December we ankered by a small Island called Alcatrasa, wherein at our going a share, we found nothing but sea-birds, as we call them Ganets, but by the Portugues called Alcatrasese, who for that cause gave the said Island the same name."—Hawkins (Hak. Soc.), 15.

1593. "The dolphins and bonitoes are the hounds, and the alcatreses the hawkes, and the flying fishes the game."—Ib. 182.

1604. "The other fonde called Alacartesi is a kind of Hawke that lineth by fishing. For when the Bonitos or Dolphins doe chase the flying fish under the water... this Alcartesi lyeth after them like a Hawke after a Partridge."—Davis (Hak. Soc.) 158.

ages, 250.

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

1680. "They have several other Signs, whereby to know when they are near us, as by the Sea-Bowl they meet at Sea, especially the Algotrasses, 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 Straights of Le Maire, nor one sea-bird, except a disconsolate black Albit	ross, 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

* Also see Dozy, s. v. alcatraz. Albatrus, according to Cobarruvius, is in Sp. one of the earthen pots of the noria or Persian wheel.
his colour, that it might be some ill omen...

... But be that as it would, he after some fruitless attempts, at length shot the Albatross, not doubting (perhaps) that we should have a fair wind after it...—Schetlocke'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 Albatross, 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. (1796), p. 68.

1754. "An albatross, a sea-fowl, was shot off the Cape of Good Hope, which measured 17 feet from wing to wing."—Ives, 5.

1793. "At length did cross an Albatross; Through 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 Prênnent des albatross, vastes oiseaux des mers, Qui suivent, indolents compagnons de voyage, Le navire glissant sur les gueffres amers." Baudelaire, 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 Piaia more than 60 balotes, and balloons, and manchuras," with awnings and flags of silk, and rich alcatifas.—Fino, ch. xvii. (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.

1787. "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."—Archivo, Port. Orient, fascic. ii 226.

1698-10. "Quand elles vont à l'Eglise on les porte en palanquin... les sanded est d'un grand tapis de Persa, qu'ils appellent Alcatif..."—Pyrard, ii 62.

1645. "... many silk stuffs, such as satins, contenji, attelap (read attelas), alegie... ornis (? of gold and silk for women's wear, gold alcatifiven..."—Van Twist, 50.

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

Alcove, s. This English word comes to us through the Span. alcova and Fr. alcove (old Fr. aucube), from Ar. al-kubbah, applied first to a kind of tent (so in Hebr. Numbers, 22v. 8) and then to a vaulted building or recess. An edifice of Saracenic construction 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.

Aldea, s. A village; also a villa. Port. from the Ar. al-dæa'a, 'a farm or villa.' Bluteau explains it as: Povoço menor que lugar;" Lane gives among other and varied meanings of the Arabic 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 Baæem), Dom João de Castro, has given and gives many Aldeas and other grants of land to Portuguese who served and were wounded at the fortress of Dic, and to others of long service."—Simão Botelho, Cartas 3.

1673. "There... 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 Country Seats of the Gentry."—Fryer, 71.

1726. "There are also towards the interior many Aldeas, or villages and hamlets that... swarm with people."—Valentijn, v. (Malabar) 11.

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

1792. "Il y a aussi quelques Aldeas considérables, telles que Navar et Portenove, qui appartient aux Princes du pays."—Sommerat, Voyage, i. 37.

Alepppe, n.p. On the coast of Travancore; properly Alappuzi.

Aljofar, s. Port. 'seed-pearl.' Cobarruvias says it is from Ar. al-jawhar, 'jewel.'

Allahabad, n.p. This name—Allah-abad, which was given in the time
Alligator, s. This is the usual Anglo-Indian term for the great lacer-time amphibia of the rivers. It was apparently in origin a corruption, imported from S. America, of the Spanish 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 Christians, and in making away they leave behind them an odour more fragrant than musk" (Ram. iii. f. 170). Oviedo, on another page of the same volume, calls them "lagart o dragoni" (f. 62).

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

One often, in Anglo-Indian conversation, used to meet with the endeavour to distinguish the two well-known species of the Ganges as Crocodile and Alligator, but this, like other applications of popular and general terms to mark scientific distinctions, involves fallacy, as in the cases of 'panther, leopard,' 'camel, dromedary,' 'attorney, solicitor,' and so forth. The two kinds of Gangetic crocodile were known to Aelian (c. 250 A.D.), who writes: "It (the Ganges) breeds two kinds of crocodiles; one of these is not at all hurtful, whilst 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. Chance 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.

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

1579. "We found here many good commodities ... besides alagartoes, monck-eyes, and the like."—Drake, *World Encompassed*, Hak. Soc. 112.

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

Master Antonio Knivet, in *Purchas*, iv. 1228.

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

c. 1599.

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

*Romeo & Juliet*, v. 1.

1595. "Vpon this river there were great store of fowle ... but for lagartos it exceeded, for there were thousands of those vgly serpents; and the people called it for the abundance of them, the river of Lagartos in their language."—


1598. "Once he would needs defend a rat to be animal rationale ... because he eate and graved his books ... And the more to confirme it, because everie one laught at him ... the next rat he saw’d on hee made an anatomie of, and read a lecture of 3 days long upon everie artire or musckle, and after hanged her over his head in his studio in stead of an apothecarie’s crocodile or dride *Alligatur*."—


1610. "These Blackes ... told me the River was full of Alligators, 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 legos, esta o fermo syo de Casam de lagartos o crocodillos."—

*Go-dinho de Evedia*, 10.

1673: "The River was full of *Alligators* or Crocodiles, which lay basking in the Sun in the Mud on the River’s side."—

Pryer, 55.

1727. "I was cleaning a vessel ... and had Stages fitted for my People to stand on ... and we were plagued with five or six *Alligators*, which wanted to be on the Stage."—A. Hamilton, ii. 183.

1761.

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

*Grainger*, Bk. ii.

1881. "The Hooghly 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., *Persa gratissima*, Gaertn. The name as here given is an extravagant, and that of *avocato* or *avogato* a more moderate, corruption of *aguacate* or *ahuacatil* (see below), which appears to have been the native name in Central America, still surviving there. The Quichua name is *pulta*, which is used as well as *aguacatil* by Cieza de Leon, and also by Joseph de Acosta. *Grainger* (Sugar-cane, Bk. I.) calls it "rich sabbaco," 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" is suggestive of its merits, or demerits.

Though common and naturalized 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 last century. Had it been worth eating it would have come long before.

1582-50. "There are other fruits belonging to the country, such as fragrant pines and plantains, many excellent guavas, *caymínos*, *aguacates*, and other fruits."—

Cieza de Leon, 16.

1606. "The *Palta* is a great tree, and carries a faire leafe, which hath a fruite like to great pears; within it hath a great stone, and all the rest is soft meate, so as when they are full ripe, they are, as it were, butter, and have a delicate taste."—

*Joseph de Acosta*, 290.
c. 1660. 'The Aguacat 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 spermy Juice it swells
As represents moist Life's first Principles.'
Cowley, Of Plantes, v.

1699. "This Tavoga is an exceeding pleasant Island, abounding in all manner of fruits, such as Fine-apples . . . Albecatos, Pears, Mammes."—Capt. Sharpe in Dampier, iv.

1685. "The Agovato Pear-tree is as big as most Pear-trees . . . and the Fruit as big as a large Lemon . . . The Substance in the inside is green, or a little yellowish, and soft as Butter."—Dampier, i. 203.

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

1761. "And thou green avocato, charm of sense,
Thy ripen'd marrow literally bestows't.'"
Graininger, Bk. I.

1830. "The avocada, with its Brodding
pear, as large as a purser's lantern."—Tom Cringle, ed. 1869, 40.

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

1873. "Thus that fruit of the Persia gratissima was called Ahuacatí by the ancient Mexicane; the Spaniards corrupted it to avocado, and our sailors still further to 'Alligator pears.'"—Belt's Nicaragua, 107.

Almadia, s. This is a word introduced into Portuguese from Moorish Arabic (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. See Pinto under Alligator.


1644. "Huma Almadia per servico do dito Bahltre, com seis marinheiros que cada hum ven-se hum x(era)fi por mes . . . x 72."—Expeces of Div, in Boccaro (Sloane MSS. 107, fol. 175).

Almanack, s. On this difficult word see Dozy's Oestertigen. In a passage quoted by Eusebius from Porphyry (Fræp. Evangel. t. iii. ed. Gaisford), there is mention of Egyptian calendars called 'almenxuara. Also in the Vocabular Aruiogo of Pedro de Alcala (1509) the Ar. Manak is given as the equivalent of the Spanish almanaque, which seems to show that the Sp. Arabs did use manak in the sense required, probably having adopted it from the Egyptian, and having assumed the initial al to be their own article.

Almyra, s. H. almāri. 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. almarío, but it is the same word as Fr. armoire, old E. ambry, &c., and Sc. awmery, originating in the Lat. arma-rium, or -ria, which occurs also in L. Gr. as ἀμφρα, ἀμφρωφ.

C. B. 200. "Hoc est quod olum clanculum xarmario te surripuisse abbas uxor i tuae . . ."—Plantus, Men. iii. 3.

A. D. 1450. "Item, I will my chamber pretes haue . . . the thone of thame the to aimer, & the tothir of yame the toth almar whilk I ordnyd for kepyng of vestmentes."—Will of Sir T. Cumberlidge, in Academy, Sept. 27, 1879, p. 231.

1589. "—item aie lanssett, Item aie
almario, aie Kist, aie salt burde . . ."—Ext. Records Buryg of Glasgow, 1876, 130.

1878. "Sahib, have you looked in Mr. Morrison's almirah?"—Life in Mofussil, i. 94.

Alios, s. The name Alios is applied to two entirely different substances: a. the drug prepared from the inspissated bitter juice of the Alio Socotrina, Lam. In this meaning (a) the name is considered (Hambury and Flückiger, Pharmacographia, 616) to be derived from the Syriac 'elwai (in Pers. ahwā). b. Alios-wood, the same as Eaglewood (q.v.). This is perhaps from one of the Indian forms, through the Hebrew (pl. forms) ahalim and ahalāh.

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

(b) "δαδε δι και Νικδηρωμοι . . . φωοι μηγια
σφυρης και αλήγης οιαι λεπας εκατον."—John, xix. 30.

C. A. D. 545. "From the remotest regions, I imports of Tzimista and other places, the imports to Taprobane are silk, Alios-wood (Alio), cloves, sandal-wood, and so forth."—Cosmas, in Cathay, p. clxxvii.

1617. "—. a kind of lignum allowais."—Cocks's Diary, I. 309.

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

Alloo Bokhara, s. P. alu-bokhārā, 'Bokh. plum'; a kind of prune commonly brought to India by the Afghan traders.

1817. "Plantsain, the golden and the green, Malayas's nectar'd mangoeet .

Prunes of Bokhara, and sweet nuts From the far groves of Samarkand." —Moore, Lalla Rookh.

Amadava, -vat, n.p. i.e. Ahmadābād.—See Avadavat.

Amah, s. A wet-nurse. Used in Madras and Bombay. It is Port ama (comp. German and Swedish amme). 1839. "... A sort of good-natured cow-keep-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 Persian word ('amārī') for a howda (q.v.), and the word occurs in Colebrooke's letters, but is quite unusual now. Gladwin defines Ambaree as "an umbrella over the Howdah" (Index to Ayeen, i.). The proper application is to a canopied howda, such as is still used by native princes.

1798. "The Rajah's Sowarree was very grand and superb. He had twenty elephants, with richly embroidered ambarees, the whole of them mounted by his sirdars, —he himself riding upon the largest, put in the centre." —Skinner, Mem. i. 137.

1799. "Many of the largest Ceylon and other Deccany Elephants bore ambārīs 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 House or Howda." —Dict. of Words used in E. Indies, 2nd ed. 21.

Ambarreh, s. Dekh. Hind. and Mahr. ambārī, ambārī, the plant Hibiscus cannabinus, affording a useful fibre.

Amboyna, n.p. A famous island in the Molucca Sea, belonging to the Dutch. The native form of the name is Ambūn.

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

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

1867. "Bengalies devans, once pure, are converted into demons; Aumeens once harmless, become tigers; magistrates, supposed to be just, are converted into oppressors." —Peterson, Speech for Prosecution in Nil Durpan case.


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

Ameer, s. Arab. Amīr (root amr, 'commanding,' and so) 'a commander, chief, or lord,' and, in Arabic application, any kind of chief from the 'Amir of the Faithful,' i.e. the Caliph, downwards. The word in this form perhaps first became familiar as applied to the Princes of Sind, at the time of the conquest of that Province by Sir C. J. Napier. It is the title affected by many Musulman sovereigns of various calibres, as the Amir of Kabul, the Amir of Bokhārā, &c. But in sundry other forms the word has, more or less, taken root in European languages since the early middle ages. Thus it is the origin of the title 'Admiral,' now confined to generals of the sea service, but applied in varying forms by medieval Christian writers to the Amirs, or lords, of the court and army of Egypt and other Mahomedan States. The word also came to us again, by a later importation from the Levant, in the French form, Emir.
or Emer. See also Omrah, which is in fact Umarā, the pl. of omār. Byzantine writers use 'Ajūj, 'Aṣpūs, 'Aṣpūs, 'Aṣpūs, &c. (See Ducange, Gloss. Græcìt.) It is the opinion of the best scholars that the forms Amiral, Ammiraglio, Admiral, &c., originated in the application of a Low Latin termination -alis or -alus, though some doubt may still attach to this question. (See Marcel Devic, s.v. Amiral, and Dozy, Oesterling, s.v. Admiral.) The d in admirar probably came from a false imagination of connexion with admirari.

1250. "Ti grandi amirars des guías m'en voia querre, et me demanda si j'estole cousins le roy; et je le di que nanin ..."—Joinville, p. 178.

This passage illustrates the sort of way in which our modern use of the word admirar originated.

c. 1345. "The Master of the Ship is like a great amir; when he goes aboard the archers and the blackamoors march before him with javelins and swords, with drums and horns and trumpets."—Tan Batuta, iv. 98.

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

"Captain Baswees, who commanded the Arbemare, accompanied us also, carrying a Drum and two Trumpets with us, to make our Compliment the more solemn." (i. 294.)

And this again of an "interloper" skipper at Hoogly, in 1683:


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

Amildar, s. See Aumildar.

Amlah. See Omla.

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 Chang-chau dialect A-muω. In some books of the last century it is called Emawy 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. Ham. ii. 248.

Amshom, s. Malayāl. Amiṣom, from Skt. amiṣah, 'a part,' defined by Gundert as "part of a Talook, formerly called hobiti, greater than a tara." It is further explained in the following quotation:

1787. "The amshom 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 Archipelage, vol. iii. p. 532; see a quotation below. The word is by Crawfurd ascribed to the Javanese, and this is his explanation:

"Amuk (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.)

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

There is reason, however, to ascribe an Indian origin to the term; whilst the practice, apart from the term, is of no rare occurrence in Indian history.

Thus Tod records some notable instances in the history of the Rājpūta. In one of these (1634) the eldest son of the Raja of Mārwā ran a-muck at the
court of Shâh Jahân, failing in his blow at the Emperor, but killing five courtiers of eminence before he fell himself. Again, in the last century, Bijâi Singh, also of Mârwâr, bore strong resentment against the Tâlpâra prince of Hyderabad, Bijâr Khân, who had sent to demand from the Râjput tribute and a bride. A Bhatti and a Chondawat offered their services for vengeance, and set out for Malabar. Whilst Bijâr Khân read their credentials, muttering, ‘No mention of the bride!’ the Chondawat buried a dagger in his heart, exclaiming, ‘This for the bride!’ ‘And this for the tribute,’ cried the Bhatti, repeating the blow. The pair then plied their daggers right and left, and 26 persons were slain before the envoy’s party was 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-ikan, ‘a warrior’ (from amar, ‘fight, war’). One of the special applications of this word is remarkable, in connexion with a singular custom of Malabar. After the Zamorin (q.v.) had reigned 12 years, a great assembly was held at Tirunâvâyi, 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. In 1600 thirty such assailants were killed in the enterprise. Now these men were called amar-kkâr (pl. of amar-ikan, 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 amarikan, whilst it is so close to the Malay amuk; and on this further light may be hoped for.

De Gubernatis has indeed suggested that the word amouchi was derived from the Skt. amokshya, ‘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 amokshya is a word unknown to Malayalam, in such a sense at least.

‘We have seen a-muck derived from the Arab. ahwâk, ‘fatuous.’ 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.

C. 1430. Nicolo Conti, speaking of the greater Islands of the Archipelago under the name of the Two Javas, does not use the term, 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 hand of some one more than a match for them. This man, the creditors then sue in court for the dead man’s debt.’—In India in the XVth C. 45.

1516. ‘There are some of them (Javanese) who if they fall ill of any severe illness vow to God that if they remain in health they will of their own accord seek another more honourable death for 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 dagger and spear thrusts.’—Barbaro, Hak. Soc. 194.

This passage seems to show that the word amuk must have been commonly used in the Malay countries before the arrival of the Portuguese there, c. 1511.

1589. ‘... The Tyrant (o Rey Ache) sallied forth in person, accompanied with 5000 resolute men (cinco mil Amuocos) and charged the Bataes very furiously.’—Pinto (orig. cap. xvii.) in Coega, p. 20.

1552. De Barros, speaking of the capture of the Island of Beth (Bet, off the N.W. coast of Kâshâwar) by Nuno da Cunha, in 1581, says:—‘... But the natives of Guzarat stood in such fear of Sultan Badur that they would not consent to the terms. And so, like people determined on death, all that night they shaved their heads (this is a superstitious practice of those who despise life, people whom they call in India Amuocos) and betook themselves to their
mosque, and there devoted their persons to death... and as an earnest of this vow, and an example of this resolution, the Captain ordered a great fire to be made, and case into, it his wife, and a little son that he had, and all his household and his goods, in fear lest anything of his should fall into our possession. Others did the like, and then they fell upon the Portuguese.—Dec. IV. iv. 13.

1566. "The King of Cochín... hath a great number of gentlemen which he calleth Amocchi, and some are called Nairs; these two sorts of men esteem not their lives anything, so that it may be for the honour of their King."—M.Cæsor Frederike in Purchas, ii. 1708.

1584. "Their forces (at Cochín) 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 a 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., G.D. of Tuscany, in De Gueribatis, 1594.

1584. "There are some also which are called Amocchi... who being weary of living, set themselves in the way with a weapon in their hands, which they call a Crie, and kill as many as they meet with, till somebody kill 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 amocchi 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 be got at his foe."—Dec. IV. iii. 1.

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

1603. "Este es el genero de miliciæ de la India, y los Reyes señalan mas o menos Amoyos (a Amocochos, que todo es uno) para su guardia ordinaria."—San Roman, Historia, 48.

1604. "Ania hecho vna junta de Amocochos, con sus ceremonias para venir a morir adonde el Parlial ania sedo muerto."—Couto, Relación, 91.

1611. "Viceroy. What is the meaning of amocochos? Soldier. It means men who have made up their mind to die, killing as many as they can, as is done in the parts about Malaca by those whom they call amocochos in the language of the country."


1615. "Hos inter Narios genus est at ordo quem Amocochos vocant quiibus ob studium rei bellicae praecipua omnium hominum validissimi."—Jarric, Thesaurus, i. 65.

1624. "Though two kings may be at war, either enemy takes great head 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 valor of 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 life-time; and so of others."—P. della Valle, ii. 745.

1648. "Derrière ces palissades s'estoit caché un coquin de Bantamois qui estoit revenu de la Macque et jouoit à Moqua, il court par les rues et tue tous ceux qu'il rencontre..."—Tavernier, V. des Indes, liv. iii. ch. 24.

1650. "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 Amococh (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."

* * *

... Such a murderer and Amock-runner has sometimes the fame of being an invincible being because he has so manfully repulsed all those who tried to seize him. ... So the Netherlands Government is compelled when such an Amock-runner is taken alive to punish him in a terrific manner."—Walter Schultzen Ost-Indische Reise-Beschreibung (German ed.), Amster- dam, 1676, pp. 19-20, and 227.

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

* * *

"If the Prince is slain the amouchis, who are numerous, would avenge him desperately. These are soldiers who swear to defend the King's life with their own. 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."—Ib. 297-8.
1673. "And they (the Mahommedans) 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, 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 scourc 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.

1712. "Amouco (Terno da India) val o mesmo que homem determinado e apostado que despreza a vida e não teme a morte."—Bludes, s. p.

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, Ion 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, kill..."—Stavrovirus, i. 201.

1783. At Bencoolen in this year (1769)—"the Count (d'Estaing) afraid of an insurrection among the Buggesses... invited several to the Fort, and when these had entered the Wicket was shut upon them; in attempting to disarm them, they mungamoosed, that is run a muck; they drew their crescent-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 mongamo, do actually take place, and frequently too, in some parts of the east (in Java in particular)."—Marodon, H. of Sumatra, 239.

1788. "We are determined to run a muck rather than suffer ourselves to be forced away by these Hollander."—Mem. of a Malayan family, 66.

1793. "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 Stavrovirus, i. 294.

1793. "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 Comoric 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 about 3 years old... and wounded two Hindus, three Kling, 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. ii. 460-61.

1849. "A man sitting quietly among his friends and relatives, without provocation suddenly start up, weapon in hand, and clacy all within his reach... Next day when he was interrogated... he answered there has nowhere 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. 532.

1873. "They (the English)... crave governors who, not having bound themselves beforehand to "run amuck," may give the land some chance of repose."—Blackwood's Magazine, June, 1873, 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 basting 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."—Barker, Five Years in Bulgaria, 240-241.

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 festa 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 wounded more or less seriously 12 persons, among whom was one little child."—Fall Mall Gazette, July 1.

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 scytale et murina, L.—Boa aquatica, Prince Max.)," (Regne Animal, 1829, ii. 78). Again, in the Official Report prepared by the Brazilian Government for the Philadelphia Exhibition of 1876, we find: "Of the genus Boa . . . we may mention the . . . sucuri or sucurubus (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's Gazette of April 3, 1882:—

"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 sucuruçu, 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 sucuruçu, 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 Anacauchoa and Anacaona. 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 Animalium Quadrupedum et Serpentini Generis, Lond. 1693. In this he gives a Catalogue of Indian Serpents, which he had received from his friend Dr. Tancred Robinson, and which the latter had noted e Museo Leydensi. No. 8 in this list runs as follows:


He 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 Indiane Orientatis Uroboralum 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 carcase is covered with saliva, etc. It is added, that the country-people (apparently this is in Ambonya) regard this great serpent as most desirable food.

Again, in 1788, we find in the Scots Magazine, App. p. 673, but quoted from "London pap. Aug. 1768," and signed by R. Edwin, a professed eye witness, a story with the following heading: "Description of the Anaconda, a monstrous species of serpent. In a letter from an English gentleman, many years resident in the Island of Ceylon in the East Indies . . . . The Ceylonese seemed 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 cruellest heart."

Then the serpent drags away its victim, covers it with slaver, swallows it, etc. The whole thing is very cleverly told, but it is evidently a romance founded on the description by "D. Cleyerus," which is quoted by Ray. There are no tigers in Ceylon. In fact, "R. Edwin" has developed the Romance of the Anaconda out of the description of D. Cleyerus, exactly as "Mynheer 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 relatets 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 history told under the name of Poersch. (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. 308). 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 designated by Europeans, the "anaconda" of Eastern story), which is supposed to crush the bones of an elephant, and to swallow a tiger .... It may be suspected that the letter of "R. Edwin" was the foundation of all or most of the stories alluded to in these passages. Still we have the authority of Ray's friend that Anaconda, or rather Anacondia, was at Leyden applied as a Ceylonese name to a specimen of this python. The only interpretation of this that we can offer is Tamil anai-kondra — "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 Anacondia given to Ray: "Bubalorum .... membra contene;" 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 much help us.

Ananas, s. The Pine-apple (Ananas sativa, Lindl.; Bromelia Ananas, L.), a native of the hot regions of Mexico and Panama. It abounded, as a cultivated plant, in Hispaniola and all the islands according to Oviedo. The Brazilian Nana, or, perhaps Nanas, gave the Portuguese Ananas or Ananas. This name has, we believe, accompanied the fruit wheresoever, 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 Hispanics, are Iaíama as a general name, and Boniana and Aiotagua for two species. Pine-apples used to cost a pardao (a coin difficult to determine the value of in those days, but see under the word) when first introduced in Malabar, says Linschoten, but "now there are so many grown in the country, that they are very good cheap." (91). Athanasius Kircher, in the middle of the 17th century, speaks of the ananas as produced in great abundance in the Chinese provinces of Canton, Kingsu, and Fühlken. In Ibn Muhammad Walli’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 (1899) already commends the excellent ananas of Malacca. But even some 20 or 30 years earlier the fruit was grown profusely in Western India, as we learn from Chr. d’Acosta (1578). And we know from the Ain that (about 1590) the ananas was habitually served at the table of Akbar, the price of one being reckoned at only 4 dams, or 1/2 of a rupee; whilst Akbar’s son Jahangir states that the fruit came from the sea-ports in the possession of the Portuguese. — (See Aín, i. 66-68).
In Africa too this royal fruit has spread along with it. "The "Mānānāzā" 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. xxxix. 35). On the Ile Ste. Marie, off Madagascar, it grew in the first half of the 17th century as manasse (Flacourt, 29).

Abul Fazl, in the Ḍīnī, mentions that the fruit was also called kathal-i-safārī, or 'travel jack-fruit,' 'because young plants put into a vessel may be taken on travels and will yield fruits.' This seems a nonsensical pretext for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the Safārī-ām, or 'travel-mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word Safārī in the sense of 'foreign' or 'outlandish,' just as Clusiūs 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 Cobarruvas (1611) we find: "Cafāri, 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 Sasanian Spain a renowned kind of pomegranate was called rōmmān Safārī: though this was said to have its name from a certain Safār ibn-Obaid al Kitā'im, who grew it first. One doubts here, and suspects some connexion 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 Safārī for 'foreign.' He called attention to the possible analogy of the Arabic safārī for 'quince.' In Macassar, according to Crawford, the ananas is called Pandan, 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.

<table>
<thead>
<tr>
<th>ANANAS.</th>
<th>ANANAS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Africa too this royal fruit has spread along with it. &quot;The &quot;Mānānāzā&quot; or pine-apple,&quot; says Burton, &quot;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.&quot; (J.R. G. S. xxxix. 35). On the Ile Ste. Marie, off Madagascar, it grew in the first half of the 17th century as manasse (Flacourt, 29).</td>
<td>Acosta again (1578) describes the Pandanuna odoratissima as the 'wild ananas,' and in Malayalam the pine-apple is called by a name meaning 'pandanus-jackfruit.' The term ananas has been arabized, among the Indian pharmacists, at least, as 'āin-un-nāsā; in Burmese it has become nam-na-ś; and in Singhalese annāśi (see Moodoom 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 pine-cone. This is the only meaning of the term 'pine-apple' in Minshou's Guide into Tongues (2d 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 Southern Europe. In the following third quotations 'pine-apple' is used in the old sense:</td>
</tr>
<tr>
<td>Abul Fazl, in the Ḍīnī, mentions that the fruit was also called kathal-i-safārī, or 'travel jack-fruit,' 'because young plants put into a vessel may be taken on travels and will yield fruits.' This seems a nonsensical pretext for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the Safārī-ām, or 'travel-mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word Safārī in the sense of 'foreign' or 'outlandish,' just as Clusiūs says of the pine-apple in India, &quot;perigrinus est hic fructus,&quot; and as we begin this article by speaking of the ananas as having 'travelled' from its home in S. America. In the Tesoro of Cobarruvas (1611) we find: &quot;Cafāri, cosa de Africa o Argel, como grenada&quot; ('a thing from Africa or Algiers, such as a pomegranate'). And on turning to Dozy and Eng. we find that in Sasanian Spain a renowned kind of pomegranate was called rōmmān Safārī: though this was said to have its name from a certain Safār ibn-Obaid al Kitā'im, who grew it first. One doubts here, and suspects some connexion 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 Safārī for 'foreign.' He called attention to the possible analogy of the Arabic safārī for 'quince.' In Macassar, according to Crawford, the ananas is called Pandan, 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.</td>
<td>1565. &quot;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 perpetuall monument.&quot;—Reports of Japan, in Hakl. ii. 507.</td>
</tr>
<tr>
<td>1577. &quot;In these islands they found no trees known ntre them, but Pine-apple trees, and Date trees, and those of maruellous heught, and excedding hardè.&quot;—Peter Martyr in Eden's H. of the Trauaglye, fol. 11.</td>
<td>1585. &quot;There are in this iland of Spagnuola 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 odour, and exquisite flavour. The Christians gave it the name it bears (Pigna) because it is, in a manner, like that. But the Pine-apples of the Indies of which we are speaking are much more beautiful than the pigne [i.e. pine-cones] of Europe, and have nothing of that hardness which is seen in those of Castille, which are in fact nothing but wood,&quot; &amp;c.—Ramuzio, iii. f. 135 v.</td>
</tr>
</tbody>
</table>

* M is here a Śañhil prefix. See Bleek's Comp. Grammar, 159.
1564. "Their pines be the bigness of two fists, the outside whereof is of the making of a pine-apple [i.e. pine-cone], but it is soft like the rinds of a cucumber, and the inside eaten with like an apple, but it is more delicious than any sweet apple sugared."—Master John Hawkins, in Hakl. iii. 602.

1575. "Ausser la plus part des Samuages s'en nourrissent, vne bonne partie de l'annees, comme aussi ils font d'une autre espèce de fruit, nappé Nana, qui est gross comme vne moyenne citrouille, et fait autant comme vne pomme de pin...."—A. Thervet, Cosmographie Universelle, liv. xxi., pl. 356 c., 936 (with a pretty good cut).

1590. "The Pines, or Pine-apples, are of the same fashion and form outwardly to those of Castille, but within they wholly differ.... One presented one of these Pine-apples to the Emperor Charles the fift, which must have cost much paine and care to bring it so farre, with the plant from the Indies, yet would he not trie the taste."—Jos. de Acosta, E. T. of 1694 (Hak. Soc.) 296-7.

1595. "... with divers sorts of excellent fruits and rootes, and great abundance of Pines, the princesses of fruits that grow under the Sun."—Ralph, Disc. of Guiana, Hak. Soc. 73.


1616. "The annas or Pine, which seems to the taste to be a pleasing compound, made of strawberries, clement-wine, rose-water, and sugar, well tempered together."—Terry, in Purchas, ii. 1408.

1623. "The annas 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 (pinax), with such scales, and of that very colour."—P. della Valle, Il. 582.

1631. Bontius thus writes of the fruit:—
"Qui legitus Cynarum, atque Indica dulcis fraga,
Ne nimis haec comedas, fugito hinc, latet angus in herba."

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

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

1667. "Je peux à trois-juste titre appeller l'Ananas le Roy des fruits, parce qu'il est le plus beau, et le meilleur de tous ceux qui sont sur la terre. C'est sans doute pour cette raison que le Roy des Roys luy a mis une couronne sur la teste, qui est comme une monce essentielle de sa royauté, puis qu'a la cheute du pere, il produit un issue Roy qui lui succede en toutes ses admirables qualitez."—P. Du Terre, Hist. Générale des Antilles Habitées par les Français, ii. 127.

1668. "Stending 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 seem. His Majesty having cut it up was pleased to give me a piece off his owne plate to taste of, but in my opinion it falls short of those ravishing varieties of deliciousness describ'd in Capt. Ligon's history and others."—Evelyn, July 19.


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 Ananas, which to my taste are a fruit perfectly delicious. You know they are naturally the growth of the Brazil, and I could not imagine how they came here but by enchantment."—Lady M. W. Montagu, Letter XIX.

1727. "Oft in humble station dwells
Unbeautful worth, above fastidious pomp.
Witness thou best Anana, thou the pride
Of vegetable life, beyond what'ser
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."—Kifth Khân in Elliot, vii. 345.

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

In Prof. Rawlinson's Ancient Monarchies (i. 578), it is stated in reference to ancient Assyria: "Fruits ... were highly prized; amongst those of most repute were pomegranates, grapes, 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 the 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 0 2
in the 15th Century, the traveller, speaking of a place called Panconia (read Panconia, 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 Anamas, 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 pines or the like.

Anchediva, Anjediva, n.p. A small island off the west coast of India, a little south of Carwar, which is the subject of frequent and interesting mention in the early narratives. The name is interpreted by Malayālīm as anju-divu, ‘Five Islands,’ and if this is correct belongs properly to the whole group. This may, however, be only an endeavour to interpret an old name, which is perhaps traceable in ‘Anyūdav Nyroś 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. It has, between land surveys and sea-charts, been omitted altogether by the compiler. 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 (n. 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 Siddhibur or Goas), 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 Jogī leaning against the wall of a Bāhāvahū 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 Jogī, 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 said island a building, a church of great ashlar-work, which had been destroyed by the Moors, as the country people said. 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 they 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."—Roteiro, 95.

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

c. 1552. "Dom Francesco de Almeida arriving at the Island of Anchediva, the first thing he did was to send João Homem with letters to the Factors of Cananor, Cocinh, and Coelho..."—Barros, I. viii. 9.

c. 1561. "They went and put in at Ange-diva, where they enjoyed themselves much; there were good water springs, and there was in the upper part of the island a tank built with stone, with very good water, and much wood;... there were no inhabitants, only a beggar man whom they called Joguedes..."—Correa, Hak. Soc. 239.

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, he being unacquainted with a desolate Island called Anjediva, to winter at... Here they stayed from April to October, in which time they buried above 200 of their Men."—A. Hamilton, i. 182. At p. 274 the name is printed more correctly Anjediva.

Andaman, n.p. The name of a group of Islands in the Bay of Bengal, inhabited by tribes of a negrito race, and now partially occupied as a convict settlement under the Government of India. The name (though perhaps obscurely indicated by Ptolemy—see H. Y. in Proc. R. G. Soc. 1882, p. 665), first appears distinctly in the Arab narratives of the 9th century. The persistent charge of cannibalism seems to have been unfounded.
A.D. 851. "Beyond are two islands divided by a sea called Andiam. The natives of these isles devour men alive; their hair is black, their hair woolly; their countenance and eyes have something frightful in them . . . they go naked, and have no boats . . ."—Relation des Voyages, &c. par Reinnaud, i. 8.

c. 1050. These islands are mentioned in the great Tanjore temple-inscription (11th cent.) as Timatitu, 'Islands of Impurity,' inhabited by cannibals.

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

c. 1430. . . . "leaving on his right hand an island called Andemania, which means the island of Gold, the circumference of which is 300 miles. . . . The inhabitants are cannibals. No travellers touch here unless driven to do so by bad weather, for when taken they are torn to pieces and devoured by these cruel savages."—Conti, in India in XIV. Cent. 8.

c. 1566. "Du Nicobar sëù è Pêgu è vêna catena d'Isle innfite, delle quali molte sono habitate da gente selungria, e chiamate Isole d'Andeman . . . & se per disgrazia si perdono in queste &Isole qualche nave, come gia se n'ha perso, non ne scampà alcuno, che tutti gli amazzano, e mangiano."—Ceasar de Federici, in Ram. iii. 391.

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

Andor, s. Port. 'a litter,' and used in the 'old Portuguese writers for a palanquin.'

1552. "The Moore 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.

c. 1769. "Of the same nature as palankins, but of a different name, are what they call andolas . . . these are much cheaper, and less esteemed."—Grose i. 155.

Andrum, s. Malayal. àndram. The form of hydrocele common in S. India. It was first described by Kaempfer, in his Decas, Leyden, 1694. (See also his Amoenitates Exoticae, Fasc. III. pp. 557 seqq.

Angely-wood, s. Tamil anyili-maram; Arctocarpus hirsuta, Lam. A wood of great value on the Western Coast, for shipbuilding, house-building, &c.

1644. "Another thing which this province of Mallavar produces, in abundance and of excellent quality, is timber, particularly that called Angelim, 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." . . .—Bocarro, MS. f. 315.

Angengo, n.p. A place on the Travancore coast, the site of an old English Factory; properly said to be Anju-tengu, the trivial meaning of which would be "five coco-nuts."

This name gives rise to the marvelous rhapsody of the once famous Abbé Raynal, regarding "Sterne's Eliza," of which we quote a few below a sentences from the 3½ pages of close print which it fills.

1711. "Anjingo 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 mangrel Portugese."—Lockyer, 199.

1782. "Territoire d'Anjinga; tu n'es rien; mais tu as donné naissance à Eliza. Un jour, ces entrepôts . . . ne subisteront plus . . . mais si mes écrits ont quelque durée, le nom d'Anjinga restera dans le mémoire des hommes . . . Anjinga, c'est à l'influence de ton heureux climat qu'elle devoit, sans doute, cet accord presqu'incompatible de volupté et de décence qui accompagnoit toute sa personne, et qui se mêloit à tous ses mouvements, &c., &c."—Hist. Philosophique des Deux Indes, ii. 72-73.

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

1776. "Sir—We have received your letter of the 24th. If the Rajah pleases to go to the Anicut, to see the repair of the bank, we can have no objection, but it will not be convenient that you should leave the garrison at present."—Letter from Council at Madras to Lt.-Col. Harper, Comm. at Tanjore, in E. J. Papers, 1777, 4to, i. 836.

1784. "As the cultivation of the Tanjore country appears, by all the surveys and reports of our engineers employed in that service, to depend altogether on a supply of water by the Cauvery, which can only be
Anile, Neel, s. An old name for indigo, borrowed from the Portuguese anil. They got it from the Arab, al-nil, pron. an-nil; nīl again being the common name of Indigo in India, from the Sanskrit, nīla, 'blue.' The vernacular (in this instance Bengali) word appears in the title of a native satirical drama Nil-Darpan, 'The Mirror of Indigo (planting),' famous in Calcutta in 1861, in connexion with a cause célèbre, and with a sentence which discredited the now extinct Supreme Court of Calcutta in a manner unknown since the days of Impey.

"Neel-walla" is a phrase for an Indigo-planter.

1561. Amerigo Vespucci, in his letter from the ld. of Cape Verde to Lorenzo di Piero Francesco de' Medici, reporting his meeting with the Portuguese Fleet from India, mentions among the things brought "anil and huxita:" the former a manifest transcriber's error for anil.—In Baldelli Boni, 'I Milione,' p. lvi.

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

\[ \begin{align*}
\text{Anil nadador} & \text{(*), very good, per farazada. . . . fanams 30.} \\
\text{Anil loaded, with much sand,} & \text{per farazada . . . fanams 18 to 20.}
\end{align*} \]

In Lisbon Collection, ii. 393.


1663. "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, i. 25 v.

1588. "Neel, the churle 70 ducks, and a churle is 27 rotles and a halfe of Aleppo."—Mr. John Newton, in Hakl. ii. 375.

1586. "They use to prickie the skinne, and to put on it a kind of anile, or blacking which doth continue alwayes."—Fitch in Hakl. ii. 396.

c. 1610. "... l'Anil ou Indique, qui est une teinture bleue violette, dont il ne s'en trouve qu'à Cambay et Surattë."—Pyrard de la Valette. i. 183.

1622. "E conforme a dita pauta se dispachard o dito anile e camella."—In Archivio Port. Orissi, fasc. 2, 240.


1648. "... and a good quantity of Anil, which, after the place where most of it is got, is called Chirchees 'Indigo.'"—Van Twist, 14.

1663. "Indico est un mot Portugais, dont l'on appelle une teinture bleu qui vient des Indes Orientales, qui est de contrabande en France, les Turcs et les Arabes la nomment Nil."—De la B. de-Gouze, 543.

Anna, s. Properly (Hind.) åndār, or åndā. The 16th part of a rupee. The term belongs to the Mahomedan monetary system (v. Rupee). There is no coin of one anna, 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 rights in land, or shares in a speculation. Thus a one-anna share is 1/8 of such right, or a share of 3/8 in the speculation; a four-anna is 1/8 and so on. In some parts of India the term is also used as a subdivision (34) of the current land measure. Thus, in Saugor, the åndā = 16 risks, and is itself 34 of a kuncha (Elliot, Glos. s.v.).

The term is also sometimes applied colloquially to persons of mixt parentage. 'Such an one has at least 2 annas of dark blood' or 'of coffee-colour.' This may be compared with the Scotch expression that a person of deficient intellect 'wants two-pence in the shilling.'

1708. "Provided . . . that a debt due from Sir Edward Littleton . . . of 80,407 Rupees and Eight Anas Money of Bengal, with Interest and Damages to the said English Company shall still remain to them . . ."—Earl of Godolphin's Award be-

* Sharkeji or Sirkri, 5 m. from Ahmedabad. "Cirquez Indigo" (1284) occurs in Sarsabah, ill. 413. It is the "Seroze" of Forbes, Oriental Memoirs. The Dutch, about 1630, established a factory there on account of the Indigo. Many of the Sultans of Gujarat were buried there (Stuart-Russell, ill. 109). Some account of the "Sarkhej Khoz," or Mausolea, is given in H. Briggs's Cities of Gujarat (Bombay, 1846, pp. 274, seqq.).
much eaten up by the White Ants.”—A. Hamilton, ii. 169.

1769. “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.


Apil. s. Transfer of Eng. ‘Appeal;’ in general native use, in connexion with our Courts.

1872. “There is no Sindi, however wild, that cannot now understand ‘Basid’ (receipt) and ‘Apli’ (appeal).”—Burton, Sind Revisited, i. 283.

Apollo Bander, r.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 palwa here means. Sir G. Birdwood writes that it used to be said in Bombay, that Apollo-bandar was a corrn. of palwa-bandar, because the pier was the place where the boats used to land palwa fish. But we know of no fish so called; it is however possible that the palla or sable-fish (q.v.) is meant, which is so called in Bombay, as well as in Sind. 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 might have given its title to the Bombay street and wharf. But Sir Michael Westropp’s quotation below shows that Palo was at least the native representation of the name 140 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 palace where the “puli” cake, eaten at the Holī festival, was baked. And so we leave the matter.

1847. “A little after sunset, on 2nd Jan., 1843, I left my domicile in Ambrolik, and drove to the Palāwa 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 Knyghte came to Londe, thyere ye foleke . . . . worshippen II. Idolys in cheefe. Ye frysre is Apollo, wherefore ye cheefe londynge place of theyr Metropole is hyght Apollo-Sunbar . . . ."—Ext. from a MS. of Sir John Mandeville, lately discovered.*

1877. "This bunder is of comparatively recent date. Its name 'Apollo' is an English corruption of the native word Pallou (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 M. Westropp gives a different derivation: . . . Polo, a corruption of Pâlou, derived from Pât, which inter alia means a fighting vessel, by which kind of craft the locality was probably frequented. From Pâtou or Pâtwar, the bunder now called Apollo is supposed to take its name. In the memorial of a grant of land, dated 5th Dec., 1743, the pokhade in question is called Pâlo."—High Court Reports, iv. pt. 3.

Apricot, s. Prunus Armeniaca, L. This English word is of curious origin, as Dozy expounds it. The Romans called it Malum Armeniacum and also (Persicum?) praceos, or 'early.' Of this the Greeks made πρακόκκος, &c., and the Arab conquerors of Byzantine provinces took this up as بركة and بالرک, with the article al-bark, whence Sp. albarocco, Port. abri- coco, alboquere, Ital. albococco, abricocca, Prov. aubricot, amabricot, Fr. abricot, Dutch, abriecock, abri- coos, Eng. aprickock, apricot. Dozy mentions that Dodonaeus, an old Dutch writer on plants, gives the vernacular name as Vroge Peren, 'Early Peaches,' which illustrates the origin. In the Cyprus bazaris, apricots are sold as χρυσαμα; 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 ali (Pers.) 'yellow-plum,' is the common name in India.

1615. "I received a letter from Jorge Durols . . . with a basket of apruccocks for my selfs. . . ."—Coele'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.

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

1898. "Car il va du port d'Aden en Inde

* A friend here queries: 'By Mr. Shapira?'
India, in the ship of Jorge Manhog (who was a householder in Goa), towards the Port of Chatigao in the kingdom of Bengal, they were wrecked upon the shoals of Raciaon owing to a badly kept watch.”—Pinto, cap. clxvii.

1552. “Up to the Cape of Negroes will be 100 leagues, in which space are these populated places, Chocorix, Bacalá, Arracão City, capital of the Kingdom so styled . . . .”—Barros, I. ix. 1.

1560. “Questo Re di Rachan ha il suo stato in mezzo la costa, tra il Regno di Bengala e quello di Pegu, ed è il maggiore nemico che habbia il Re del Pegh.”—Ossare de’ Federici, in Ram. iii. 396.

1586. “. . . Passing by the Island of Sundiua, Porto grande, or the Countrie of Tippera, the Kingdom of Recon and Moyen*. . . . our course was S. and by E. which brought vs to the barre of Negrais.”—R. Pitch in Hakl. ii. 391.

1590. “To the S.E. of Bengal is a large country called Ar公正 to which the Bunder of Chittagong properly belongs.”—Gladwin’s Ayeem, ed. 1800, ii. 4.

1673. “. . . A mixture of that Race, the most assuredly base of all Mankind who are known for their Bastaard-bred lurking in the Islands at the Mouths of the Ganges, by the name of Recunners.”—Fryer, 219.

1726. “It is called by some Portuguese Oraukan, by others among them Arrakaon, and by some again Rakon (after its capital), and also Mog.”—Valentinj, v. 140.

1727. “Arakan has the Conveniency of a noble spacious River.”—A. Ham. ii. 30.

Arbol Triste, s. The tree or shrub, so called by Portuguese writers appears to be the Nyctanthes arbor tristis, or Arabian jasmine (N. O. Jasminaceae), a native of the drier parts of India.

Arcot, n.p. Arckādā, a famous fortress and town in the Madras territory, 65 miles from Madras. The name is derived by Bp. Caldwell from Tamil ārkād, ‘the Six Forests,’ confirmed by the Tamil-French Dict., which gives a form Arukādu—‘Six forêts.’ Notwithstanding the objection made by Maj.-Gen. Cunningham in his Geog. of Ancient India, it is probable that Arcot is the Ārakaṇu bāṣālēṇu Sūpa of Poloemay, ‘Arkatu, residence of K. Sora.’

c. 1346. “We landed with them on the beach, in the county of Moabar. . . . we arrived at the fortress of Harkātu, where we passed the night.”—Jon Batuta, iv. 187, 189.

1785. “It may be said that this letter was written by the Nabob of Arcot in a moody humour. . . . Certainly it was; but it is in such humours that the truth comes out.”—Burke’s Speech, Feb. 28th.

Areca, s. The seed (in common parlance the nut) of the palm Areca catechu, L., commonly, though somewhat improperly called ‘betel-nut’; the term betel (q. v.) belonging in reality to the leaf which is chewed along with the areca. Though so widely cultivated the palm is unknown in a truly indigenous state. The word is Malayalam adakka, and comes to us through the Portuguese.

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

1516. “There arrived there many zambuces . . . with areca.”—Barboza, Hak. Soc., 64.

1521. “They are always chewing Areoca, a certaine fruit like a Pear, cut in quarters and rolled up in leaves of a Tree called Betire (or Vetete), like Bay leaves; which having chewed they spit forth. It makes the mouth red. They say they do it to comfort the heart, nor could live without it.”—Pigafetta in Purchas, i. 38.

1548. “In the Renda do Betel, or Betel duties at Goa are included Betel, arequa, jacks, green ginger, oranges, lemons, figs, coir, mangos, citrons.”—Botelho, Tombo, 48. The Portuguese also formed a word ariqueira for the tree bearing the nuts.

1563. “. . . and in Malabar they call it pao; * and the Nairs (who are the gentlemen), call it areca.”—Garcia D’O., f. 91 b.

c. 1566. “Great quantitie. of Areha, which is a fruite of the bignesse of nutmegg, which fruite they eate in all these parts of the Indies, with the leafe of an Herbe, which they call Betell.”—C. Frederick, trad. in Hak. ii. 390.

1586. “Their friends come and bring gifts, cocos, figges, areeaces, and other fruite.”—Pitch in Hakl. ii. 396.

1589. “. . . The Nerü (†) which is drawn from the Arequey Tree in a fresh earthen vessel, is a sweet and pleasant as Milk.”—Ovington, 239.

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, Firingi dhatira, gamboge-thistle, &c.

Argus Pheasant, s. This name,
which seems more properly to belong to the splendid bird of the Malay Peninsula (Argusanus giganteus, Tem., Pavo argus, Lin.) is confusingly applied by Europeans in Upper India to the Himalayan horned pheasant Ceriorinis (Sp., satyra, and melanoccephala) from the round white eyes or spots which mark a great part of the bird's plumage.—See remark under Moonaul.

Arrack, or Rack, s. This word is the Ar. 'arak, properly 'perspiration,' and then, first the exudation or sap drawn from the date palm ('arak al-tamah); 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 arli 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 camcolasses, 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 French word, riguigui, for brandy, which appears also to be taken from uraki (Marcel Devic).

Humboldt (Ecamen, &c., ii. 300) says that the word first appears in Pigafetta's Voyage of Magellan; but this is not correct.

c. 1420. "At every yam (post-house) they gave the travellers a sheep, a goose, a fowl . . . . 'arak . . . ."—Shah Rukh's Embassy to China, in N. & E. xiv. 396.

1516. "And they bring coco-nuts, hurrae (which is something to drink) . . . ."—Barboza, Hak. Soc. 99.


1501. "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 ura . . . ."—Pigafetta, Hak. Soc. 72.


1554. "And the excise on the orrquaus made from palm-trees, of which there are three kinds, viz., cura, which is as it is drawn; orrqua, which is cura once boiled (cosida, qu. distillat); sharab (xaraeo) which is boiled 2 or 3 times) and is stronger than orrqua."—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. i. 67.

(The word sura, used here, is a very ancient importation from India, for Cosmas (6th century) in his account of the coco-nut, confounding (it would seem) the milk with the toddy of that palm, says: "The Arellion 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 rhonosura, and is exceeding pleasant. It is indeed possible that the rhoneo here may already be the word arrack.)

1605. "A Chinese born, but now turned Iunan, who was our next neighbour . . . . and brought to us a card which is a kind of boiled drink, that is used in most of these parts of the world, instead of Wine . . . ."—E. Scott, in Purchas. i. 173.


1607. "Two Jars of Arrack (made of Rice as I judged) called by the Chineses Samsha."—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 Phirmaund; 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 (Aureangzeb) and cried with a loud Voice in the Persian Language that his Master wanted Justice done him" (see Doal).

—A. Hamilton, i. 97.

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

1603. "We taking the But-ends of Pikes and Halberts and Faggot sticks, drive them into a Racke-house."—E. Scott, in Purchas, i. 184.

Purchas has also Vraca and other forms; and at i. 648 there is mention of a strong kind of spirit called Rack-acee (Malay @pt= fire'). See Fool Rack.

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

1622. "We'll send him a jar of rack by next conveyance."—Letter in Stainsbury, iii. 40.

1627. "Java hath been fatal to many of the English, but much through their own
distemper with Rack."—Purchas, Pilgrim-age, 693.

1848. "Jos... finally insisted upon having a bowl of rack punch... That bowl of rack punch was the cause of all this history."—Vanity Fair, ch. vi.

Arsenal, s. An old and ingenious etymology of this word is arz navalis. But it is really Arabic. Hyde derived it from *tars-khūnah,* "domus terroris," contracted into *tarsnah,* the form (as he says) used at Constanti-

nople (Syntagma Dissert. i. 100). But it is really the Arabic dār-al-sīna′a 'domus artificiori,' as the quotations from Mas′ūdī clearly show. The old Italian forms darsena, darsinale, corroborate this, and the Sp. ataracana, which is rendered in Arabic by Pedro de Alcalá, quoted by Dozy, as dar a cinaa.—(See details in Dozy, Oyster-
ingen, 16-18.)

A.D. 943-4. "At this day in the year of the Hijra 332, Rhodes (Bedos) is an arsenal (dār-sīna′a) where the Greeks build their war-vessels."—Mas′ūdī, ii. 423.

And again "dār-sīna′at al-marākib," 'an arsenal of ships,' i. 67.

1873. "In this city (Fez) there is a very great building which they call Daraga, where the Christian captives used to labour at blacksmith's work and other crafts under the superintendence and orders of renegade headmen... here they made cannon and powder, and wrought swords, cross-bows, and arquebuses."—Marmol, Desc. General de Africa, lib. iii. f. 92.

1872. "On met au Tersahana deux belles galères à l'eau."—Antoine Galland, Journ., i. 50.

Artichoke, s. The genealogy of this word appears to be somewhat as follows: The Arab. is al-ḥarashf, (perhaps connected with ḥarash, 'rough-skinned';) hence Sp. alcarchofa, and It. carciofo and arciocci, Fr. artichaut, Eng. artichoke.

c. 1348. "The Incense (benzoïn) tree is small... its branches are like those of a thistle or an artichoke (al-kharashf)...."— Ibn Batuta, iv. 240.

Arundel.—See Roundel.

Aryan, adj. Sansk. Arya, 'noble.' A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Slavonic, &c.), which speak languages belonging to the same family as Sanskrit. Much vogue was given to the term by Pictet's publica-

* See, in the published text. The spelling with ő instead of ő̞ is believed to be correct (see Dozy, s.v. Alcarchofa).
1850. "The Aryan tribes in conquering India, urged by the Brahmanis, made war against the Turanian demon-worship, but not always with complete success."—Dr. John Wilson, in Life, 490.

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 sciences 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. 312-313.

1853. "Sur les sept premières 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. 304.

1855. "I believe all who have lived in India will bear testimony . . . that to natives of India, of whatever class or caste, Musulman, Hindoo, or Parsee, "Aryan or Tamlilian," unless they have had a special training, our European paintings, prints, drawings, and photographs, plain or coloured, if they are landscapes, are absolutely unintelligible."—Mission to Assam, 59 (publ. 1858).

1858. "The Aryan tribes, for that is the name they gave themselves, both 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:

1888. "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.

Ashrafiee, s. Arab. ashrāf, 'noble,' applied to various gold coins (in analogy with the old English 'noble'), especially to the dinar of Egypt, and to the gold mohr of India.—See Xeraphine.

c. 1550. "There was also the sum of 500,000 Falory* ashrāf, equal to the currency of Persia to 50,000 royal Irak tomans. —Mem. of Humayun, 125.

Assa-foetida.—See Hing.

Assam, n.p. The name applied for the last 3 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 Asām and sometimes Ashām is a form of Ahām 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 Ashām took 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 Ayecen (ed. 1800) ii. 3.

1882. "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, Oct. 29th.

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.

1788. "M. Chevalier, the late Governor of Chandernagore, by permission of the King, went as high up as the capital of Assam, about the year 1782."—Rennell's Mem., 3rd ed. p. 299.

Assegay, s. An African throwing-spear. Dozy has shown that this is Berber zaghaya, with the Arabic 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).

c. 1270. "There was the King standing with three 'exorcists' [or men of the guard] by his side armed with javelines [ab ura aza- gayas]."—Chronicle of K. James of Aragon, tr. by Mr. Foster, 1883, i. 173.

c. 1444. "They have a quantity of azagais, which are a sort of light darts."—Cadomostio, Navegacão primeira, 32.

1552. "But in general they all came armed in their fashion, some with azagais and shields, and others with bows and quivers of arrows."—Barros, i. iii. 1.

1572. "Hum de escudo embaçado, e de azagai, Outro de arco encurvado, e seta ervada."—Camões, i. 86.

By Burton:

"this, targe on arm and assegai in hand, that, with his bended bow, and venom'd roed."

1600. "These they use to make Instruments of wherewith to fish . . . as also to make weapons, as Bows, Arrows, Aponens, and Asagayen."—Disc. of Guinea, from the Dutch, in Purchas, ii. 927.

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


1681. "... "encontraron diez y nueve hombres bazos armados con dardas, y asagayas, así llaman los Arabes nus las que pequeñas arrojadizas, y pelearon con ellos."—Martinez de la Puente, Compendio, 87.

1779. "Alert to fight, ahistir to slay, They shake the dreaded assagay. And rush with blind and frantic will On all, when few, whose force is skill."


Atap or Adap, s. Applied in the Malay-Javanese regions to any palmfronds used in thatching, commonly to those of the Nipa, q.v. (Nipa fruticans, Thumb.) "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 languages from Sumatra to the Philippines."—(Crawford, Dict. Ind. Arch. 301). Atép is Javanese for 'thatch.'

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


1817. "In the maritime districts, atap or thatch is made . . . . from the leaves of the nipa."—Raffles, Java, i. 165.

1878. "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 nibong."—McNair, Perak, iv. 184.

Atlas, s. An obsolete word for 'satin,' from the Arab. atlas, used in that sense, literally 'bare' or 'bald' (comp. the Italian raso for 'satin'). The word is still used in German.


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


1673. "They go Rich in Apparel, their Turbats of Gold, Damank’d Gold Atlas Coats to their Heels, Silk, Arajah or Cuttane breeches."—Fryer, 196.

1683. "I saw ye Tezattles and Atlasses in ye Warehouse, and gave directions concerning their several colours and stripes."—Hedges, April 6.

1689. (Surat) "is renown’d for . . . rich Silks, such as Atlasses . . . . and for Zarbofs. * . . . ."—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 Atlasses . . . made by them."—A. Hamilton, i. 160.

c. 1750—90. "The most considerable (manufacture) is that of their atlasses 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 Maldives, which are typical examples of this structure, and where the form of the word is atolu. It is probably connected with the Singalese prep. atul, 'inside.' The term was made scientific by Darwin in his publication on Coral Reefs (see below), but our second quotation shows that it had been generalized at an earlier date.

c. 1610. "Estant en 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’impetuité de la mer."—Pyrard de la Vial, i. 71 (ed. 1679).

1752. "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) Universel 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. Arab. and thence Hind. '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

Anumidar. Properly 'amāldār, 'one holding office;' (Ar. 'amal, work, with Pers. term. of agency). A factor or manager. Among the Maharrattas the 'Amāldār 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.

c. 1780. "... having detected various frauds in the management of the Amuidar of Coorpoor... (M. Lally) paid him 40,000 rupees."—Orme, iii. 496 (ed. 1803).

1789. "The amudars, or managers of the districts."—D'Urion, p. 56.

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

1804. "I know the character of the Pesh-wah, and his ministers, and of every Maharratta amuldar sufficiently well..."—Wellington, iii. 38.

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

Aurung, s. Hind. from Pers. awrang, 'a place where goods are manufactured, a depot for such goods.' During the Company's trading days this term was applied to their factories for the purchase, on advances, of native piece-goods, &c.

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

1789. "I doubt, however, very much whether he has had sufficient experience in the commercial line to enable him to manage so difficult and so important an aurung as Lucknapore, 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 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 Awak 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 Irawadi; 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 Nicolò Conti, and it appears again (no doubt from Conti's information) in the great World-Map of Fra Mauro at Venice (1459). c. 1430. "Having sailed up this river for the space of a month he arrived at a city more noble than all the others, called Ava, and the circumference of which is 15 miles."—Conti, in India in the XVe Cent. ii.

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. 1635. "... The King of Ava having already sent much people, with cavalry, to relieve Ponto (Prome), which marches with the Pozzo (?) and city of Ova or Anva, (which means 'surrounded on all sides with streams')..."—Antonio Bocarro, Decada, 130.

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 envos, 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 (Estrelda amadavata, L. or 'Red Wax-Bill') found throughout India, but originally brought to Europe from Amadabadd in Guzerat, of which the name is a corruption.

1598. "... o qual vejo d'Amadava principal cidade do reino."—In S. Botelho, Tombo, 228.

1648. "The capital (of Guzerat) lies in the interior of the country and is named Humed-encvat, i.e., the City of King Hamed who built it; nowadays they call it Amadavar or Amadabat."—Van Twest, 4.

1673. "From Amidavad, small Birds, who, besides that they are spotted with white and Red no bigger than Messeals, the principal chorister beginning, the rest in Consort, Fifty in a Cage, make an admirable Chorus."—Freyer, 116.
AVATAR.

1813. "... amadavats, and other songsters are brought thither (Bombay) from Surat and different countries."—Forbes, Or. Mem. i. 47.

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

1672. "Bey den Benjansen haben auch diese zehn Verwandlungen den Namen dass sie Altar heissen, und also hat Mats Altar als dieser erste, gewahret 2500 Jahr."—Baldaeus, 472.

1784. "The ten Avatars or descents of the deity, in his capacity of Preserver."—Sir W. Jones, in Asiat. Res. (reprint) i. 294.

1812. "The Awaturs of Vishnu, by which are meant his descents upon earth, are usually counted ten ..."—Maria Graham, 49.

1821. "The Irish Avatar."—Byron.


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

1873. "He ... builds up a curious History of Spiritualism, according to which all matter is mediately or immediately the avatar of some Intelligence, not necessarily the highest."—Academy, May 15th, 1720.

1875. "Balzac's avatars were a hundred-fold as numerous as those of Vishnu."—Ibid., April 24, 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 the losses of those whose goods are cast into the sea to save a ship, &c., is not directly connected with the French averie, which has quite that signification. And this last Dozy shows most plausibly to be from the Arabic'aswâr, spoilt merchandise. Note that many European words of trade are from the Arabic; and that averie is in Dutch averij, averij, or haverij.—(See Dozy, Oosterlingen.)

Ayah, s. A native lady's-maid or nurse-maid. The word has been adopted into most of the Indian ver-
naculars in the forms āya or ḍāya, but it is really Portuguese (I. aia, 'a nurse, or governess'; m. aia, 'the governor of a young noble').

1792. (A Table of Wages):—
"Consuwalah......10 (rupaes a month).
* * * * * * * * * * * *
"Ayah ............ 5."

Indra 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 none 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.

1842. "Hers (at Simla) there is a great preponderance of Mahometans. I am told that the guns produced absolute consternation, visible in their countenances. One Ayah threw herself upon the ground in an agony of despair. ... I fired 42 guns for Ghuzni and Cabul; the 22nd (42nd l) 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, 696.

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."—Stokes, Indian Fairy Tales, 7.

B.

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 bābā log ('log='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 babā is properly Turki,= 'father'; sometimes used to a child as a term of endearment (or forming part of such a term, as in the Pers. Bābā- jān, 'Life of your Father'). Compare the Russian use of batushka.

Babagooree, s. H. Babaghart, the white agate (or chalecdony?) of Cambay. It is apparently so-called from the patron saint or martyr of the district containing the mines, under
whose especial protection the miners place themselves before descending into the shafts. Tradition alleges that he was a prince of the great Ghori dynasty, who was killed in a great battle in that region. But this prince will hardly be found in history.

1516. "They also find in this town (Limadura in Guzerat) much chaledony, which they call babagore. They make beads with it, and other things which they wear about them."—Barboza, 57.

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

1590. "By the command of his Majesty grain weights of bâbhâgûrî were made, which were to be used in weighing."—Ain, i. 53, and note, p. 615.

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 . . . ." Copland, in Trav. Lit. Soc. Bo., i. 294.


Babbs, n.p. This name is given to the I. of Perim, in the St. of Babelmandel, in the quotation. It was probably English sea-slang only.

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

Baber, Babur, s. Hind. bâbar. A name given in 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 Tarâ. (See Terye.)

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 Tarâ) 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.

Babi-rousaa, s. Malay babi* ('hog')

rûsa (‘stag’);—The ‘Stag-hog,’ a remarkable animal of the swine genus (Sus babirusse, L.; Babirussa alurus, 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 the 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.

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. p. 231.


c. 545. "The Chorilephas (‘Hog-stag’) I have both seen and eaten."—Cosmas Indicopleustes, in Cathay, &c., p. 61v.

1556. "There are hogs also with horns, and parrots which prattle much which they call nora."—Galvano, Discoveries of the World (Hak. Soc.) 129.

1658. "Quadrupes hoc insita parte figurae monstrariae besties acquirunt. Indi quod adversae speciali animalibus, Porco scilicet et Cervo, pronatum putent . . . ita ut primo intituo quatuor cornibus juxta se positis videatur armatum hoc animali Babro. Roussa."—Piso, Appendix to Bonitus, p. 6L.

Baboo, s. Beng. and Hind. Bâbû. Properly a term of respect attached to a name, like Master or Mr., and formerly applied in some parts of Hindustan 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.'

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

1803. "... Calling on Mr. Neave I foun
there Baboo Dheep Narain, brother to Oodit Narain, Rajah at Benares."—Lord
Valentia's Travels, 1. 112.

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

1834. "The Baboo and other Tales, de-
scriptive of Society in India." Smith
and Elder, London. (By Augustus Prinsep.)

1850. "If instruction were sought for
from them (the Mahomedan historians)... we
should no longer hear bombastic
Baboo, enjoying under our Govt.
The highest degree of personal lib-
ty... 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. 1. xxii.

c. 1860.

"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 boyus, and partly from a desire to obtain a
Government appointment."—Fraser's Mag.,
August, 209.

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

Babool, s. Hind, babul, babur (though
often mis-pronounced babul, as in two
quotations below); also called khak.
A thorny mimosa common in most
parts of India except the Malabar
coast; the Acacia arabica, Willd. The
Bhils use the gum as food.

1696. "L'eau de Vie de ce Pais... qu'on
y boit ordinairement, est falte de
joype ou suore noir, qu'on met dans de l'eau
avant de boire..."—L'arme de l'arbre Baboul, pour y
donner quelconque, et ensuite on les dis-
tile ensemble."—Thevenot, v. 50.

1780. "Price Current. Country Produce:
Bable Trees, large, 5 pc. each tree."—
Hickey's Bengal Gazette, April 29.

1824. "Rampoor is... chiefly remark-
able for the sort of fortification which sur-
rounds it. This is a high thick hedge...
of bamboo... faced on the outside by a
formidable underwood of cactus and ba-
bool..."—Heber, ed. 1844, i. 290.

1849. "Look at that great tract from
Daesa to the Hils mountains. It is all
sand; sometimes it has a little ragged cloth-
ing of babul, or milk-bush."—Dry Leaves
from Young Egypt, 1.

Baboon, s. This, no doubt comes to
us through the Italian babuino; but
it is probable that the latter word is
a corruption of Pers. maimun, 'a
baboon or monkey,' a word which also
occurs in Italian under the more direct
form of maimone, in gatto-maimone,
'cat-monkey' or rather 'monkey-cat.'

Bacanore and Barcelore, nn.pp.
Two ports of Canara often coupled
together in old narratives, but which
have entirely disappeared from modern
maps and books of navigation, inso-
much that it is not quite easy to
indicate their precise position.

But it would seem that Bacanore, Ma-
yal. Vakkanur, is the place called in
Canarese Bārk, the Barcoor-lettah 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 Rajas."

—Imp. Gazet.

Also that Barcelore is a Port. corrup-
tion of Basrūr. It must have stood
immediately below the 'Barsilur
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'.

c. 1389. "Thence (from Hannur) the
traveller came to Bāsārūr, a small city..."—
Abul-Feda, in Gheldemeister, 184.

1343. "The first town of Mulabūr
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 Fākānūr, which is large, and
situated on an estuary. One sees there an
abundance of sugar-cane, such as has no
equal in that country."— Ibn Batuta, iv.
77-78.

1420. "Due præterea ad maritimæ
urbes, alteram Pachamuriam... nomine,
xx diebus transit."—Conti, in Poggio di
Var. Fort. iv.

1501. "Bacanut," for Bacanor, is named in
Amerigo Vespucci's letter, giving an ac-
count of Da Gana's discoveries, first pub-
lished by BaldeUoni, Il Milione, pp. 82.
seq.

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 Narsynqua and
the province of Tolinate.* 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...

—Bor-
bbo, in Jaffan Coll. 234.

1548. "The Port of the River of Bar-
calor pays 500 loads (of rice as tribute)."—Bor-
bbo, in Tombo, 246.

1552. "Having dispatched this vessel,

* i.e. Tulu-nāgū, Tuluma or S. Canam.
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 Santa Maria, whence those islands are now called Saint Mary’s Isles, standing between Bacoanor and Bagacalá, two notable places on that coast.”—De Barros, I. iv. 11.

“... the city Onor, capital of the kingdom, Baticalá, Bendor, Baxcal, Bacanor.—Ib. i. ix. 1.

1726. “In Barselloor or Basseloor have we still a factory ... a little south of Basseloor lies Baquanoor and the little River Vier.”—Valentijn, v. (Malabar) 6.

1727. “The next town to the Southward of Batacola is Barceloar, standing on the Banks of a broad River about 4 Miles from the Sea. ... The Dutch have a Factory here, only to bring up Rice for their Garrisons there. Baxcanaro and Moloy lie between Barceloar and Mangadoar, both having the benefit of Rivers to export the large quantities of Rice that the Fields produce.”—A. Ham. i. 284-5.

1730. “St. Mary’s Islands lie along the coast N. and S. as far as off the river of Bacoanor, or Callianpoor, being about 6 leagues ... In lat. 13° 50’ N., 5 leagues from Bacoanor, runs the river Barsalar.”—Dunn’s N. Directory, 5th ed. 105.


Bakkore, s. H. bāṅ-gōr (‘bridle-cord’); a halter or leading rein.

Backsea. Sea Hind. bāḵā. Nautical ‘aback,’ from which it has been formed (Roebuck).

Badega, n.p. The Tamil Vadagar, i.e. ‘Northerners.’ The name has at least two specific applications:

a. To the Telugu people who invaded the Tamil country from the kingdom of Vijayanagara (the Binsag or Narsinga of the Portuguese and old travellers, qq. v.) 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 Telugu.

The Badagas of St. Fr. Xavier’s time were in fact the emissaries of the Nayaka rulers of Madura, using violence to exact tribute for those rulers, whilst the Portuguese had conferred on the Parayas “the somewhat dange-

ous privilege of being Portuguese subjects.” See Caldwell’s H. of Tinnevelly, 69 seqq.


1572. “Gens est in regno Binsagae quos Badagas vocant.”—E. Acosta, 4. b.

1737. “In e parte missionis Carnatensis in qua Telougos, ut alīnt, lingua viget, seu inter Badagos, quique annos versatur sum; necque quamduo viguerunt vīres ab illīs dilectissīmā et sanctissīmā Missione Pudcheriorium veni.”—In Norbert, iii. 230.

1875. “Mr. C. P. Brown informs me that the early French missionaries in the Guntur country wrote a vocabulary ‘de la langue Talenga, dite vaillamment le Bodega.’”—By, Caldwell, Dravidian Grammar, Intr. p. 33.

b. To one of the races occupying the Nilgiri Hills, speaking an old Canarese dialect, and being apparently a Canarese colony, long separated from the parent stock.—(See Bp. Caldwell’s Grammar, 2nd ed., pp. 34, 125, &c.) The name of these people is usually in English corrupted to Burgers (q.v.)

Badgeer, s. Pers. bāḏ-gīr, ‘wind-catch.’ An arrangement acting as a windsail to bring the wind down into a house; it is common in Persia, and in Sind.

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.


1872. “... Badirs 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 movable, 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 Recital, 254.

1881. “A number of square turrets stick up all over the town; these are badirs 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, Bajooy, s. The Malay jacket; Mal. baju.**

1784. "...after this they wear the badjoe, which resembles a morning gown, open at the neck, but fastened close at the wrist; and half-way up the arm." —Maresden's *H. of Sumatra*, 2d ed. 44.

1878. "...The general Malay costume... consists of an inner vest, having a collar to button tight round the neck, and the baju, or jacket, often of light coloured dimity, for undress." —McNair, 147.

1888. "...They wear above it a short-sleeved jacket, the baju, beautifully made, and often very tastefully decorated in fine needlework." —Bird, *Golden Chevromese*, 152.

**Bael, s. Hind. bel, Mahr. bail, from Sansk. vīva, the Tree and Fruit of *Aegle marmelos* (Correa), or 'Bengal Quince,' as it is sometimes called, after the name (*Marmelos de Benguala*) given by it by Garcia de Orta, who first described the virtues of this fruit in the treatise 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 Flischiger, 116.) The shelly rind of the bel is in the Punjab made into carved snuff-boxes for sale to the Afghans.

1858. "...And as I knew that it was called bel in Bāqaim, I enquired of those native physicians which was its proper name, cīfīdeh or bel, and they told me that cīfīdeh [cīphahalā] was the physician's name for it..." —Garcia *De O.*, ff. 221v., 222.

1631. Jac. Bontius describes the bel as *malum cydonium* (i.e. a quince), and speaks of its pulp as good for dysentery and for the choleræ immanem orgasmum.—Lib. vi. cap. viii.

1672. "...The Bili plant grows to no greater height than that of a man,* 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, 363.

1879. "...On this plain you will see a large bēl-tree, and on it one big bēl-fruit." —Stokes, *Indian Fairy Tales*, 140.

**Bafta, s. A kind of calico, made especially at Baroch; from the Pers. bēfta, 'woven.' The old Baroch baftas 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. Baftas however survived in the Tariffs till recently."

1598. "...There is made great store of Cotton Linnen of divers sort... Boffetas." —Linschoten, p. 18.

1612. "Baftas or white Callicos, from twenty to fortie Royals the corge." —Capt. Sars in Purchas, i. 347.

1638. "...tisserans qui y font cette sorte de toiles de cotton, que l'on appelle baftas, qui sont les plus fines de toutes celles qui se font dans la Province de Guezaratta." —Mandello, 128.


1665. "...The Baftas, or Callicots painted red, blue, and black, are carried white to Agra and Amadabad, in regard those cities are nearest the places where the Indigo is made that is us'd in colouring."—Toussier, (E. T.) p. 127.

1672. "...Brooch Baftas, broad and narrow." —Fryer, 86.

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

1875. In the Calculutta Tariff valuation of this year we find Fleece Goods, Cotton: *Bafthas, score, 30rs.*

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

1838. "...The chiefs half filled the nicely-padded coffin with baftas (bleached calico... after that the corpse and then the coffin was filled up with more baftas.)" In *Ch. Misry. Intelligencer*, s.ii., viii. p. 543.

**Bahar, s. Arab. bahār, Malayāl. bhārām, from Sanskt. bhāra, 'a load.' A weight used in large trading transactions; it varied much in different localities; and though the name is of Indian origin it was naturalised by the Arabs, and carried by them to the far East, being found in use, when the Portuguese arrived in those seas, at least as far as the Moluccas. In the Indian islands the bahār is generally..."
reckoned as equal to 3 peculs, (q.v.) or 400 lbs. avoirdupois. But there was a different bahar in use for different articles of merchandise; or, rather, each article had a special surplus allowance in weighing, which practically made a different bahar (see Picota).

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

1506. "In Canarol el suo Re si zenzalt, e qui nasce zz. (i.e. sensero or 'ginger'); ma li zz. pochi e non cuni boni come quelli de Colcut, e suo peso si chiama baar, che sono K. (Cantari) 4 da Lisboa."—Relazione di Leonardo Co' Masser, 26.

1510. "if the merchandise about which they treat be spices, they deal by the bahar, which bahar weighs three of our cantari."—Farthema, p. 176.

1516. "It (Malacca) has got such a quantum of gold, that the great merchants do not estimate their property, nor reckon otherwise than by bahares of gold, which are 4 quintals to each bahar."—Barbosa, 193.

1552. "300 bahares of pepper."—Castanheda, ii. 301. Correa writes bares, as does also Couto.

1554. "The baar of nuts (noz) contains 20 faraçolas, and 5 maunds more of picota; thus the baar, with its picota, contains 20½ faraçolas. . . ."—A. Nunes, 6.

c. 1569. "After this I saw one that would have given a barre of Pepper, which is two Quintals and a halfe, for a little Measure of water, and he could not have it."—C. Fredericke in Hakti, ii. 358.


1606. . . . their came in his company a Portugal Souiller, which brought a Warrant from the Capitaine to the Governour of Mauritius, to trade with vs, and likewise to give John Rogers for his pains a Bharar of Cloyes."—Middleton's Voyage, D. 2. 5.

1613. "Porque os naturaes na quelle tempo possayao muitos bares de ouro."—Godinho de Eredia, 4 v.

Bahadur, s. Hind. Bahâdûr, '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 Şâhib Bahâdûr'), 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. 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). Bahâdûr, and Sirdar Bahâdûr 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.

As conferred by the court of Dehli the usual gradation of titles was (ascending):—1. Bahâdûr; 2. Bahâdûr Janf; 3. Bahâdûr ud-Daulah; 4. Bahâdûr ul-Mulk. At Hyderabad they had also Bahâdûr ul-Umrâ (Kirkpatrick, in Tippoo's Letters, 354).

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 connexions 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 Marhatta traitor Bobachee Bahauder. It is said also that Mr. Canning's maliceins wit bestowed on Sir John Malcolm, who was not less good a talker than as a soldier and statesman, the title, not included in the Great Mogul's repertory, of Bahauuder Jawn.*

Bahâdûr 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 Bahâdûr, the father of Chingiz, and many more. Subutai Bahâdûr, 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 Sanang 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 chronicle as early as 1240, but in application to Mongol

* 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!"
leaders. In Polish it is found as Bahrtyr, and in Hungarian as Bôtor,—this last being in fact the popular Mongol pronunciation of Baghatur. In Turkic also this elision of the guttural extends to the spelling, and the word becomes Bôtor, as we find it in the dictionaries of Vambery and Pavet de Courtelie. In Manchu also the word takes the form of Baturu, expressed in Chinese characters as Pa-hu-ru; the Kirghiz has it as Batyr; the Altai-Tataric as Paattyr, and other dialects even as Magathyr. But the singular history of the word is not yet entirely told. Benfey has suggested that the word originated in Sanskrit bhaga-dhara (‘happiness—possessing’).† But the late lamented Prof. A. Schiefner, 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-puthra, ‘Son of God,’ and thus but another form of the famous term Faghfir, by which the old Persians rendered the Chinese Tien-tes (‘Son of Heaven’), applying it to the Emperor of China.‡

1280–1290. In an eccentric Persian poem, purposely stuffed with Mongol expressions, written by Purbahâ Jâmi in praise of Arghun Khan of Persia, of which Hammer has given a German translation, we have the following:—

"The Great Kaan names thee his Utugh-Bicheki [Great Secretary].
Saying, thou art bicheki and Behâdîr to boot;
O Well-beloved, the yardîgh [scripted] 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 Naktâra [great kettle drum]; and should be dignified by the title of Bahâdûr."—Timour’s Institutes, 283; see also 291–293.

1404. "E elles le dixerent q’ aquel era uno de los valiêtes e Bahuades q’en el linage del Señor aula."—Clavijo, f. 34.

† See Cinese Recorder, 1876, v. 324, and Kovaleff’s Mongol Dict. No. 1058.
‡ See s. v. Faghfur; also Marco Polo, 2nd ed. ii. 131.

His person."—Abdurrazak’s Hist. in Not. et Exc. xiv. 126.

1538. (As a proper name) "Itag ile potentissimus Rex Badur, Indiæ universæ terror, a quo nonulli regni Pori maximi quodam regis teneri affirmant..."—Letter from John III. of Portugal, to Pope Paul III.

Hardly any native name occurs more frequently in the Portuguese Hist. of India than this of Badur—viz., Bahadur Shah the warlike and powerful king of Guzerat (1526–1557), killed in a fray which closed an interview with the Viceroy, Nuno da Cunha, at Diu.

We have said that the title Behadur (Bahâdur) was one by which Hyder Ali of Mysore was commonly known in his day. Thus in the next quotations:

1781. "Sheikh Hussein, upon the guard tells me that our army has beat the Behadur [i.e. Hyder Ali], and that peace was making. Another sepoy in the afternoon tells us that the Behadur had destroyed our army, and was besieging Madras."—Captivity of Hon. John Lindsay, in Lives of Lindays, iii. 296.

1800. "One lac of Behadry pagodas."—Wellingston, i. 146.

1801. "Thomas, who was much in liquor, now turned round to his soudars, and said—‘Could any one have stopped Sahib Bahadur at this gate but one month ago?’ ‘No, no,’ replied they; on which—"’—Skinner, Mil. Mem. i. 236.

1876. "Reverencing at the same time bravery, dash, and boldness, and loving their freedom, they (the Kirghiz) were always ready to follow the standard of any batyr, or hero... who might appear on the stage."—Schuyler’s Turkestan, i. 33.

1878. "Peacock feathers for some of the subordinate officers, a yellow jacket for the successful general, and the bestowal of the Manchoo title of Baturu, or ‘Brave,’ on some of the most distinguished brigadiers, are probably all the honours which await the return of a triumphal army. The reward which fell to the share of ‘Chinese Gordon’ for the part he took in the suppression of the Taiping rebellion was a yellow jacket, and the title of Baturu has lately been bestowed on Mr. Mesny for years of faithful service against the rebels in the province of Kwelichow."—Saturday Review, Aug. 10, p. 182.

"There is nothing of the great bahawder about him."—Athenæum, No. 2670, p. 851.

1779. "This strictly prohibitive Proclamation is issued by the Provincial Administrative Board of Likim... and Chang, Brevet-Provincial Judge, chief of the Foochow Likim Central Office, Tao-t’ai for special service, and Baturu with the title of ‘Awa-in-Ching Brave.’"—Trats. of Proclamation against the cultivation of the Poppy in Foochow, July, 1879.
Baikree, s. The Bombay name for the Barking-deer, q. v. It is Guzeratī bekṛ; and, acc. to Jerdon, Maharbekra or bekara, but this is not in Molesworth’s Dict.

1879. "Any one who has shot baikri on the spurs of the Ghats can tell how it is possible unerringingly to mark down these little beasts, taking up their position for the day in the early dawn."—Ovet. Times of India, Suppt. May 12, 76.

Bajra. Hind. bājīra and bājīri (Pennisetillum spicata, Willden.). One of the tall millets forming a dry crop in many parts of India. Forbes calls it baljere (Or. Mem. ii. 406).

1844. "The ground (at Maharajpore) was generally covered with bajrees, full 5 or 6 feet high."—Lord Ellenborough in Ind. Admin. 414.

Bākirkhānī, s. A kind of cake, almost exactly resembling pie-crust, said to owe its name to its inventor Bākir Khān.

Baláchong, Blachong, s. Malay balachōn. The characteristic condiment of the Indo-Chinese and Malay races, composed of prawns, sardines, and other small fish, allowed to ferment in a heap, and then mashed up with salt. Maradan calls it "a species of caviare," which is hardly fair to caviare. It is the ngōpī of the Burmese, and trāst of the Javanese, and is probably, as Crawfurd says, the Roman garum. One of us, who has witnessed the process of preparing ngōpī 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. 125 v). But when this experience is absent it may be more tolerable.

1688. Dampier writes it Balachann, ii. 28.

1727. "Bankeasay 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, speaking of Pegu, calls the like sauce Prock (44), which was probably the Talaian name. It appears also in Sonnerat under the form Proce (ii. 305).

1784. "Blachang... is esteemed a great delicacy among the Malays, and is by them exported to the west of India... It is a species of caviare, and is extremely offensive and disgusting to persons who are not accustomed to it."—Marsden's H. of Sumatra, 2nd ed. 57.

1883. "... bischang—a Malay preparation much relished by European lovers of decomposed cheese..."—Bird, Golden Cherstones, 96.

Balaghaut, used as n.p.; Pers. bālā, 'above,' Hind. Mahr., &c., ghāt, 'a pass,'—the country 'above the passes,' i.e. above the passes over the range of mountains which we call the "Western Ghauts" (see Ghauts). The mistaken idea that ghāt 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 Biamega, and Balagache, and Cambay."—Correia of Ld. Stanley, p. 344.

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 Nēsamōsa, for you often speak to me of such a person.

"O. I will tell you now that he is a King in the Bagalate (misprint for Balagate), whose father I have often attended medically, and the son himself sometimes. From him I have received from time to time more than 12,000 pardacca; and he offered me a salary of 40,000 pardacos if I would visit him for so many months every year, but I would not accept."—Garcia de Orta, i. 330.

1598. "This high land on the toppe is very flatte and good to build upon, called Balagatke."—Linschoten, 20.

"Balgarate, that is to say, above the hill, for Balla is above, and Gate is a hill..."—Ibid. 49.

1614. "The coast of Coromandel, Balagat or Telingana."—Sainisbury, i. 301.

1666. "Balagate est une des riches Provinces du Grand Mogol... Elle est au midi de celle de Candich."—Thevenot, v. 216.

1673. "... opening the ways to Baligat, that Merchants might with safety bring down their Goods to Port."—Pryer, 78.

c. 1760. "The Ballagat Mountains, which are extremely high, and so called from Ball, mountain, and gatt, flat [!], because one part of them affords large and delicious plains on their summit, little known to Europeans."—Grose, i. 281.

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

1805. "Bala Ghaut, the higher or upper Gaut or Ghaut, a range of mountains so called to distinguish them from the Payen Ghauts, the lower Ghauts or Passes."—Dict. of Words used in E. Indies, 28.

1813. "In some parts this tract is called
The Balla-Gaut, or high mountains; to distinguish them from the lower Gaut, nearer the sea."—Forbes, Or. Mem. i. 206.

Balasore, n. p. A town and district of Orissa; the site of one of the earliest English factories in the "Bay" (q. v.), established in 1642, and then an important seaport. Supposed to be properly Bāleśvara.

1676. "When in the vale of Balasar I fought, And from Bengal the captive Monarch brought."—Dryden, Aurora, ii. 1.

1727. "The Sea-shore of Balasore being very low, and the Depths of Water very gradual from the Strand, make Ships in Balasore Road keep a good Distance from the Shore; for in 4 or 5 Fathoms, they ride 3 Leagues off."—A. Ham. i. 397.

Balas, 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 Badakhshi, 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.

c. 1350. "The mountains of Badakhshān have given their name to the Badakhshi ruby, vulgarly called al-Balakshāh."—Ibn Batuta, Hist. i. 394.

1404. "Ténia (Tamerlan) vestido vn rope et vn paño de seda raso sin lavores e là la cabeza tenia vn sombrero blanco alto con vn Balax en cima e con aljofar e piedras."—Clavijo, t. 4. 42.

1516. "These balasses are found in Balasor, which is a kingdom of the mainland near Pégou 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.

1551. "I could never understand from whence those that be called Balassi come."—Cesar Federike in Halk. ii. 372.

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

1653. "Les Royaumes de Pegou, d'où viennent les rubis balets."—De la Bourless-le-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 coloured."—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 borrowed from the Country, where they are found in greatest Plentia . . ."—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 know now the 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 Persian word or no. Both Wedgwood and Littré 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 paleo, is a form occurring in early Italian. Thus France, da Butti, commenting on Dante (1886-87) says: "Balco è luogo alto dove 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 (balcòni), 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 (balcònì): "Xanthus his name with those of heavenly birth, But called Scamander by the sons of earth!"


c. 1340-50. "Ma si com' uom talor che piange, a parte Vede cosa che gli occhi, e 'l cor alletta, Cosi soli per ch'io son in prigione Stando ad un balcone, Che fu sola a s'moi di cose perfetta Comincia a mirar con tale desia.
Che me stesso, e 'l mio mal poise in oblio:
T'era in terra, e 'l cor mio in Paradiso.”

Id. Rime, Pte. II. Canzone 4.

1667. “And be it further enacted, That in the Front of all Houses, hereafter to be erected in any such Streets as by Act of Common Council shall be declared to be High Streets, Balconies, Four Foot broad with Rails and Bars of Iron... shall be placed...”—Act 19 Car. II., cap. 3, sect. 13. (Act for Rebuilding the City of London).

1783. "At Edmonton his loving wife
From the balconé spied
Her tender husband, wond'ring much
To see how he did ride.”

John Gilpin.

1805. "For from the lofty balconé,
Rung trumpet, shalm and psaltery.”

Lay of the Last Minstrel.

1833. "Under tower and balconé,
By garden-wall and gallery
A gleaming shape she floated by,
Dead pale between the houses high.”

Tennyson’s Lady of Shalott.

1876. “The houses (in Turkestan) are generally but of one story, though sometimes there is a small upper room called bala-khana (Pers. bala, upper, and khana, room) whence we get balconé.”—Schuyler’s Turkesten, i. 120.

1880. “Bala khaná means ‘upper house,’ or ‘upper place,’ and is applied to the room built over the archway by which the chákki kháná is entered, and from it, by the way, we got our word ‘Balcoyn’.”—MS. Journal in Persia of Captain W. J. Gill, R.E.

Baloon, Balloon, &c. s. A rowing vessel formerly used in various parts of the Indies, the basis of which was a large canoe, or ‘dug-out.’ There is a Mahr. word balýanu, a kind of barge, which is probably the original.

1539. “E embarcando-se... parte, e o forão acompanhando dez ou doze balóes ate a Ilha de Upe...” Pinto, ch. xiv.

1634. "Neste tempo da terra para a armada
Balóes, e cal’ luzes cruzar vimos...” Malaca Conquistada, iii. 44.

1673. “The President commanded his own Baloon (a Barge of State, of Two and Twenty Oars) to attend me.”—Pryer, 70.

1755. “The Burmas has now Eighty Balloons, none of which as [sic] great Guns.”—Letter from Capt. R. Jackson in Dalrymple, Or. Repert. i. 135.

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 rottins or small bamboos without nails; no iron whatsoever enters into their construction... The Baloons are used in the district of Chittagong.”—Solvyns, iii.

Balsora, n.p. This old form used to be familiar from its use in the popular version of the Arabian Nights after Galland. It is Basra properly, long the chief mart of the Euphrates and Tigris Delta.

Balty, s. Hind. báltí, a bucket. This is the Port. balde.

Bálwär, s. This is the native servant’s form of ‘barber,’ shaped by the ‘striving after meaning’ as bálwár, for bátwála, i.e. ‘capillarius,’ ‘hair-man.’ It often takes the further form bál-búr, another factitious hybrid, shaped by Pers. bár-ban, ‘to cut,’ quasi ‘hair-cutter.’ But though now obsolete, there was also (see both Meninski, and Vullers s.v.) a Persian word bár-bár, for a barber or surgeon, from which came this Turkish term ‘Le Berber-bachi, qui fait la barbe au Facha,” 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 hénhá. 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 Mal. word is buku. 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 bânu. 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: "vehemen-
tissimes edunct ictus et sonitus, quum incendo comburuntur, quando notum
ejus nomen Bambo, Bambo, facile ex-
anditur."—(Herb. Amb. iv. 17.)

The term applied to tabashir, a siliceous concretion in the bamboo, in our first quotation seems to show that bamboo 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.

It is possible that the Canarese word is a vernacular corruption, or development, of the Sansk. vasga, whence H. baqs. Bamboo does not occur, so far as we can find, in any of the earlier XVII 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 15 to 20 years ago there existed along the high road between Putney Station and West Hill a garden fence of bamboos of considerable extent; it often attracted the attention of one of the present writers.

1563. "The people from whom it (taba-
shir) is got call it sacar-mambu . . . . be-
cause the canes of that plant are called by
the Indians mambu."—Garcia, f. 194.

1573. "Some of these (cane), especially in Malabar, are found so large that the people make use of them as boats (embrac-
ciones) not opening them out, but cutting
one of the canes right across and using the
natural knots to stop the ends, and so a
couple of naked blacks go upon it . . . . each
of them at his own end of the mambu*
(so they call it) being provided with two
paddles, one in each hand . . . . and so
upon a cane of this kind the folk pass across,
and sitting with their legs clinging naked."—C. Fcosta, Tractado, 296.

Again: "134, and many people on that river
(of Cranganor) make use of those canes in
place of boats, to be safe from the numerous
Crocodiles or Caymoins (as they call them)
which are in the river (which are in fact
great and ferocious lizards)" [lagartos].—B. 297.

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

1586. "All the houses are made of canes,
which they call Bamboos, and bee covered
with Strawe."—Fitch, in Hdb. ii. 393.

1598. "... a thicke reede as big as a
man's legge, which is called Bambus."—
Einschoten, 58.

1608. "Iava multas product arundines
grossas, quas Mambu vocant."—Prima Pars
Dec. Itin. Navales in Indiam (Houtman's
Voyage) p. 36.

1610. "Les Portugais et les Indiens ne
se servent point d'autres bastons pour
porter leurs choses ou littieres. Ils appell-
ent partout Bambu."—Pyrard, i. 237.

1615. "These two kinds (of Camboja and
 Glam) have neither Horses, nor any fiery
Instruments: but make use only of bowes,
and a certaine kind of pike, made of a knottie
wood like Canes, called Bambuc, which is
exceeding strong, though pliant and supple
for use."—De Fonfart, 33.

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

1623. "Among the other trees there was
an immense quantity of bambi, or very large
Indian canes, and all clothed and covered
with pretty green foliage that went creeping
up them."—P. della Valle, ii. 640.

1666. "Ceste machine est suspendue
à une longue barre que l'on appelle Pambou.

—Thesevrat, v. 162.

(These spelling recurs throughout a chapter
describing palankins, though elsewhere the
traveller writes bamboo)."—

1673. "A Bamboo, which is a long hollow
cane."—Fryer, 34.

1627. "The City (Ava) tho' great and
populous, is only built of Bamboo Canes."—
A. Hamilton, ii. 47.

1855. "When I speak of bamboo huts, I
mean to say that post and walls, wall-plates
and rafters, floor and thatch and the withes
that bind them, are all of bamboo. In fact
it might almost be said that among the
Indian-Chinese nations the stuff of life is a
Bamboo. Scaffolding and ladders, landing-
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-stocks, conduits,
clothes-boxes, pan-boxes, dinner-trays,
pickles, preserves, and melodious musical
instruments, torches, footballs, cordeage,
bellows, mats, paper, etc. these are but a few
of the articles that are made from the
bamboo."—Mission to Ava, p. 158.

Bamboos are sometimes popularly
distinguished (after a native idiom) as
male and female; the latter embracing

* In orig. mambu.
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 latte) and spear-shafts. It is remarkable that this popular distinction by sex was known to Ctesias (c. b.c. 400) who says that the Indian reeds were divided into male and female, the male having no épée en bois.

One of the present writers has seen (and partaken of) rice cooked in a joint of bamboo, among the Khyens, a hill-people of Arakan. And Mr. Markham mentions the same practice as prevalent among the Chunchos and savage aborigines on the eastern slopes of the Andes. (*J. R. Geog. Soc. xxy. 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 Peridonia, "each from a foot to two feet thick." We can obtain no corroboration of anything approaching two feet.

**Bamó**, n. p. Burm. *Bha-maw,* Shan *Manmaw;* in Chinese *Sin-Kai,* "New-market." A town on the upper Irawadi, where one of the chief routes from China abuts on that river. The old Shan town of Bamó was on the Tapeng R. about 20 m. east of the Irawadi, and it is supposed that the English factory alluded to by Dalrymple was there.

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

**Banana**, s. The fruit of *Musa paradisiaca,* and *M. sapientum* of Linnaeus, but now reduced to one species under the latter name by R. Brown. This word is not used in India, though one hears it in the Straits Settlements. The word itself is said by De Orta to have come from Guinea; so also Pigafetta (see below). The matter will be more conveniently treated under **Plantain**, q.v.

1568. "The Arab calls these *musa* or *amusa*; there are chapters on the subject in Avicenna and Serapion, and they call them by this name, as does Rasis also.

Moreover, in Guinea they have these figs, and call them bananas."—*Garcia,* 93 v.

1593. "Other fruits there are termed Banana which we think to be the *Muse* of Egypt and Soria . . . but here they cut them yearly, the better."—Tr. of *Pigafetta's Comp.* in *Harleian Coll. ii. 558* (also in *Purchas, ii. 1098*).

c. 1610. "Des bananes (marginal rubric Bannanes) que les Portugais appellent figures d'Inde, and aux Maldives Quella."—*Pyrrard de la Val,* i. 85.

The Maldiv word here is the same as Hind. *kela* (Skt. *kadala*).

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

1686. "The *Banno* 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.

**Banchot, 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. Somewhat similar in character seem the words which Saul in his rage flings at his noble son (1 Sam. xx. 30).

1638. "L'on nous montra à vne demi liette de la ville vn sepulcre, qu'ils appellant Bety-chuit, c'est à dire la vergogne de la fille deceunverte."—*Mandetius*, Paris, 1599, 142. See also *Valentijn*, iv. 157.

There is a handsome tomb and mosque to the north of Ahmadabad, erected by Hajji Malik Bahá-ud-din, a Wazir of Sultan Mahommed Bigara, in memory of his wife Bibi Achut or *Achhat,* and probably the vile story to which the 17th century travellers refers is founded only on a vulgar misrepresentation of this name.

1648. "Bety-chuit; dat is (onder eerbiedige gesprooken) in onse tale te zeggen, u Dochters Schaemelheyt."—*Van Twist*, 16.

1792. "The officer of Tippoo's troops who led, on being challenged in Moors answered (Agari que logae) — 'We belong to the advances' — the title of Lally's brigade, suppressing the people he saw to be the own Europeans, whose uniform also is red; but soon discovering his mistake the commandant called out (Ferihky Banchot! — chelow) 'they are the rascally English! Make off; in which he set the corps a ready example.'—*Divon's Narrative*, 147.

**BancocK**, n. p. The modern capital of Siam, properly Bang-kok; see ex-
plation by Bp. Pallegox in quo-
tion. It had been the site of forts
erected on the ascent of the Menam
to the old capital Ayuthia, by Con-
stantine Phaulcon in 1675; here the
modern city was established as the
seat of government in 1676, after the
capture of Ayuthia (see Yuthia)
by the Burmese that year. It is uncertain
if the first quotation refer to

BancocK.

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

1727. "The Ship arrived at Benocock, a
Castle about half-way up, where it is cus-
tomary for all Ships to put their Guns
ashore."—A. Hamilton, i. 368.

1850. "Civitas regia tria habet nomina:...
ban makok, per contractionem Bang-
kok, pagus oleastorum, est nomen primiti-
vum quod hodie etiam vulgo usurpatum."—
Paltepsa, Gram. Linguae Thai, Bangkok,
1850, p. 187.

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 etymo-
logy may be gathered from Shake-
speare's Dict., which gives "Bandhna; 
I. 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 Bandhara (Drummmond).

c. 1590. "His Majesty improved this
department in four ways...Thirdly, in
stuffs as...Banthnun, Chhind, Alichak."—
Ain, i. 91.

1752. "The Cosembazar merchants
having fallen short in gurralas, plain taffa-
ties, ordinary bandannes, and chappas."—
In Long, 31.

1813. "Bandannes...800."—Milburn
(List of Bengal Piece-goods, and no. to the
ton) li. 221.

1848. "Mr. Scaps, lately admitted part-
er into the great Calcutta House of Fogle,
Fake, and Crackman...taking Fake's
place, who retired to a princely Park in
Sussex, (the Foggles 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. 302.

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

BanDree, s. Mahr. Bandari, the
name of the caste. 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.

1548. "...certain duties collected
from the bandarys who draw the toddy
(tura) from the aldeas..."—S. Botelho,
Tombo, 208.

1644. "The people...are all Chris-
tians, or at least the greater part of them
consisting of artisans, carpenters, chowdaries
(this word is manifestly a mistranscription
of bandaris), whose business is to gather nuts
from the coco-palms, and cornubis (see
Koonhee) who till the ground..."
—Bocarro, MS.

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

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

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

1810. "Her husband came home, laden
with toddy for distilling. He is a ban-
dari or toddy-gatherer."—Marvia Graham,
26.

C. 1836. "Of the Bhandaries the most
remarkable usage is their fondness for a
peculiar species of long trumpet, called
Bhongatee, which, ever since the dominion
of the Portuguese, they have had the privi-
lege of carrying and blowing on certain State
occasions."—R. Murphy, in Tr. Bo. Geog.
Soc. i. 131.

1883. "We have received a letter from
one of the large Bhandaries in the city,
pointing out that the tax on toddy trees
is now Rs. 18 (2 Rs. 1. 8 as.) per tapped
toddy tree per annum, whereas in 1872 it was only
Rs. 1 per tree...he urges that the Bom-
bay toddy-drawers are entitled to the privi-
lege of practising their trade free of license,
in consideration of the military services
rendered by their ancestors in garrisoning Bom-
bay town and island, when the Dutch fleet
advanced towards it in 1670."—Times of Indi-
a (Mail), July 17th.

Bandeja, s. Port. bandeja, a salver,
a tray to put presents on. We have
seen the word used only in the fol-
lowing passages:

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

c. 1760. "(Beted) in large companies is brought in ready made up on Japan chargers, which they call from the Portuguese name, Bandejahs, something like our tea-boards."—Grose, i. 287.

Bandeja appears in the Manilla Vocabular 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 qāli (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. Gazetteer). 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, 1542, we find mention of a port in the Red Sea, near the mouth, called Bandel dos Malèmes ('of the Pilots'). Chittagong is called Bandel de Chatiqão (e.g. in Bocarro, p. 444), corresponding to Bandar Chaitqam in the Autobiog. of Jahangir (Elliott, vi. 326). In the following passage the original no doubt runs Bandar-Hůghi or Hůghi-Bander.

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 Hůghi.'—Abdul Hamid, in Elliott, vii. 32.

Bandicoot, s. Corr. from the Telugu pandi-kokku, lit. 'pig-rat.' The name has spread all over India, as applied to the great rat called by naturalists Mus melanarius (Shaw), Mus giganteus (Hardwicke), Mus bandicota (Bechstein). The word is now also used in Queensland.

c. 1390. "In Lesser India there be some rats as big as foxes, and venomous exceedingly."—Priar Jordanus, Hak. Soc. 29.

c. 1343. "They imprison in the dungeons (of Dwaśir, 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 Dwaśir, 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.

1783. "I shall never forget my first night here (on the Cocos Islands). As soon as the Sun had gone down, and the moon risen, thousands upon thousands of rats, in size equal to a bandicoot, appeared."—Pollok, Sport in B. Burmah, &c., ii. 14.

1880. "They (wild dogs in Queensland) hunted Kangaroo when in numbers..... but usually preferred smaller and more easily obtained prey, as rats, bandicoots, and 'possums.'"—Blackwood's Mag., Jan. p. 65.

Bandicoy, s. The colloquial name in S. India of the fruit of Hibiscus esculentus; Tamil veṇḍai-kiṅki, i.e. unripe fruit of the veṇḍai, called in Hind. bhenḍi. See Bendy.

Bandy, s. A carriage, bullock-carriage, buggy, or cart. This word is usual in both the Southern and Western Presidencies, but is unknown in Bengal, and in the N. W. P. It is the Tamil veṇḍai, Telug. bandi, 'a cart or vehicle.' The word, as bendi, is also used in Java.

1791. "To be sold, an elegant new and fashionable Bandy, with copper pannels, 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."—Fryer, 118.

1826. "Those persons who have not European cochmen have the horses of their own 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 bandy (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 cajanets we."—Tennent's Ceylon, ii. 146.

1862. "At Coimbatore I bought a bandy or country cart of the simplest construction."—Markham's Peru and India, 385.
Bang, Bangh, s. Hind. bang, 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."

1563. "The great Sultan Badur told Martim Afonso de Souza, for whom he had a great liking, and to whom he told all his secrets, that when in the night he had a desire to visit Portugal, and the Brazil, and Turkey, and Arabia, and Persia, all he had to do was to eat a little bangue..."—Garcia, i. 26.

1578. "Bangue is a plant resembling hemp or the Cannabis of the Latins... the Arabs call this Bangue 'Ans'i" (i.e. Hashish).—C. Acosta, 360-361.

1598. "They have... also many kinds of Droguês, as Amfion, or Opium, Canfora, Bangue and Sandall Wood."—Linschoten, 19.

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

1638. "Il se fit apporter vn petit cabinet d'or... dont il tira deux layettes, et prit dans l'vne de l'elgon, ou opium, et dans l'autre du bengi, qui est vne certaine drogue ou poudre, dont ils se servent pour s'exciter à la luxe."—Mandela, 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.

1673. "Bang (a pleasant intoxicating Seed mixed with Milk)..."—Fryer, 91.

1711. "Bang has likewise its Vertues attributed to it; for being used as Tea, it indurates, or exhilarates them according to the Quantity they take."—Lockyer, 91.

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. Hone, i. 131.

1728. "Most of the troops, as is customary during the agitations 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 in Europe, is considered even by the most rigid (Hindoo) a breach of the law."—G. Forster, Journey, ed. 1806, ii. 591.

1789. "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 Bangeras of the town, that is, the vilist of mankind, assemble to drink Bang."—Note on Seer Mutaqerim, iii. 308.

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

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

Bangle, s. Hind. bangri or banga. The original word properly means a ring of coloured glass worn on the wrist by women; but bangle is applied to any native ring-bracelet, and also to an anklet, or ring of any kind worn on the ankle or leg. Indian silver bangles on the wrist have recently come into common use among English girls.

1803. "To the cutazhi 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. Nicholls, in note to Wellington Despatches, ed. 1837, ii. 373.

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

1810. "Some wear... a stout silver ornament of the ring kind, called a bangle, or karrah (kârā) on either wrist."—Williamson, V. M. i. 306.

1826. "I am paid with the silver bangles of my enemy, and his cash to boot."—Pandurang Hati, 27.

1873. "Year after year he found some excuse for coming up to Sirmoori—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 Brinjaul.

Bangur, s.—See Brinjaul.

Bangy, Banghy, &c. s. Hind. bhangî, Mahr. bhangî; Skt. vihaingamâ, and vihangikâ. a. A shoulder-yoke for carrying loads, the yoke or bangy resting on
the shoulder, whilst 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 Pitarra.)

b. Hence a parcel post, carried originally in this way, was called bangy or dawk-bangy, even where 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 Cootties. With elephants, camels, with hacks and doolies.” —Letters of Simkin the Second, p. 57.

1803. “We take with us indeed, in six banghys, sufficient changes of linen.” —Ed. Valenta, i. 67.

1810. “The bangy-wollah, that is, the bearer who carries the bangy, supports the bamboo on his shoulder, so as to equi- poise the baskets suspended at each end.”—Williamson, V. M. i. 323.


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.” —Grahner, iv.

See also Davies, for example of banjore.

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 recognized, 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 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 banaár, and bāngāl for a ‘store-room’ (Roebuck).

Bankshall is in fact one of the oldest of the words taken up by foreign traders to India. And its use not only by Correa (c. 1561) but by King John (1524), with the regularly formed Portuguese plural of words in -ol, shows how early it was adopted by the Portuguese. Indeed, Correa does not even explain it, as is his usual practice with Indian terms. More than one serious etymology has been suggested:

(1). Crawford takes it to be the Malay word bangsaî, defined by him in his Malay dictionary thus: “(J.) A shed; a storehouse; a workshop; a porch; a covered passage” (see J. Ind. Archip. iv. 182). But it is probable that the Malay word, though marked by Crawford (“J.”) as Javanese in origin, is a corruption of one of the two following:

(2). Beng. bangkasâla, from Sansk. banik or vanik, ‘trade,’ and sâla, ‘a hall.’ This is Wilson’s etymology.

(3). Sansk. bhângâsâlaie, Canar. bângâsâle, Malayal. pângâsâle, Tam. pângâsâlai or pângâkâsâlai, ‘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 ś would be in accordance with a phonetic practice of not uncommon occurrence.

a.—

c. 1845. “For the bandar there is in every island (of the Maldives) a wooden building which they call bâjānsâr [evidently for bānjāsr, i.e. Arabic spelling for bānjāsr] where the Governor . . . collects all the goods, and there sells or barters them.” —Inn Banus, iv. 120.

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 bacças, 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 bacças, it is our pleasure that they shall sell them freely.”
A note says: "Apparently the word should be bengaes, or banaeae, or bangasaes, which then signified any thing to sell, but now particularly a wooden house."—Archiv. Portag. Or., Fasc. ii. 43.

1561. "In the bangasaes, 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: "ha[i] muchos gentiles, Baneaes, Bangasaes, etc.,"—where the word in italics probably represents Bangasaes, i.e. Bengalis (Bel. de Harmeux, 18).

"The factor of the Roy chrestien des Maldives tenoit sa bankesalle ou multost cellier, sur le bord de la mer en l'isle de Malé."—Pyraïro de la Val., ed. 1679, i. 65.

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


1748. "A little below the town of Wampo ... The people (compradores) build a house for each ship ... They are called by us bank-salls. In these we deposit the rigging and yards of the vessel, cease, 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 Bankshall Island.

1750-52. "One of the first things on arriving (Canton River) is to procure a banchshall, that is, a great house, constructed of bamboo and mats ... in which the stores of the ship are laid up."—A Voyage, &c., by Olof Toren ... in a series of letters to Dr. Linnaeus. Transl. by J. R. Forster (with Osebeck's Voyage), 1771.

1788. "These people (Chulias, &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.

1788. "Banksaus—Storehouses for depositing ships' stores in, while the ships are unlading, and refitting."—Indian Vocabulary (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., iv. 109.

1817. "The bingasal or mendopo, 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 the last passage, corresponds to the meaning given in Jann, Javanese Dic. : "bangsal, Vorsteltijke Zitplaats" (Prince's Sitting place).

b.

1633. "And on the Place by the sea there was the Custom-house, which the Persians in their language call Banksal, a building of no great size, with some open outer porticoes."—P. della Valle, ii. 465.

"Bangsal, a shed (or barn), or often also a roof without walls to sit under, sheltered from the rain or sun."—Caspar Willens, Vocabulairium, &c., ins' Graven-haage ; repr. Batavia, 1706.

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. Goyer's Pinnace to ye Bankshall, about 7 miles from Balasore,"—Hedges, Feb. 2.

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 Banksaull Tolls."—In Wheeler, i. 207.

1727. "Above it is the Dutch Bankshall, a Place where their Ships ride when they cannot get further up for the too swift Currents."—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.

1783. "The term 'Banksell' 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 Bankssalls was then the place on the 'bank' where all tolls or duties were levied on landing goods."—Thoboga 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 Bântan. 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.

1727. "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. According to Crawford, the dwarf poultry which we call by this name were imported from Japan, and received the name "not from the place that produced them, but from that where our voyagers first found them."—(Desc. Dict. s.v. Bantam).

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 matted in the World."—Fryer, 116.

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

(1) Banyan, s. a. A Hindu trader, and especially of the Province of Gujarāt, 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 sircar, g. v.). The word was adopted from Vāniya, a man of the trading caste (in Gujarāti vàniyo), and that comes from Sansk. vanij, 'a merchant.' The terminal nasal may be a Portuguese addition (as in palanquin, mandarin, basein), or may be taken from the plural form vàniyān. It is probable however, that the Portuguese found the word already in use by the Arab traders. Sidi 'Ali, the Turkish Admiral, uses it precisely in the same form, applying it to the Hindus generally; and in the poem of Sassui and Panhu, the Sindian Romeo and Juliet, as given by Burton in his Sindh (p. 101), we have the form Wāniyān. P. F. Vincenzo Maria, who is quoted below, absurdly alleges that the Portuguese called these Hindus of Gujarāt Bagnani, because they were always washing themselves "... chiamati da Portoghese Bagnani, per la frequenza e superstizione, con quale si lauano pit volte 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 medieval Wāniyas at the Court of Anhilwara 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 fiery Kshatri blood."—(Ras Mālid, i. 240.)

Bunya is the form in which vāniya 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 Razbuts ... others are called Baniyas, and are merchants and traders."—Barbosa, 51.

1532. "... Among whom came certain men who are called Baneaus of the same heathen of the Kingdom of Cambais ... coming on board the ship of Vasco da Gama, and seeing in his cabin a pictorial image of Our Lady, to which our people did reverence, they also made adoration with much more fervency...."—Barros, Dec. I. liv. iv. cap. 6.

1555. "We may mention that the inhabitants of Gujarāt call the unbelievers Banyaus, whilst the inhabitants of Hindustan call them Hind."—Sidi 'Ali Kagūdān, in J. As., 1st S. ix. 107—8.

1563. "If the fruits were all as good as this (mango) it would be no such great matter in the Baneaus, as you tell me, not to eat flesh. And since I touch on this matter tell me, prithee, who are these Baneaus ... who do not eat flesh?"—Garcia, f. 136.

1606. "The Governor of the Towne of Gandeeue is a Bannyans, and one of those kind of people that observe the Law of Pythagoras."—Jones in Purchas, l. 231.

1628. "One of these races of Indians is that of those which call themselves Panis, but who are called, somewhat corruptly by the Portuguese, and by all our other Franks, Baniya; they are all, for the most part, traders and brokers."—P. della Valle, l. 496—7.

1630. "A people presented themselves to mine eyes, cloathed in linnen garments, somewhat low descending, of a gesture and garbe, as I may say, maidenly and well nigh effeminate; of a countenance shy, and somewhat estranged; yet smiling out a closed and bashful familiarity. ... I asked what manner of people these were, so strangely notable, and notably strange? Reply was made they were Baniyas."—Lord, Preface.

c. 1666. " Aussi chacun a son Bani 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 Guzeratis and Bonyans."—Baldozus, 2.
1672. "It is the custom to say that to make one Banyan (so they call the Gentle Merchants) you need three Chinese, and to make one Chinese three Hebrews."—P. P. 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 boggle at no Villainy for an Emolument."—Fryer, 193.

1706. "... ceux des premières castes, comme les Baignans."—Lotterill, 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."—Forbes, Or. Mem. ii. 456.

1877. "Of the Wani, Banyan, or trader-caste there are five great families in this country."—Burton, Sinds Revisited, ii. 281.

b.—

1751. "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, 354.

1764. "Resolutions and Orders. That no Mooshees, Linguist, Banyan, or Writer, be allowed to any officer, excepting the Commander-in-Chief..."—Pt. William Proceedings, in Long, 382.

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 one of them to be found who does not keep a Chintz, Phaeton, Buggy or Pallangan, and some all four..."—In Hicky's Bengal Gazete, June 24th.

1783. "Mr. Hastings' bannian was, after this auction, found possessed of territories yielding a rent of £140,000 a year."—Burke, Speech on E. I. Bill, in Writings, &c., iii. 490.

1786. "The said Warren Hastings did permit and suffer his own bannian or principal black steward, named Canto Baboo, to hold farms... to the amount of 13 lacs of rupees per annum."—Art. agst. Hastings, Burke, v. i. 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 banyan to several European gentlemen; all of whose concerns wore 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) iii. 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. F. 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 now so employed in Northern India.

1672. "It is likewise ordered that both Officers and Soldiers in the Fort shall, both on every Sabbath Day, and on every day when they exercise, ware English apparel; in respect the garbe is most becoming as Soldiers, and correspondent to their profession."—Sir W. Langhorne's Standing Order, in Wheeler, iii. 426.

1731. "The Ensign (as it proved, for his first appearance, being undressed and in his banyan coat, I did not know him) came off from his cot, and in a very saucy manner cried... I hope you and your disturbance, Gentlemen."—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 Conjees caps; with a Case Bottle of good old Arrack, and a Gouget 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.

1810. "... an undershirt, commonly called a banyan."—Williamson, V. M. i. 19.

(3) Banyan-Day. s. This is sea-slang for a four sous, or day on which no ration of meat was allowed; when (as one of our quotations above expresses

**BANYAN.**

49 **BANYAN-DAY.**
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 forc'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 still a phrase current in Bombay.

Banyan, s. The Indian Fig-Tree (Ficus indica, or Ficus bengalensis, L.) called in Hind. ber. The name appears to have been first bestowed popularly on a famous tree of this species growing near Gombroon (q.v.), under which the Banyons, or Hindu traders settled at that port, had built a little pagoda. So says Tavernier below. This original Banyan-tree is described by Della Valle (ii. 453), and by Valentinij (v. 202). Della Valle's account (1622) is extremely interesting, but too long for quotation. He calls it by the Persian name, tal. 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.

c. a.d. 70. "First and foremost, there is a Fig-tree there (in India) which beareth very small and slender figges. The properet of this Tree, is to plant and set it selfe without man's helpe. For it spreadeth out with mightie armes, and the lowest water-bouches underneath, do bend themselvesward to the very earth, that they touch it againe, and lie upon it: whereby, within one years space they will take fast root in the ground, and put forth a new Spring round about the Mother-tree: so as these brachiums, thus growing, seeme like a traile or border of arbour most curiously and artificially made," etc.—Floriana Nat. Historie, by Philomen Holland, 1, 580.

1624.

"... The goodly hole being got
To certain cubits' height, from every side
The boughs decline, which, taking root
afresh,
Spring up new boughs, and these spring
new, and newer,
Till the whole tree become a portico,
Or arched arbour, able to receive
A numerous troop."

Ben Jonson, Neptune's Triumph.

c. 1650. "Cest Arbre estoit de même
espace que celuy qui est a une lieu du
Bander, et qui passe pour une merveille;
mais dans les Indes il y en a quantité. Les
Persans l'appellent Lul, les Portugais Arbre
de Reys, et les Francs l'Arbre des Bani-
anes; parce que les Banianes ont fait bâtir
dessus une Pagode avec un caravansera
accompagné de plusieurs petits étaiges pour
se laver."—Tavernier, V. de Persie, liv. v. ch.
23.

c. 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.

c. 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
races..."—Thevenot, v. 76.

1667. "The fig-tree, not that kind for fruit re-
nown'd;
But such as 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.

1672. "Eastward of Surat two Courses, i.e. a League, we pitched our Tent under a Tree that besides its Leafe, the Branches bear its own Roots, therefore called by the Portugues, Arvor de Raiz; For the Adora-
tion the Banyans pay it, the Banyan-Tree."

—Fryer, 105.

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

1717.

"... The fair descendants of thy sacred bed
Wide-branching o'er the Western World
shall spread.
Like the fam'd Banian Tree, whose plant
shout
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-echo-
ing grove."

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

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

*Waringhin is the Javanese name of a sp. kindred
to the banyan, Ficus benjaminia, L.
1771. "... being employed to construct a military work at the fort of Triplassore (afterwards called Marsden's Bastion) it was necessary to cut down a banyan-tree, which so incensed the brahmans of that place, that they found means to poison him" (i.e. Thomas Marsden of the Madras Engineers).

—Mem. of W. Marsden, 7-8.

1809. "Their greatest enemy (i.e. of buildings) is the Banyan Tree."—Ed. Valetia, i. 396.

1810. "In the midst an aged Banian grew. It was a goody 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 sky Some on the lower boughs which cross 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 way Of gentle motion swung; Others of younger growth, unmoved, were hung, Like stone-drops from the cavern's fretted height."—Southey, Cours de Kohama, xiii. 51.

1831. "Des baniaks touffus, par les branches adorées, Depuis longtemps la langue nous inspire, explore, Courbés par le midi, dont l'ardeur les dévore, Ils étendent vers nous leurs rameaux altérés."—Casimir Delavigne, Le Paria, iii. 6. A note of the publishers on the preceding passage, in the edition of 1835, is diverting:

"Un journaliste allemand a accouvé 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 Empa- sael (!!!); their women Néaka (?), Zaule (!), and Mirza (!!!).

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. 98 (ed. 1844).

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

1856. "... Its pendent branches, rooting in the air, Yean to the parent earth and grappling fast, Grow up huge stems again, which shooting forth In massy branches, these again despatch Their dropping heralds, till a labyrinth Of root and stem and branch commingling, forms A great cathedral, aisled and choired in wood."

The Banyan Tree, a Poem.

1865. "A family tends to multiply families around it, till it becomes the centre of a tribe, just as the banyan tends to surround itself with a forest of its own offspring."—Maclennan, Primitive Marriage, 260.

1873. "... des banyans soutenans par des racines aériennes et dont les branches tombantes engendrent en touchant terre des sujets nouveaux."—Rev. des Deux Mondes, Oct. 15, p. 582.

Bārasingā, s. The H. name of the widely spread Ceyrus Wallischi, 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 Lucervus Duvaccellii, or Swan-Deer.

Barbican, s. This term of medieval fortification is derived by Littre, and by Marcel Devic from Arab. barbak, 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. Pers. bāb-khāna, 'gate-house.' This etymology was suggested in print 30 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-Mahomed Bakhsh," or whatever was his name, i.e. "The Barbican of Mahomed Bakhsh."

* In a Glossary of Military Terms, appended to Fortification for Officers of the Army and Students of Military History, Edinburgh, Blackwood, 1851.
The editor of the Chron. of K. James of Aragon (1883, p. 423) says that barbaca in Spain means a second, outermost and lower wall; i.e. a faussebraye. And this agrees with facts in that work, and with the definition in Obarruvias; but not at all with Joinville's use, nor with V.-le-Duc's explanation.

c. 1250. "Tuit le baron... sa corcerden que un tertre... feist len une forteresse qui lust bien garnie de gent, si que se li Tur fesolent saillies... cell totre flustcis comme barbaca (orig. 'quasi antemurale') de l'ostre."—The Med. Fr. tr. of William of Tyre, ed. Paul Paris, i. 198.

c. 1270. "... on condition of his at once putting me in possession of the albarrana tower... and should besides make his Saracens construct a barbaca round the tower."—James of Aragon, as above.

1309. "Pour requerrer sa gent plus sauve-ment, fist le roy faire une barbague de- vant le pont qui estoit entre nos doux os, en tel maniere que l'on peut entrer de doux pars en la barbague a cheval."—Joinville, p. 162.

1552. "Laurence de Brito ordered an intrenchment of great strengt 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. 1570. "Barbaca. Défense extérieur 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 Forte-

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 articulation, and often followed by loss of appetite, emaciation and death. It has often been identified with beri-beri (q.v.), 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 present century. The allegation of Lind and others, that the most frequent subjects of barbier 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, Dropy, Souvy; Barbiers (which is an enervating (sic) the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers."—Pryer, 68.

1699. "Another Distemper with which the Europeans are sometimes afflicted, is the Barbiers, or a depravation of the Ve and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot."—Orington, 390.

1755. (If the land wind blow on a person sleeping) "the consequence of this is always dangerous, as it seldom fails to bring on a fit of the Barbiers (as it is called in this country), that is, a total deprivation of the use of the limbs."—Ives, 77.

1768. "The barbiers, a species of the palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquor frequently sleep in the open air, exposed to the land winds."—Lind on Dis-

Barcelona, n.p.—See Bacanore.

Bargeer, s. Hind. from Pers. bâgir. 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 Pers. word properly means 'a load-taker,' 'a baggage horse'; the transfer of use is not quite clear.

1844. "If the man again has not the cash to purchase a horse, he rides one belonging to a native officer, or to some privileged person, and becomes what is called his bargeer... ."—Calcutta Rev., vol. ii. p. 57.

Barking-Deer, s. The popular name of a small species of deer (Cervulus aureus, Jerdon) called in Hindustani kakar, and in Nepal rato. Also called Ribfaced-Deer, and in Bombay Baikree, q. v. 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).

Baroda, n.p. Usually called by the Dutch and older English writers Brodera; proper name according to the Imp. Gazetteer, Wadodra. A large city of Guzerat which has been since 1792 the capital of the Mahatta dynasty of Guzerat, the Gaikwars (see Guicowar).
BAROS.

1532. In Barros, 'Cidade de Barodar,' IV. vi. 8.

1553. "In a few days we arrived at Barouj; some days afterwards at Baldouza, and then took the road towards Champaniz (read Cham-panir?)."—Siddi 'Ali, p. 91.

1636. "That city (Champanel) may be a day's journey from Deberadora or Barodar, which we commonly call Verdora."—Couto, IV., ix. 5.

1638. "La ville de Brodra est située dans une plaine sablonneuse, sur la petite rivière de Wasset, a trente Côt, ou quinze lieues de Broi-tchesca."—Mandello, 130.

1813. Broders, in Forbes, or Mem., iii. 268.

1837. "The town of Baroda, originally Barpatra (or a bar leaf, i.e., leaf of the Ficus indica, in shape) was the first large city I had seen."—Abd. of Lutfullah, 30.

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. It is perhaps identical with the Faus-tir or Faus-ir of the middle ages, which gave its name to the Faus_stringi camphor, famous among Oriental writers, and which by the perpetuation of a mis-reading is often styled Kasirri camphor, &c. (See Camphor, and Marco Polo, 2d ed. ii. 252. 255 seq.).

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 Benzoin, but admits of no foreign Commerce."—A. Ham, ii. 113.

Barrackpole, 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.

Baschaw, s. The old form of what we now call pasha, the former being taken from bâšâ the Arabic form of the word, which is itself generally believed to be a corruption of the Pers. pâdishâ. Of this the first part is Skt. pâti, Zend. pâti, Old Pers. pâti, 'a lord or master' (comp. Gr. δέσιν). Pechah, indeed, for 'Governor' (but with the ç guttural) occurs in L. 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, 367).


c. 1610. "Un Bascha estoit en sa Cour pour luy rendre compte du tribut qu'il luy apporloit; mais il fut necessaire entiers à attendre que celuy qui a la charge . . . eut le temps et le loisir de le compter . . . .


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 Begiber. . . . The Bashaws of Bassora, Comera, and Musot (the ancient Ninems) are subordinate to him."—A. Ham, i. 78.

Basin, s. H. besan. Pease-meal, generally made of gram (q. v.) and used, sometimes mixed with ground orange-peel or other aromatic substance, to cleanse the hair, or for other toilette purposes.

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 seems now dormant. The real form of the name is according to Dr. Badger's transliterated map (in H. of Indus, &c. of Oman) Bāšūdā.

1673. "At noon we came to Bassatu, an old ruined town of the Portugalys, fronting Congo."—Fryer, 320.

Bassein, n.p. This is a corruption of three entirely different names, and is applied to various places remote from each other.

(1) Waasí, an old port on the coast, 26 m. north of Bombay, called by the Portuguese, to whom it long-pertained,

Baçaim (e.g. Barros, I. ix. 1).

c. 1565. "Dopo Daman si trova Basain con molte ville . . . ne di questa altro si causa che riti, frumenti, e molto ligname."—Cesare de' Federici in Ramus. iii. 387 v.

1756. "Bandar Basai."—Mirat-i-Ah-madî, Bird's tr., 129.

1781. "General Godward after having taken the fortress of Besai, which is one of the strongest and most important fortresses under the Mahatta power . . . .

—Seir Mutaquerin, iii. 327.

(2) A town and port on the river which forms the westernmost delta-arm of the Irawadi in the Province of Pegu. The Burmese name Bathein,
was, according to Prof. Forchhammer, a change, made by the Burmese conqueror Alompra, from the former name Kuthein (i.e. Kusein), which was a native corruption of the old name Kusima (see Cosmin). We cannot explain the old European corruption Persaim.

1759. Persaim occurs in Dalrymple's Or. Repert., i. 187 and passim.

(3) Basim, or properly Wasisim; an old town in Berar; the chief place of a district so-called.

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 certainly time and place to speak of the Governor-General's dissatisfaction that the name of Batavia had been given to the Castle."—Valentin, 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."—Twemley (E.T.) i. 209.

Batoul, Batcole, Batecola, &c., n.p. Bhaktal. 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 Beutel, q.v.

1328. "... There is also the King of Batigala, but he is of the Saracens."—Friar Jordanus, p. 41.

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

1548. "Trelado * do Contrato que o Governador Gracia de Saa fez com a Rainha de Batecela por não aver Reey e ela reger o Recyno."—In S. Botelho, Tombo, 242.

1589. "... part is subject to the Queene of Baticola, who selleteh great store of pepper to the Portugals, at a town called Onor."—Sir Fulke Greville to Sir Fr. Walsingham, in Bruce's Annals, i. 156.

* i.e., 'Copy.'

1618. "The sif of March we anchored at Babachala, shooting three Peeces to give notice of our arrivall..."—Wm. Hore, in Purchas, i. 657. See also Sainsbury, ii. p. 374.

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

Batel, Batelo, Botella, s. A sort of boat used in Western India and Sind. Port. batell, a word which occurs in the Ropetio de V. da Gama, 91.

1588. "The Botella may be described as the Dow in miniature... It has invariably a square flat stern, and a long grab-like head."—Vaugel in Trans. Bo. Geog. Soc. vii. 98.

1587. "A Sindhi battela, called Bakmati, under the Tindal Kasims, laden with dry fish, was about to proceed to Bombay."—Lutfullah, 347.

See also Burton, Sind Revisited (1877), 32, 33.

Batta, s. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner confounded.
a. Hind. bhata or bhātā. 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., Barrackpore, Dumdum, Berhampore, and Dinapore), caused an enduring bitterness against that upright ruler.

It is difficult to arrive at the origin of this word. There are however several Hindi words in rural use, such as bhāt, bhantā, 'advances made to ploughmen without interest,' and bhātā, bhanta, 'plough-men's wages in kind,' with which it is possibly connected. It has also been suggested that it may be allied to bhatā, '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 batt or bōt-money. The latter is from bōt, a pack-saddle, 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. Hind. Battā and Bātā. Agio, or difference in exchange, discount on coins not current, or of short weight. We may notice that Sir H. Elliot does not recognise 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 Battā. The word has been supposed to be a corruption of Bhārta, increase, but it is a pure Hindi vocable, and is more usually applied to discount than premium.”—(Supp. Gloss. ii. 41.) It will be seen that we have early Portuguese instances of the word apparently in both senses.

The earliest quotation, which has been met with since what precedes was written, suggests the possibility that the word in its sense of extra pay has come down to us by oral tradition from the Portuguese, and that it may have originated in Can. batta, ‘rice,’ and was at first an allowance to native servants to provide their staple food. This might easily get mixed up with others of the suggested sources, involving a modification of sense.

a.—

1548. “And for 2 floraces (see fershe) 2 pardao a month for the two and 4 tangas for batta.”—S. Botelho, Tombo, 233. The editor thinks this is for bate, i.e. paday. But even if so it is used exactly like batta or maintenance money. A following entry has: “To the constable 38,920 reis a year, in which is comprised maintenance (manutente).”

1570. “... that they would allow Battā or subsistence money to all that should desert us.”—In Wheeler, ii. 68.

1675. “... orders were accordingly issued ... that on the 1st January, 1766, the double batta should cease.”—Carenao’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.”—Munro’s Narrative, p. 97.

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

1829. “To the Editor of the Bengal Har- kur. —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 Wirkemore; 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.

1854.—“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 mate may be it is valued; but moreover it has in batta, i.e. its shrugage (carrafaqen) or agio (coio) varying with the season.”—A. Nunes, 40.

1810. “... He immediately tells master that the batta, i.e., the exchange, is altered.”—Wiliamson, V. M. i. 203.

Battas, Bataks, &c. pp. 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 suis insulae, quam dicunt Bathche, parte, anthropophagi habitant ... capita humanas in thesaribus habent, quae ex hostibus captis abscissa, easin carnibus recondunt, fistae utuntur pro nummis.”—Contes in Poggias, De Var. Port. Lib. iv.

c. 1559. “This Ambassador, that was Brother-in-law to the King of Battas ... brought him a rich Present of Wood of Aloes, Calambars, and five quintals of Benjamon 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 Bacin (read Battas), who vse to glide their teethe.”—Galvano, Discoveries of the World (Hak. Soc.), 108.

1613. “In the woods of the interior dwell Anthropophagi, eaters of human flesh ... and to the present day continues that abuse and evil custom among the Battas of Sumatra.”—Godinho de Ereda, f. 23v.

Bawustye, s. Corrupt. of bobstay in Lascars dialect (Roebuck).

Bay. The, n. p. In the language of the old Company and its servants in the 17th century, The Bay meant the Bay of Bengal and their factories in that quarter.

1683. “And the Council of the Bay is as expressly distinguished from the Council of Hugly, over which they have no such power.”—In Hedges, under Sept. 24.
BAYA.

Baya, s. H. buiá, the Weaver-bird, as it is called in books of Nat. Hist., Ploceus baya, Blyth (Fam. Fringillidae). This clever little bird is not only in its natural state the builder of those remarkable pendent 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 sweetmeat 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 skilfully 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 furnished with a needle and thread, and proceeds in the prettiest way to thread the beads successively.

1790. "The young Hindoos women of Banaras . . . wear very thin plates of gold, called tica’s, 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 Baya’s, to give them a sign, which they understand, and send them to pluck the pieces of gold from the foreheads of their mistresses."—Askat. Researches, ii. 110.

Bayadère, s. A Hindoostanee girl. This 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 40 or 50 years ago there was a famous ballet called Le dieu et la bayadère, and under this title Punch made one of the most famous bits of his early days by presenting a cartoon of Lord Ellenborough as the Bayadère dancing before the idol of Somnath.

1826. "XLVII. The dancers and dancers (bayadores 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, q.v.)—Foral de eses costumes dos Gancare e Lavadore de esta Ilha de Goa, in Arch. Port. Or., fasc. 5, 132.

1598. "The heathenish whore called Balliadère, who is a dancer."—Lanzenhoven, 74.

1799. "In hac icone primam proponitur Inda Balliaderea, id est saltatrix, quae in publicis ludis affigisse solennitatis salutando spectaculum exhibet."—De Bry, Text to pl. xii. in vol. ii. (also see p. 90, and vol. vii. 26), &c.

1782. "Surate est renommé par ses Bayadères, dont le véritable nom est Devvadacées: celui de Bayadères que nous leur donnons, vient du mot Balladeiras, qui signifie en Portugais Danseuses."—Sommerat, i. 7.

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

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

Bazaar, s. Hind. &c. From Pers. bazar, a permanent market or street of shops. The word has spread westward into Arabic, Turkish, and, in special senses, into European languages, and eastward into India, where it has been generally adopted into the vernaculars. The popular pronunciation is bāsār. 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 bazar as a Genoese word for market-place (Cathay, &c. ii. 286). The word is adopted into Malay as pāsār.

1474. Ambrose Contarini writes of Kazan, that it is "walled like Como, and with bazar (bazzart) like it."—Ranuato, ii. f. 117.

1475. Josafat Barbaro writes: "An Armenian Choza Mirech, a rich merchant in the bazar" (bazar).—Ibid. f. 111 v.

1563. "... bazar, as much as to say the place where things are sold."—Garcia, f. 170.

1664. A privilege by Don Sebastian of Portugal gives authority "to sell garden produce freely in the bazaars (bazaras), 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, 167.

c. 1566. "La Pescaria delle Perle . . .
BDELLiUM. 57

si fa ogni anno... e su la costa all' in contro piantano una villa di case, e bazarri di paglia."—Cesar de' Federici, In Rom. iii. 390.

1606. "... The Christians of the Bazar."—Gouvea, 29.

1610. "El la Ville de Cananor il y a un bean marché tous les jours, qu'ils appellent Bazar."—Pyrrad de la Val, i. 325.

1638. "We came into a Bussar, or very faire Market place."—W. Bruton, in Hakluyt, v. 50.

1666. "Les Bazaris ou Marches sont dans une grande rue qui est au pied de la montagne."—Thevenot, v. 18.

1672. "... Let us now pass the Pale to the Heathen Town (of Madras) only parted by a wide Pardrake, which is used for a Bussar or Mercate-place."—Pryer, 38.

1837. "Lord, there is a honey bazar, repair thither."—Turnour's transl. of Malavanso, 24.

1873. "This, remarked my handsome Greek friend from Vienna, is the finest wife-bazar in this part of Europe... Go a little way east of this, say to Roumanis, and you will find wife-bazar 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).

BDelliurn, s. This aromatic gum-resin has been identified with that of the Balsamodendron Mukul, Hooker, inhabiting the dry regions of Arabia and Western India; gugal of Western India, and mol in Arabic, called in Pers. bo-i-jahuddin (Jews' scent). What the Hebrew bādūth of the R. Phison was, which is rendered bdellium since the time of Josephus, remains very doubtful. Lassen has suggested musk as possible. But the argument is only this: that Dioscorides says some called bdellium μαύδελκον; that μαύδελκον perhaps represents Madañaka, and though there is no such Skt. word as madañaka there might be madänaka, because there is madara, which means some perfume, no one knows what! (Ind. Alterth. i. 292).

c. A.D. 90. "In exchange are exported from Barbarice (Indus Delta) costus, bdella..."—Periplus, ch. 30.

c. 1230. "Ballylin. A Greek word which, as some learned men think, means 'The Lion's Reposé.' This plant is the same as molk."—Edm. Et-Bastidur, i. 125.

1612. "Bdellium, the pond...xxx."—Rates and Valuations (Scotland), p. 298.

Beadala, n.p. Formerly a port of

some note for native craft on the Râmnâd coast (Madura district) of the Gulf of Manar, Vadaulay in the Atlas of India. The proper name seems to be Yēdālāt, by which it is mentioned in Bishop Caldwell's Hist. of Timnevelly (p. 235). The place was famous in the Portuguese History of India for a great victory gained there by Martin Affonso de Sousa (Capitão Môr do Mar) over a strong land and sea force of the Zamorin, commanded by a famous Mahomedan Captain, whom the Portuguese called Pato Marcar and the Tulpâf-al-Mujâhidân calls 'Ali Ibrahim Murkâr, 15th February, 1638. Barros styles it "one of the best fought battles that ever came off in India." This occurred under the viceroyalty of Nuno da Cunha, not of Stephen da Gama, as the allusions in Camões seem to intimate. 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.

1662. "The Governor, departing from Cochym, coasted as far as Cape Comorin, doubled that Cape, and ran for Beadala, which is a place adjoining the Shooal of Chilao..."—Correa, iv. 324.

c. 1570. "And about this time Alee Ibrahim Murkar, and his brother-in-law Kunje-Alee-Murkar, sailed out with 22 grabs in the direction of Kael, and arriving off Bentalah, they landed, leaving their grabs at anchor... But destruction overtook them at the arrival of the Franks, who came upon them in their 'galliotis,' attacking and capturing all their grabs... 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]."—Tohfat-al-Mujâhidân, tr. by Rowlandson, 141.

1572. "E despois junto ao Cabo Comorim Huma faça fiz esclarecida, A frota principal do Samorim, Que destruir o mundo não duvida, Vencerá o furo do ferro e fogo; Em si verá Beadala a martio jogo."—Camões, x. 65.

By Burton (but whose misconception of the locality has here affected his translation):

"then well nigh reached the Cape 'clept Co- morin, another wreath of Fame by him is won; the strongest squadron of the Samorin
who doubted not to see the world undone, he shall destroy with rage of fire and steel; Be'dála's self his martial yoke shall feel.”

1834. “Vaidála, a pretty populous village on the coast, situated 13 miles east of Mutupetta, inhabited chiefly by Musulmans and Shámârs, the former carrying on a wood trade.”—Account of the Prov. of Bannamad, from Mackenzie Collections in J. R. As. Soc. iii. 170.

Bear-tree, Bair, &c. s. Hind. bér (Skt. badâra and vadâra) Zizyphus juâbo, 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 forgetting home and friends.”—(Punjab Plants, 43.)

1563. “O. Name in Canarese is bor, and in the Decan bér, and the Malays call them veduras, and they are better than ours; yet not so good as those of Balagee . . . which are very tasty.”—Garcia De O. 33.

Bearer, s. The word has two meanings in Anglo-Indian colloquial: a. A palankin-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 Bengali vehârâ from Sansk. vâvâhâri, a domestic servant. There seems however to be no historical evidence for such an origin, e.g. in any habitual use of the term vehârâ, whilst as a matter of fact the domestic bearer (or sirâdâr 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 ka-hurs (see kihar), or palki-bearers.

a.—c. 1760. “. . . . The poles which . . . . are carried by six, but most commonly four bearers.”—Grose, i. 153.

1768-71. “Every house has likewise . . . one or two sets of berras, or palankeen-bearers.”—Straitus, i. 523.

1778. “They came on foot, the town having neither horses nor palankin-bearers to carry them. and Colonel Coote received them at his head-quarters . . .”—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 palankeen.”—India Gazette, Sept. 2.

c. 1815. “Henry and his Bearer.”—(Title of a well-known book of Mrs. Sherwood’s.)

1824. “. . . I called to my sirdar-bearer who was lying on the floor, outside the bed-room.”—Scey, Ellora, ch. 1.

1831. “. . . le grand maitre de ma garde-robe, sirdar beethrah.”—Jacquemont, Correspondance, i. 114.

1876. “My bearer who was to go with us (Eva’s ayah had struck at the last moment and stopped behind) had literally gilt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets.”—A True Reformer, ch. iv.

Beebee, s. Hind. from Pers. bibi, a lady. 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-Sâhib, or Madam-Sâhib, though it is often applied by native servants to European maid-servants or other English women of that rank in life. The word also is sometimes applied to a prostitute. It is originally, it would seem, Oriental Turki. In Pavet de Courteille’s Dict. we have “Bibi, dame, 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 Sâkâla of Madagascar the wives of chiefs are termed biby; but there seems hardly a possibility of this having come from Persia or India. The word in Hova means ‘animal.’—Sibree’s Madagascar, p. 253.

1611. “. . . the title Bibi . . . is in Persian the same as, among us, senhora, or doña.”—Teixeira, Relacion . . . de Hormuz, 19.

c. 1786. “The word Lomdika, which means the son of a slave-girl, was also continually on the tongue of the Nawab, and if he was angry with an one he called him
by this name; but it was also used as an
endearing fond appellation to which was
attached great favour,* until, one day, Ali
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 Hussains only (on
whom be good wishes and Paradise!) are
the sons of a Bibi.'”—Hist. of Hydar Noak,
t. by Miles, 486.

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 holo-
thurria, so highly valued in China.
It is split, cleaned, dried, and then carried
to the Straits for export to China, from
the Maldives, the Gulf of Manar, and
other parts of the Indian seas further east.
The most complete account of the
way in which this somewhat impor-
tant article of commerce is pre-
pared, will be found in the Tijdsschrift
voor Nederlandsch Indie, Jaarg. xvii.
pt. 1. See also Swallo and Tripang.

Beechman, also Meechilmán, s.
Sea-Hind. for ‘midshipman’ (ree-
buck).

Beegah, s. Hind. bighā. The most
common Hindu measure of land-area,
and varying much in different parts of
India, whilst in every part that has a
bighā there is also certain to be a
pucka beegah and a kutchy beegah (vide
cutta 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 ½ of an acre.
This was apparently founded on Ak-
bar's beegah, which contained 3600 sq.
Ilahi gaz, of about 33 inches each.
But it is now in official returns
superseded by the English acre.

1763. “I never seized a beega or benna
(by bigha) belonging to Calcutta, nor have I
ever impressed your gomastahs.”—Nawab
Kohum Ali, in Gley's Mem. of Hastings, i.
128.

* The "Bahadur" could hardly have read Don
Quijote! 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 (=touwiska 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
deft spear-thrust, meaning only the highest fond-
ness and applause.—Part. ii. ch. 19.

1853. “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.”—Mal-
colm'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.”—Meadows Taylor,
Story of My Life, ii. 5.

Beegum, s. A Princess, a Mistress,
Lady of Rank; applied to Mahom-
medan ladies, and in the well-known
case of the Beegum Sumroo to the pro-
fessedly Christian (native) wife of a
European. The word appears to be Or.
Turki, bīgām, a feminine formation
from big, ‘chief, or lord,’ like khānum
from khān, Hence Pers. begam.

1853. “Beegum, Reine, ou espouse du
Schaib.”—De la Boullaye le Gouz, 127.
1876. “Among the charges (against
Hastings) there is but one engaged, two at
most—the Beegum's to Sheridan; the Ranee
of Goheed (Gohra) to Sir James Erskine.
So please your palate.”—Ed. Burke to Sir
G. Elliot. L. of Ed. Minto, i. 119.

Beejoo, s. Or ‘Indian badger,’ as
it is sometimes called, H. biţa, Meli-
vora indica, Jerdon. It is also often
called in Upper India the Grave-digger,
from a belief in its bad practices, prob-
ably unjust.

Beer, s. This liquor, imported from
England, has been a favourite in India
from an early date. Porter seems to
have been common in last 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 ex-
pression has long been disused in
India, and beer, simply, has represented
the thing. Hodgson's at the beginning
of this century was the beer in almost
universal use, replaced by Bass, and
Allsopp, and of late years by a variety
of other brands.

1890. (At Surat in the English Factory)
. . . . Europe Wines and English Beer, be-
cause of their former acquaintance with our
Palates, are most coveted and most desir-
able Liquors, and tho' sold at high Rates, are
yet purchased and drunk with pleasure.”—
Ovington, 398.

1784. “London Porter and Pale Ale,
light and excellent. . . . 150 Sicca Rs. per
bid. . . .”—In Seton-Karr, i. 89.

1810. “Porter, pale-ale and table-beer of
Great strength, are often drunk after meals."
—Williamson, V. M. i. 122.

1814. "What are the luxuries they boast them here? The lolling couch, the joys of bottled beer."

From 'The Cadet, a Poem in 6 parts, &c. by a late resident in the East.' This is a most lugubrious production, the author finding nothing to his taste in India. In this respect it reads something like a caricature of "Oakfield," without the noble character and sentiment of that book. As the Rev. Hobart Counter, the author seems to have come to a less doleful view of things Indian, and for some years he wrote the letter-press of the "Oriental Annual."

Beer, Country. At present, at least in Upper India, this expression simply indicates ale made in India (see Country) as at Masur, Cassauli, 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 this 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:

1653. 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 (?), fill with pure river water; add 24 lb. black Java sugar, 4 oz. tamarinds, 3 lemons cut up, cork well and put in a cool place. After 14 hours it will boil as if on a fire," etc.—Hist. Nat. et Med. Indoce Orient., 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 saltpeper and water, becomes a very refreshing draught."—Junro, 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 repeat."—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 distanny 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.

1858. "First one officer, and then another, asked him to drink beer at mess, as a kind of tacit suspension of hostilities."—Oakfield, ii. 52.

Beetlefakee, n.p. "In some old Voyages coins used at Mocha are so called. The word is Batt-ul-faBika, 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 Batt al-Fakih, 'The House of the Divine,' from the tomb of the Saint Ahmad Ibn Musat, which was the nucleus of the place. (See Ritter, xii. 872; see also Beetlefakee, Milburn, i. 96.


1710. "They daily bring down coffee from the mountains to Betelfaqy, 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.

1770. "The tree that produces the Coffee grows in the territory of Betel-faqui, a town belonging to Yemen."—Ragnal (tr. 1777), i. 352.

Begar, Bigarry, s. H. begârî, from Pers. begâr, '(forced labour'); a person pressed to carry a load, or to 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 Persian origin is hardly doubtful.
1554. "And to 4 begguarns, who serve as water carriers to the Portuguese and others in the said intrenchment, 15 leals a day to each. ..."—S. Botelho, Tombo, 78.

1673. "Goern, whither I took a Pilgrimage, with one other of the Factors, Four Yeoms, and Two Biggereens, or Porters only."—Fryer, 158.

1850. "The bygarry system is not bearable: it must be abolished entirely."—Wellington, i. 344.

1815. Aitchison's Indian Treaties, &c., contains under this year numerous swnnads issued, in Nepa! War, to Hill Chiefs, stipulating for attendance when required with "begareas and sepoyos."—ii. 339, seqg.

1852. "The Malaunna 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 begir labour, and did not intend to do any."—

Behut, n.p. H. Behat. One of the names, and in fact the proper name, of the Punjab river which we now call Jelum (i.e. Jhlan) from a town on its banks: the Hydaspes or Bidaspes of the ancients. Both Behat and the Greek names are corruptions, in different ways, of the Sansk. name Vitastā. Sidi 'Ali (p. 200) calls it the River of Bahra. Bahra or Bhera was a district on the river, and the town and tahsil still remain, in Shabpur Dist.

Beiramee, Byramree, also Byrampaut, s. P. bairam, bairami. 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.

c. 1343. Ibn Batuta mentions, among return presents sent by Sultan Mahommed Tughlak of Delhi to the Great Khan, "100 suits of raiment called bairamiyah, i.e. of a cotton stuff, which were of unequalled beauty, and were each worth 100 dinars."*—iv. 2.

1510. "Fifty ships are laden every year in this place (Bengala) with cotton and silk stuffs ... that is to say bairam."—Vardicena, 212.

1554. "From this country come the muslins called Candaharines, and those of Daulatabad, Berhānī, and Bairami."—Sidi 'Ali, in J. A. S. B. v. 460.

1615. "10 pec. byrams null (see Anile) of 51 Rs. per corg. ..."—Cocke's Diary, i. 4.

1727. "Some Surat Bagthas dyed blue, and some Berams dyed red, which are both coarse Cotton Cloth."—A. Ham. ii. 125.


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 Battle Cove (qu. Battecole ?), and the River is navigable for the largest, after they are once in."—Lockyer, 272.

1727. "The Portuguese have an Island called Anjediva ... about two Miles from Batcalc."—A. Ham. i. 277.

Belgaum, n.p. A town and district of the Bombay Presidency, in the S. Mahratta country. The proper form is said to be Canarese Venyugrāmā, 'Bamoo-Town.' The name occurs in De Barros under the form "Cidade de Bilgan" (Dec. IV., liv. vii., cap. 5).

Belleric.—See under Myrabolan.

Benamee, adj. P.—H.—be-nāmī, '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 often have been so. 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 banāmī, adopted from such a phrase as banāmī chittī, 'a transferable note of hand,' such notes commencing "banām-i-falāna" 'to the name or address of' (Abraham Newlands).

This is conceivable, and probably true, but we have not the evidence, and in any case the present form and

* Diners often used for a coin practically = the rupee of later days, in Ibn Batuta's Indian narrative.
Bencoonlen, a.n.p. A settlement on the West Coast of Sumatra, which long pertained to England, viz. from 1655 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 Bangkawen, and it appears as Mangkoulou or Wênkoulou in Fauther'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. "Bencoulo" is mentioned among the ports of the East Indies by Amerigo Vespucci in his letter quoted under Bacanore.

1699. "We... were forced to bear away to Bencouli, another English Factory on the same Coast... It was two days before I went ashore, and then I was importuned by the Governour to stay there, to be Gunner of the Fort."—Dampier, I, 312.

1727. "Bencoolen is an English colony, but the European inhabitants not very numerous."—A. Ham. 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."—Cornwallis, i. 390.

Bendameer, n.p. Pers. Bandamir. A popular name, at least among foreigners, of the River Kur (Araxes) near Shiraz. Properly speaking the word is the name of a dam constructed across the river by the Amir Fanâ Khusrâuh, otherwise called 'Aded-ud-daulah, a prince of the Buweih family, (A.D. 965), which was thence known in later days as the Band-t-Amir, "The Prince's Dam." The work is mentioned in the Geog. Dict. of Yâkût (c. 1220) under the names of Škrî Funnâ - Khusrâuh Khurrah and Kirkâ Funnâ Khusrâuh (see Barb. Maynard, Dict. de la Perse, 313, 480). Fryer repeats a rime of the ring 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."—Barbare, (Old E. T.) Hak. Soc., 80.

1621. "... having to pass the Kur by a longer way across another bridge called Bendo Mir, which is as much as to say the Tie (â❣arté), 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, 164.

1686. "Il est bon d'observer, que le commun Peuple appelle le Bendo Mir en cet endroit ab galene, c'est à dire le Feucre du Pont Neuf; qu'on ne l'appelle par son nom de Bendo-Mir que proche de la Digue, qui lui a fait donner ce nom."—Chardin (ed. 1711), ix. 45.

1809. "We proceeded three miles further,
and crossing the River Bend-emiir, entered the real plain of Merdasha."—Morier (First Journey) 124. See also (1811) 2nd Journey, pp. 73-74, where there is a view of the Band-emiir.

1813. "The river Bund Emeer, by some ancient Geographers called the Cyrus," takes its present name from a dyke (in Persian a bund) erected by the celebrated Amer Azad-a-Doulah Delemi."—Macdonald Kunir, Geog. Mem. of the Persian Empire, 59.

1817. "There’s a bower of roses by Bandamore’s stream,
And the nightingale sings round it all the day long."—Lalla Rookh.

1820. "The water of (Lake Neyriz) . . . is almost entirely derived from the Kur (known to us as the Bund Amir River) . . ."—Abbott, in J. R. G. S., xxv. 73.

1878. We do not know whether the Band-i-Amir is identical with the quasi synonymous Pul-i-Khân by which Col. Macgregor crossed the Kur on his way from Shiraz to Yezd. See his Khorassan, i. 45.

Bendâra, s. A term used in the Malay countries as a title of one of the higher ministers of state,—Malay bendahâra, Jav. bendârâ, ‘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 seq.). It would seem that the term is properly bândârâ, a ‘treasurer,’ and taken from the Skt. bhândârin, ‘a steward or treasurer.’ Haex in his Malay-Latin Dict. gives Bandârâ, ‘Oeconomus, questor, expeditor.’

1509. "Whilst Sequeira was consulting with his people over this matter, the King sent the Bandara or Treasurer-Master on board."—Valentijn, v. 322.

1539. "There the Bandara (Bandara) of Malaca, (who is as it were Chief Justice among the Mahometans) (o supremo no mundo, na honra e na justicia dos moradores) was present in person by the express commandment of Pedro de Faria bor to entertain him."—Pinto (orig. cap. xiv.) in Cogan, p. 17.

1552. "And as the Bandara was by nature a traitor and a tyrant, the counsel they gave him seemed good to him."—Castanheda, ii. 339, also iii. 433.

1561. "Então marson . . . que dizer que matarô o seu bandara polomao conselho que lhe deve."—Correa, Lendas, ii. 255.

1613. "This administration (of Malaca) is provided for a three years’ space with a governor . . . and with royal officers of revenue and justice, and with the native Bendâra in charge of the government of the lower class of subjects and foreigners."—Godinho de Eredia, 6 v.

1631. "There were in Malaca five principal officers of dignity . . . the second is Bendara, he is the superintendent of the executive (vendedor do fazenda) and governs the Kingdom; sometimes the Bendarâ holds both offices, that of Puducs rajah and of Bendara."—D’Albuquerque, Commentaries (orig.) 358-359.

1634. "O principal sogoito no governo De Mahomet, e privanca, era o Bendara, Magistrado supremo."—Malaca Conquistado, iii. 6.

1726. "Bandares or Adassing are those who are at the Court as Dukes, Counts, or even Princes of the Royal House."—Valentijn (Ceylon), Names of Officers, 8, x.

1810. "After the Raja had amused himself with the boating, 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 baïs, 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, transl. by Dr. Leyden in Maria Graham, p. 202.

1883. "In most of the States the reigning prince has regular officers under him, chief among whom . . . the Bandahara or treasurer, who is the first minister."—Bird, The Golden Chersonese, 26.

Bendy, Bindy, s. (See also bandicooy, which is the form in S. India). Hind. bhand, Dakh. bheendi, Mahr. bengdâ. Called also in Hind. râm-turâi. The fruit of the plant Abelmoschus esculentus, also Hibiscus esc. It is called in Arab. bâmîyâh (see Lane’s Mod. Egypt., ed. 1837, i. 199), whence in modern Greek pîrâma. In Italy the vegetable is called corni de’ Greci. The Latin name Abelmoschus is from the Arabic habb-ul-mushk, ‘grain of musk’ (Dozy).

1810. "The bendy, called in the West Indies akve, 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 mucilaginous."—Maria Graham, 24.

1813. "The bandâ (Hibiscus esculentus) is a nutritious oriental vegetable."—Forbes, Or. Mem. ii. 32.

1880. "I recollect the West Indian Okroo . . . being some years ago recommended for introduction in India. The seed was largely advertised, and sold at about 9s. the ounce to eager horticulturists, who . . . found that it came up nothing other than the familiar bendy, the seed of which sells

* "The Greeks call it the Araxos, Khondamir the Kur."
at Bombay for 1d. the ounce. Yet... ooloo seed continued to be advertised and sold at 8s. the ounce...—Note by Sir G. Birdwood.

Bendy-Tree, s. This, according to Sir G. Birdwood, is the *Theopomis populnea* Lam., and gives a name to '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 Mahomedan or Western writing before the latter part of the 13th century. In the earlier part of that century the Mahomedan writers generally call the province *Laknaout*, after the chief city, but we have also the old form *Bang*, from the indigenous *Vaiga*. Already, however, in the 11th century we have it as *Varigalam* 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 *Solmanda* 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 Ovington. The former, as regards his visiting *Banghella*, deals in fiction; a thing clear from internal evidence, and expressly alleged by the judicious Garcia De Orta.*


1298. "Bangala is a Province towards the south, which up to the year 1290... had not yet been conquered..."—Note by Sir G. Birdwood.

Bengal, the, Varthema... in Elliot, ii, 72.

c. 1345. "We were at sea 43 days and then arrived in the country of Banjála, 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 Khorasan call it 'a hell full of good things.'"—*Ibn Batuta*, iv, 210.

(But the Emperor Arungzebe is alleged to have "emphatically styled it the Paradise of Nations."—Note in Stavovius, i, 291).

c. 1350. "Shukr shikam shawand hanaa tafizam-Hind *Zên hând-i-Pârsê kih ba Bangâla mirovand.* Hâja, 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, 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. de Gama*, 2d ed. p. 110.


1510. "We took the route towards the city of Banghella... one of the best that I had hitherto seen."—*Varthema*, 210.

1516. "...the Kingdom of Bengal, in which there are many towns. Those of the inhabitants are inhabited by Gentiles, subject to the King of Bengal, who is a Moor; and the seaports are inhabited by Moors and Gentiles, amongst whom there is much trade and much shipping to many parts, because this sea is a gulf... and at its inner extremity there is a very great city inhabited by Moors, which is called Bengal, with a very good harbour."—*Barthez*, 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, by Gladwin, ii, 4 (ed. 1800).

1690. "Arracan... is bounded on the North-West by the Kingdom of Bengal... some Authors making Chatigam to be its first Frontier City; but Texeira, 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 list of the True 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 & Eng. s. v.).


Bengala, s. This is or was also applied in Portuguese to a sort of cane carried in the army by sergeants, &c. (Blutaud).

Bengalee, n.p. A native of Bengal. 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 Tran Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagem rather than a soldier (cavalheiro).”—Barros, II., vi, iii.

A note to the Seir Mutaqherin quotes a Hindustani proverb: Bangali jangali, Kashmari bepari, i.e. ‘The Bengalee is ever an entangler, the Cashmereer without religion.’

Benighted, The, adj. An epiteth applied by the denizens of the other Presidencies, in facetious disapprobation 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.

1850. “. . . to ye Londe of St. Thomé. It ys ye darke Londe, & ther dwell ye Cimmerians whereof speketh Homer’s Poets in lys Odyssey & to thys Daye thel clepen ‘Tinturci’, or De Benighted Hole.”

—Fragments of Sir J. Maunderville, 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 of luban-Javei, i.e. ‘Java Frankincense,’ corrupted in the middle ages into such forms as we give. The first syllable of the Arabic term was doubtless taken as an article—to benzoin, whence benzoin, benzoin, and so forth. This etymology is given correctly by De Orta, and by Valentiin, and suggested by Barbosa in the quotation below. Spanish forms are benjuí, menjuí; Modern Port. beijoin, beijuin; Ital. belzuzin, &c.

N.B.—The terms Jâwâ, Jâwi were applied by the Arabs to the Malay countries generally (especially Sumatra), and their products. (See Marco Polo, ii. 266; and the first quotation here.)

c. 1550. “After a voyage of 25 days we arrived at the Island of Jâwî (here Sumatra) which gives its name to the Jâwî incense (al-lubân al-Jâwî).”—Ibn Batuta, iv. 228.

1461. “Have these things that I have written to thee next thy heart, and God grant that we may he always at peace. The presents (herewith): Benzoi, rotoli 30. Legno Aloë, rotoli 20. Due paja di tapeti . . . .”—Letter from the Soldan of Egypt to the Doge Pasquale Malipiero, in the Lives of the Doges, Muratori, Rerum Italicarum Scriptores, xxii. col. 1170.

1498. “Xarnauz . . . is from Calcut 50 days’ sail with a fair wind (see Sarnau). . . . in this land there is much beijoin, which costs iii cruzados the farazalla, and much aloë which costs xxv cruzados the farazalla” (see Frazala).—Roteiro da Viagem de V. da Gama, 109–110.

1516. “Benjuy, each farazola 1x, and the very good lxx fananas.”—Barbosa (Tariff of Prices at Calicut) 222.

“Benjuy, which is a resin of trees which the Moors call luban javei.”—15. 158.

1559. “Cinco quintais de beijoin de boninhas.”—Pinto, cap. xii.

1563. “And all these species of benjuy the inhabitants of the country call cominham, but the Moors call them louan jave, i.e. ‘incense of Java’ . . . . for the Arabs call incense louan.”—Garcia, f. 29 v.

1584. “Belzunium mandolado* from Sian and Baros. Belzunnum, burned, from Bonnia” (Borneo?).—Barret in Hakl. ii. 413.

1612. “Beniamin, the pund iii.*”—Rates and Valuation of Merchandise (Scotland), pub. by the Treasury, Edin. 1687, p. 295.

Benna, n.p. This word, Malay banuwas, properly means ‘land, country,’ and the Malays use orang-banuwas in the sense of aborigines, applying it to the wilder tribes of the Malay Peninsula. Hence “Benusas” has been used by Europeans as a proper name of those tribes. See Crawford, Dict. Ind. Arch. sub voc.

1613. “The natives of the interior of

* On benjiuy da boninhas (“of flowers”) see De Orta, ff. 25, 30, 31. And on benzux da cenmadado or mandolado (mandolado? “of almond”) id. 30v.
† Kamahan or Kamihan in Malay and Javanese.
Viontana (Ujong-tana, q. v.) are properly those Banus, black anthropophagi, "and hairy, like satyrs."—Godinho de Erodia, 20.

Berberyn, or 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. "Thus, led by the Divine mercy on the morrow of the Invention of the Holy Cross, we found ourselves brought safely into port in a harbour of Seyllan, called Pervilis, over against Paradise."—Mari- gnolli, in Cathay, ii. 357.

c. 1618. "At the same time Barreto made an attack on Berbelim, killing the Moorish modelliar and all his kinsfolk."—Bozarro, Decada, 713.


1836. "Berberyn Island . . . There is said to be anchorage north of it, in 6 or 7 fathoms, and a small bay further in . . . where small craft may anchor."—Horsburgh, 5th ed. 551.

Beriberi, s. An acute disease, obscure in its nature and pathology, generally but not always presenting dropsical symptoms, as well as paralytic weakness and numbness of the lower extremities, with oppressed breathing. In cases where debility, oppression, anxiety and dyspnoea are extremely severe, the patient sometimes dies in 6 to 30 hours. Though recent reports seem to refer to this disease as almost confined to natives, it is on record that in 1795, in Trincomalee, 200 Europeans died of it.

The word has been alleged to be Singhalese beri, 'debility.' This kind of reduplication is really a common Singhalese practice. It is also sometimes alleged to be a W. Indian Negro term; and other worthless guesses have been made at its origin. The Singhalese origin is on the whole most probable. In the quotations from Bontius and Bluteau, the disease described seems to be that formerly known as barbiers (q.v.). Some authorities have considered these diseases as quite distinct, but Sir Joseph Fayrer, who has paid attention to beriberi and written upon it (see The Practitioner, January, 1877), regards Barbiers as "the dry form of beri-beri," and Dr. Lodewijks, quoted below, says briefly that "the Barbiers of some French writers is incontestably the same disease." (On this it is necessary to remark that the use of the term Barbiers is by no means confined to French writers, as a glance at the quotations under that word will show). The disease prevails endemically in Ceylon, and in Peninsular India in the coast-tracts, and up to 40 or 60 m. inland; also in Burma and the Malay region, including all the islands at least as far as New Guinea, and also Japan, where it is known as hakké. It is very prevalent in certain Madras Jails. The name had become somewhat old-fashioned, but it has recurred of late years, especially in hospital reports from Madras and Burma. It is frequently epidemic, and some of the Dutch physicians regard it as infectious. See a pamphlet, Beri-Beri door J. A. Lotewijks, oud-officier van Gezondheid bij het Ned. Indische Leger, Harderwijk, 1882. In this pamphlet it is stated that in 1879 the total number of beriberi patients in the military hospitals of Netherlands-India, amounted to 9873, and the deaths among these to 1862. In the great military hospitals at Achin there died of beri-beri between 1st November, 1879, and 1st April, 1880, 574 persons, of whom the great majority were 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 dropically distressed to a vast extent, and died in a few hours.

In the first quotation scurvy is evidently meant. This seems much allied by causes to beriberi, though different in character.

c. 1610. "Ce ne fut pas tout, car l'œre encour ceaste facheuse maladie de louende que les Portuguys appellent autrement berber et les Hollandais scurbut."—Mocquet, 221.

1613. "And under the orders of the said General André Furtado de Mendoca, the discoverer departed to the court of Goa, being ill with the malady of the barbers, in order to get himself treated."—Godinho de Erodia, t. xix.

1631. "... Constat frequenti illorum usu, praeertim liquoris auxier dicti, non solum diarreae ... sed et paralyxia. Beriberi dictam hinc natam esse."—Jac.
in dealing with the same words, it may be indicated that the resemblance between the Greek ἄλογος, bilawr, a common Hindi word for a cat, and the Pers. billawr, ‘beryl,’ 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. . . . These are best accounted of which carry a sea-water green.”—Pliny, Bk. XXXVII. (in P. Holland, ii. 613).

c. 150. “Πυρώναν ἢ βηρυλλός.”—Ptolemy, l. vii.

Beryl, s. The leaf of the Piper betel, L., chewed with the dried areca-nut (which is thence improperly called betel-nut, a mistake as old as Fryer—1673—see p. 40), chunam, &c., by the natives of India and the Indo-Chinese countries. The word is Malayal. vețtila, i.e. vețr + ila = ‘simple or mere leaf;’ and comes to us through the Port. betre and betle. Pawn, q. v., is the term more generally used by modern Anglo-Indians. In former days 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 gentlefolk and the King have these leaves prepared with camphor and other aromatic spices, and also mixt with quicklime . . .”—Marco Polo, ii. 388; see also Abdurrazzak in India in XV. Cent., p. 32.

1498. In Vaso da Gama’s Rostero, p. 59, the word used is atombor, i. e., al-tambul (Arab.) from the Skt. tambula. See also Acosta, p. 139.

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.

1552. “. . . At one side of the bed . . . stood a man . . . who held in his hand a gold plate with leaves of betelle. . . .”


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 India, but to Calcutt . . . insomuch that all the names that occur, which are not Portuguese, are Malabar, like betre.”—Garcin, i. 37g.

1582. The transl. of Castañeda by N. L. has betele (f. 35), and also vitele (f. 44).

+ Ptolemy (CLEI) of the druggists is, however, not betel, but the leaf of the wild cassia (see Malabar).
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, himself chewing Bittle and lime of Oyster-shells, with a Kernels of Nut called Arracca, like an Akorne, it bites in the mouth, accords rhyme, cools the head, strengthens the teeth, & is all their Phisick. —Sir T. Rot., in Parnadas, i. 537.


1627. "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, 222.

1727. "I presented the Officer that waited on me to the Sea-side (at Calicut) with five zequeens for a feast of bettle to him and his companions." —A. Ham. i. 396.

Betteela, Beettle, etc. 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 betalla or betilhla, for "a veil," derived, according to Cobarruvias, from "certain betlas, who invented or used the like." Beata is a religieuse.

1572. "Vestida huma camisa preciosa
Trazida de delgada betillha,
Que o corpo cristiâo deixa ver-se;
Que tanto bem não he para esconder-se." —Camões, vi. 21.

1598. "... this linen is of divers sorts, and is called Serampuras, Cassas, Comas, Beattillas, Satopassas, and a thousand such like names." —Linschoten, 28.

1685. "To servants, 3 pieces beteelaes." —In Wheeler, i. 149.

1727. "Before Aurungzeb conquered Vissapora, this country (Sundah) produced the finest Betteelas or Muslims in India." —A. Ham. i. 264.

Bewauris, adj. Pers. Hind. be-wari, 'without heir.' Unclaimed, without heir or owner.

Beypoorn, n. p. Properly Veppur. 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 Challa. Tippoo Sahib tried to make a great port of Beypoorn, and to call it Sultanapatnam.

1572. "Chamaró o Samorim mais gente nova:
Virão Reis de Bipur, e de Tamar..." —Camões, x. 14.

1727. "About two Leagues to the Southward of Calecut, is a fine River called Bap五四ore, capable to receive ships of 3 or 400 Tuns." —A. Hamilton, i. 322.

Bezoar, s. This word belongs, not to the A. Indian colloquial, but to the language of old oriental trade and materia medica. The word is a corruption of the Persian name of the thing, pâdžahr, 'pellens venenum,' or pâžahr. The first form is given by Meninski as the etymology of the word, and this is accepted by Littre. The quotations of the latter 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 the Arab medical writers, so much studied in the Middle Ages, and this accounts for the b, as Arabic has no p, and writes bâzahr. 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 seqq. The Bezoar was sometimes called Snake-stone, and erroneously supposed to be found in the head of a snake. It may have been called so really because, as Ibn Baithar states, such a stone was laid upon the bite of a venomous creature (and was believed) to extract the poison.

Moodoon Sheriff, in his Suppt. to the Indian Pharmacopoeia, says there are various beoars in use (in native mat. med.), distinguished according to the animal producing them, as a goat-, camel-, fish-, and snake-bezoar; the last quite distinct from snake-stone (q. v.).

1516. Barbosa writes pajîr.

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.

1605. The King of Bantam sends K. James I. "two beaor stones." —Santby, i. 143.

1610. "The Persian calls it, pars excellence,
Pazahar," which is as much as to say 'antidote' or more strictly 'remedy of poison or venom,' from Yazar, which is the general name of any poison, and pā, 'remedy'; and as the Arabic lacks the letter p, they replace it by b, or f, and so they say, instead of Pazahar, Bazar, and we with a little additional corruption Bezar."—P. Teixeira, Relaciones, &c., p. 157.

1615. "... elks, and great snakes, and apes of bezar stone, and every kind of game birds."—Godinho de Eredia, 10 v.

1617. "... late at night I drunk a little bezas stone, which gave me much paine most parts of night, as though 100 Wormes had byn knawing at my hart; yet it gave me ease afterward."—Cocks, i. 301.

Bontius claims the etymology just quoted from Teixeira, erroneously, as his own.—Lib. iv. p. 47.

1673. "The Persians then call this stone Pazahar, being a compound of Pa and Zahr, the first of which is against, the other is Pozoyn."—Fryer, 238.

1711. "... in this animal (Hog-deer of Sumatra, apparently a kind of chevrotain or Tragulus) is found the bitter Bezar, called Pedra di Porco Siaca, valued at ten times its Weight in Gold."—Lockyer, 49.

1896. "... is spikedonard? what is mamias? what is pazdro? compared even to a twinkle of a royal eye-lash?"—Haji Baba, ed. 1835, p. 148.

Bhat, s. Hind. etc. bhāt, (Skt. bhaṭa), a title of respect, probably connected with bhartya, a 'supporter or master') a man of a tribe of mixed descent, whose members are profesed genealogists and poets; a bard. These men in Rajputana and Guzerat had also extraordinary privileges as the guarantors of travellers, whom they accompanied, against attack or robbery. See an account of them in Forbes's Rās Mālā, i. ix. &c.

c. 1555. "Among the infidel Bānyās in this country (Guzerat) there is a class of literati known as Bāts. These undertake to be guides to traders and other travellers ... when the caravans are waylaid on the roads by Rāshbuts, i.e., Indian horsemen, coming to pillage them, the Bāt takes out his dagger, points it at his own breast, and says: 'I have become surety! If aught befall the caravan I must kill myself!' On these words the Rashbuts let the caravan pass unharmed."—Sidi' Ali, 95.

1775. "The Hindoo rajas and Maharrata chiefs have generally a Bhat in the family, who attends them on public occasions."—Scott's poems, and proclaims their titles in hyperbolical and figurative language. ... many of them have another mode of living; they offer themselves as security to the different governments for payment of their revenue, and the good behaviour of the Zemindars, pates, and public farmers; they also become guarantees for treaties between native princes, and the performance of bonds by individuals."—Forbes, Or. Mem. ii. 89. See Traga.

1810. "India, like the nations of Europe, had its minstrels and poets, concerning whom there is the following tradition: At a marriage of Siva and Parvatty, the immortals having exhausted all the amusements then known, wished for something new, when Siva, wiping the drops of sweat from his brow, shook them to earth, upon which the Bawts, or Bards, immediately sprang up."—Maria Graham, 168.

1828. "A 'Bhat' or Bard came to ask a gratuity."—Heber, ed. 1844, ii. 53.

Bheel, n. p. Skt. Bhīla; H. Bhī. The name of a race inhabiting the hills and forests of the Vindhya, of Malwa, and of the N.-Western Deccan, and believed to have been the aborigines of Rajputana; some have supposed them to be the Βολίται of Ptolemy. They are closely akin to the Coolies (q. v.) of Guzerat, and are believed to belong to the Kolarian division of Indian aborigines. But no distinct Bhill 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. ii. 180.

1825. "All the Bheels whom we saw today were small, slender men, less broad-shouldered, ... and with faces less Celtic than the Paharees of the Rajmahal. ... Two of them had rude swords and shields, the remainder had all bows and arrows."—Heber, ed. 1844, ii. 75.

Bheel, s. A word used in Bengal—bhēl: a marsh or lagoon. Same as Jheel, q. v.

1879. "Below Shouy-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 sakkē of Egypt) who supplies the family with water, carrying it in a mussuck (q. v.) or goatskin, slung on his back. The word is Pers. biktīshī, a person of biktīshī 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 Aṁ,
or in the old travellers, and is not given in Meninski's lexicon. Vullers gives it only as from Shakespeare's Hindustani Dict. It is one of the fine titles which Indian servants rejoice to bestow on another, like Mehtar, Khaliya, &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 bilaytis. And often in battle they have shown their courage and fidelity in supplying water to the wounded in face of much personal danger.


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 bossy (!) killed. . . ."—Letter in India Gazette of Nov. 24th.

1810. "I. . . 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 goletin 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, 70.

Bhitiky, s. The usual Calcutta name for the fish Lates calcarifer. See Cockup.

Bhousla, n. p. Properly Bhosslah or Bhousslah, the surname of Sivaji the founder of the Marhatta empire. It was also the surname of Parsoji and Raghjush, the founders of the Marhatta dynasty of Berar, though not of the same family as Sivaji.

1673. "Seva Gi, derived from an Ancient Line of Rahjas, of the Cast of the Bunceloes, a Warlike and Active Offspring."—Fryer, 171.

c. 1730. "At this time two parangas, named Puna and Sipa, became the jagir of Sahib Bhosslah. 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."—Kha's Khan, in Elliot, vii. 257.

1782. "... le Bonzolo, les Marates, et les Mogols."—Sommerat, i. 60.

Bhyacharra, s. Hind. bhayadchara. 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."

Bichana, s. Bedding of any kind. Hind. bichhāna.

1689. "The Heat of the Day is spent in Rest and Sleeping . . . sometimes upon Cotts, and sometimes upon Bhachans, which are thick Quilts."—Dr. Kington, 313.

Bidree or Bidry, s. H. Pādri. 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. George Smith in the Madras Lit. Soc. Journal, N.S. i. 81-84. The ware was first described by B. Heyne in 1813.

Bilabundy, s. Hind. bilabandi. 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 bilan-bandé, 'hole-stopping,' viz. stopping those vents through which the coin of the proprietor might ooze out. This, however, looks very like a 'striving after meaning,' and Wilson's suggestion that it is a corruption of behri-bandé, from behri, a share, a quota, is probably right.

Bilayut, Billait, &c. n. p. Europe. The word is properly Arabic, Wilayât, '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 Regno is used for the interior of the island, as we use Mofussil in India. Willayat is the usual form in Bombay.

Bilayutee Pawnee, Bilátee panee. The adj. bilayati is applied specifically to a variety of exotic articles, e.g. bilayati baigan (see Brinjall), to the tomato, and most especially bilayati pānī, 'European water,' the usual name of soda-water in Anglo-India.

Bildár, s. Hind. from Pers. beldár, '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 alle struck, and are smoking atte their Eese! Ye Bickes are alle done! Ye Kyne are Skynne and Bone. And ye Threasourer has bolted with xii thousand Rupees!
Ye Dreme of an Executive Engineer."

Biloosh, Belooch, n. p. The name (Balūch or Bilūch) applied to the race inhabiting the regions west of the Lower Indus, and S.E. of Persia, called from them Bilishtisân; they were dominant in Sind till the English conquest in 1843.

A.D. 649. "In the year 32 H. 'Abdulla bin 'Ammar bin Rabî' invaded Kirmān and took the capital Kuswâhir, so that the aid of 'the men of Kîj and Mîrî' was solicited in vain by the Kirmânis."—In Elliot, i. 417.

c. 1200. "He gave with him from Kandhar and Lâr, mighty Balooshis, servants... with nobles of many castes, horses, elephants, men, carriages, charioteers, and chariots."—The Poem of Chand Bardâi, in Ind. Ant. i. 372.

c. 1211. "In the desert of Khabir there was a body... of Balûchihs who robbed on the highway... These people came out and carried off all the presents and rarities in his possession."—Ubi in Elliot, ii. 193.

1556. "We proceeded to Gwâdir, a trading town. The people here are called Balâj; their prince was Malik Jalaluddin, son of Malik Dinâr."—Sîdî 'Ali, p. 73.

1613. "The Belooses are of Mahomet's Religion. They deal much in Camels, most of them robbers..."—N. Whitington in Purchas, i. 485.

1727. "They were lodged in a Caravan-seray, when the Ballowchos 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. Ham. i. 107.

1813. Milburn calls them Blauchoes (Or. Com. i. 145).

1844. "Officers must not shoot Peacocks: if they do the Belooches 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 Tipoo, e.g., in Gen. Stewart's desp. of 8th March, 1799: "Mohammed Rezza, the Binky Nabob." It is properly benki-nawâb, from Canarese bânsi, 'fire,' and means 'the Commandant of the Artillery.'

Bird of Paradise. The name given to various beautiful birds of the family Paradisæidae, of which many species are now known, inhabiting N. Guinea and the smaller islands adjoining it. The largest species was called by Linnaeus Paradisaea apoda, in allusion to the fable that these birds had no feet (the dried skins brought for sale to the Moluccas having usually none attached to them). The name Manucode which Buffon adopted for these birds occurs in the form Manucodiata in some of the following quotations. It is a corruption of the Jayanese name Manuk-dewata, 'the Bird of the Gods,' which our popular term renders with sufficient accuracy.

c. 1430. "In majori Java avis precipua reperitur sine pedibus, instar palumbi, pluma levi, cauda oblonga, semper in arboribus quiescens: caro non editur, pellis et cauda habentur pretiosiora, quibus pro ornamento capitis utuntur."—N. Conti in Poggius de Varietate Fœnurnae lib. iv.

1522. "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 trafficked 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 Manu-
codiae. . . .” —Letter of Maximilian of Transylvania, Sec. to the Emp. Charles V., in Rasumio, i. f. 331; see also f. 352.

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 (?), 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 ‘belon dinaeta,’ that is, divine birds.” —Pipofetes, Hak. Soc. 143.

1598. “... In these Islands (Moluccas) onlie is found the bird, which the Portugales call Passaerex de Sol, that is Poule of the Sunne, the Italians call it Manu codiatae, and the Latinists Paradisaeae, 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 upon the Iland; they file, as it is said, alwaies into the Sunne, and keepe themselves continually in the ayre ... for they have neither feet nor wings, but onlye head and bodie, and the most part tayle ... .”—Linschoten, 35.

1572. “Olla ca pelos mares do Oriente As infinitas ilhas espalhadas * * * Aqui as azeus aves, que não decem Nunca á terra, e só mortas aparecem.”

Camoes, x. 132.

Englished by Burton: “Here see o’er oriental seas bespread infinite island-groups and alwhere stewred here dwell the golden howls, whose home is air, and never earthward save in death may fare.”

1645. “... the male and female Manucodiatae, 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.

1691. “As for the story of the Manucodiata or Bird of Paradise, which in the former Age was generally received and ac-
tected for true, even by the Learned, it is now discovered to be a fable, and rejected and exploded by all men” (e. e., that it has no feet).—Ray, Wisdom of God Manifested in the Works of the Creation, ed. 1692, Pt. 2, 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 ... .”—Funnel, in Dampier’s Voyages, Ill. 266—7.

1866. “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 been long known on the eastern coasts of the B. of Bengal, and in the Malay Islands. 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 theConcan.

Bish, Bikh, etc., n. Hind. from Skt. visha, ‘poison.’ The word has several specific applications, as (a) to the poison of various species of acorn, particularly Aconitum ferox, otherwise more specifically called (Skt.) vatsanabha (‘ calf’s navel’), corrupted into bachnad, bechng, &c.

But it is also applied (b) in the Himalaya to the effect of 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 Ish, smell.

a.—

1554. “Entre les singularitez que Is consul de Florentins me monstra, me feist gouster vne radine que les Arabes nomment Bisch : laquelle me causa si grande chaleur en la bouche, qui me dura deux lours, qu’il me sembloit y anoir du feu. ... Elle est bien petite comme un petit naneau; les autres (auteurs ?) l’ont nommee Napeluna.” —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 emana-
tions.—See Ritter, Asien, Ill. 444.

1661-2. “Est autem Langur mons omnium altissimus, ita ut in summatis eija via-

It is curious to see these intelligent Jesuits recognise the true cause, but accept the fancy of their guides as an additional one!
BISNAGAR, 73

BLACK.

(?) “La partie supérieure de cette montagne est remplie d’extrêmes pestilentielles.”—Chinese Itinerary to Plassa, in Klaproth, Magasin Asiatique, ii. 112.

1812. “Here begins the Eeh—this is a Turkish word signifying Smell... it implies something the odor of which induces indisposition; far from here the breathing of horse and man, and especially of the former, becomes affected.”—Mir Izet Ullah, in J. R. As. Soc. i. 283.

1815. “Many of the coolies, and several of the Mewattée and Ghorkhla sepoys and chuprasees now lagged, and were hardly able to proceed, 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 the great elevation.”—Fraser, Journal of a Tour, &c. 1820, p. 442.

1819. “The difficulty of breathing which at an earlier date Andrade, and more recently Moorcroft had experienced in this region, was confirmed by Webb; the Batinas themselves felt it, and call it bis ki huwa, i.e. poisonous air; even horses and yaks... suffer from it.”—Webb’s Narrative, quoted in Ritter, Asien, ii. 532, 649.

1845. “Nous arrivâmes à neuf heures au pied du Bournha-Betka. La caravane s’arrêta un instant pour se montrer avec anxiété un gaz subtil et léger, qu’on nommait vapeur pestilentielle, et tout le monde paraissait abattu et déconcerté... 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’affaiblir, et les jambes ne peuvent plus fonctionner... Une partie de la troupe, par mesure de prudence s’arrêta... le reste par prudence aussi éprouva tous ses efforts pour arriver jusqu’au but, et ne pas mourir asphyxié au milieu de cet air chargé d’acide carbonique,” &c.—Huc et Gabet, ii. 211.

Bisnagar, Bissega, Beejanugger, n.p. Those 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 Raya dynasty. The place is now known as Humpi (Humph) and is entirely in ruins. 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 Vidya nagara (City of Learning) both of which forms occur in inscriptions. But the latter seems to have been 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 Narasingha (c. 1490–1508), who was king at the time of their first arrival.

c. 1420. “Projectus hine est procul a mari milliaribus trecentis, ad civitatem Ingentem, nomine Bisenegaliam, ambitu millarium sexaginta, circa praeruptos montes sitam.”—Conti, in Poggio di Var. Fortunato, iv.

1442. “... the chances of a maritime voyage had led Abd-er-razzak, the author of this work, to the city of Bidjanagar. He saw a place extremely large and thickly peopled, and a King possessing greatness and sovereignty to the highest degree, whose dominion extends from the frontier of Sërendib to the extremity of the county of Kalbergh—from the frontiers of Bengal to the environs of Malabar.”—Abdurrassak, in India in XV. Cent., 22.

c. 1470. “The Hindu sultan Kadaara is a very powerful prince. He possesses a numerous army, and resides on a mountain at Bichanonger.”—Athar, Nikitin, in India in XV. Cent., 29.

1516. “45 leagues from these mountains inland, there is a very large city, which is called Bijanagah...”—Barboua, 85.

1611. “Le Roy de Bisenagah, qu’on appelle aussi quelquefois le Roy de Narzings, est puissant.”—Wytiet, 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 gavial (Gavusus gaurus, Jerdon). 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 superintend or mistari was pounded to death by a savage and solitary bison.”—Saty. Review, Sept. 10, p. 335.

Blacan-matee, n.p. This is the name of an island adjoining Singa- pore, which forms the beautiful ‘New Harbour’ of that port. Mal. Bōthā-lang-māit. ‘The island (Blacan-mati) appears in one of the charts of Godinho de Eredia (1613) published in his Malaca, &c. (Brusel, 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.

1782. ‘... the 35th Regiment, commanded by Major Popham, which had lately behaved in a muttonish manner was broke with infamy. ... The black officers with halters about their necks, and the sepoys stripped 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 invertebrate and unrelenting in it is only that it related to cruelty or oppression inflicted on two black ladies. ...’—Lord Minto, in Life, &c., i. 128.

1789. ‘I have just heard from a Friend at the India House, y’the object of Treves’ ambition at present is to be appointed to the Adawlet of Benares, w’h is now held by a Black named Ali Caun. Understanding that most of the Adawlets 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 c’d place young Treves in y’tsituation.’—George P. of Wales, to Lord Cornwallis, in C.s Correspond., 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 kālā ādmi, ‘black man,’ is often used by them in speaking to Europeans of other natives. A case in point is perhaps worth recording. A statue of Lord William Bentinck, on foot, and in bronze, stands in front of the Calcutta Town Hall. Many years ago a native officer, returning from duty at Calcutta to Barrackpore, where his regiment was, reported himself to his adjutant (from whom we had the story in later days). ‘Anything new, Subadar Sahib?’ said the Adjutant. ‘Yes,’ said the Subadar, ‘there is a figure of the former Lord Sahib arrived.’ ‘And what do you think of it?’ ‘Sahib,’ said the Subadar, ‘abā hāi kālā ādhi kā sā, jāb pātā hā fējāgā jāb adhchhā hā gōdā’ (“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 probably 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.

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 secessibility 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.”—Freelyland’s Life of Macaulay, 2d ed. i. 398.

Black-Buck, s. The ordinary name of the male antelope (Antilope beccor-tica, Jerdon), 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 Cotton Soil.—See Regur.

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. 75

Black Partridge, s. The popular dian name of the common francolin S.E. Europe and Western Asia, rancolinus vulgaris, Stephens), notable r its harsh quasi-articulate call, interpreted in various parts of the old into very different syllables. The rhythm of the call is fairly repre- sented by two of the imitations which were nearest one another, viz., that given by Sultan Baber (Persian): Shīr dārām, shakrāk (‘I’ve got silk and sugar!’) and (Hind.) one given by Jerdon: ‘Lasban pīyās adraḵ, ‘Garlic, onion, and ginger’) A 10re pious one is: Khudā terī kudrat, God is thy strength! Another mentioned by Capt. Baldwin is very like be truth; ‘Be quick, pay your debts!’ But perhaps the Greek interpretation recorded by Athenaeus (ix. 9) is best of all: ρής τοις κακομορφών and, ‘Three-fold ills to the ill-doers!’ —See Marco Polo, Bk. i. ch. xviii. and note 1.

Black Town, n.p. Still the popular name of the native city of Madras, distinguished from the Fort and southern suburbs occupied by the English residents, and the bazzars which supply their wants.

Black Town is also used at Bombay.

See last quotation under Bombay.

1673. Fryer calls the native town of Madras “the Heathen Town,” and “the adian Town.”

1727. “The Black Town (of Madras) is inhabited by Gentows, Mahometans, and ndian Christians. . . . It was walled in towards the Land, when Governor Pit ruled it.”—A. Ham. i. 367.

1780. “Adjoining the glacis 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.

“... Cadets upon their arrival in he country, many of whom ... are obliged to take up their residence in dirty punchouses in the Black Town...”—Murro’s narrative, 22.

Black Wood. The popular name or what is in England termed ‘rose- wood,’ produced chiefly by several species of Dalbergia, and from which he celebrated carved furniture of Bombay is made.—See Sisoo.

1879. (In Babylonia). “In a mound to the south of the mass of city ruins called Jumma. Mr. Rassam discovered the remains were of painted brick, and the roof of rich Indian blackwood.”—Athenæum, July 6, 22.

Blanks, s. This 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.”—(Ziegengal and Plutscha), Propagation of the Gospel, &c. Pt. I. 3rd ed. p. 70.

Blimbee, s. Malay, viliimbı; Hind. bolambı, Malay, b-toorbing. 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, Cumrunga.

Bloodsucker, 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.

Bobachee, s. A cook (male). This is an Anglo-Indian vulgarisation of bawarchı, a term originally brought, according to Hammer, by the hordes of Chingiz Khan into Western Asia. At the Mongol Court the Bawarchı was a high dignitary, ‘Lord Sower’ or the like (see Hammer’s Golden Horde, 235, 461). The late Prof. A. Schieffer, however, stated to us that he could not trace a Mongol original for the word, which appears to be Or. Turki.

c. 1333. “Chaque émir a un bawerdij, et lorsque la table a été dressée, cet officier s’assied devant son maître. . . le bawerdij coupé la viande en petits morceaux. Ces gens-la possèdent une grande habilété pour dépecer la viande.”—Ibn Battuta, ii. 407.

c. 1500. Bawarchı is the word used for cook in the original of the Aın (Blochmann’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 bahachy to baste any part with great pre-
366. "And every night and morning
The bobachee shall kill
The sempiternal moorhees,
And we'll all have a grill."

The Dowk Bungalow, 228.

Bobachee-Connah, s. H. Bawarchākānā, 'Cook-house,' i.e. Kitchen; generally in a cottage detached from the residence of a European household.

Bobbery-bob! interj. The Anglo-Indian colloquial representation of a common exclamation of Hindue when in surprise or grief—'Bāp-re! or Bāp-re Bāp' 'O, Father!' (we have known a friend from north of Tweed whose ordinary interjection was 'My great-grandmother!'). Blumenroth's Philippine Vocabulary gives Nacá! = Madre mia! as a vulgar exclamation of admiration.

1834. "They both hastened to the spot, where the man lay senseless, and the syce by his side muttering Bāpere bāpere."—The Baboo, i. 48.

Bobbery, s. From the last. A noise, a disturbance, a row.

1830. "When the hand struck up (my Arab) was much frightened, made bobbery, set his foot in a hole and nearly pitched me."—Mem. of Col. Mountain, 2d ed. 106.

1866. "But what is the meaning of all this bobbery?"—The Dowk-Bungalow, p. 387.

Bobbery is used in 'pigeon English,' and of course a Chinese origin is found for it, viz., pa-yi, Cantonese, 'a noise.'

Bobbery-pack, s. A pack of hounds of different breeds, or (often) 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 'bobhera' 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 Boka do Tigre, and that to be a rendering of the Chinese name Hu-Mén, 'Tiger Gate.' Hence in the second quotation Tigris is supposed to be the name of the river.

1747. "At 8 o'clock we passed the Bog of Tygers, and at noon the Lyon's Tower."—A Voy. to the E. Indies in 1747 and 1748.

1770. "The City of Canton is situated on the banks of the Tigris, a large river ..."—Raynal (tr. 1777) ii. 258.

1782. "... à sept lieues de la bouche du Tigre, on apperçoit la Tour du Lion."—Sonnerat, Voyage, ii. 234.

Bocha, s. H. bochā. 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 Bocca.—(See Bocca Tigris.)

Boliah, Bauleah, s. Beng. Bālā. 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 last 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.

1757. "To get two baliās, a Goordore, and 57 dandies from the Nazīr."—Ives, 187.

1810. "On one side the picturesque boats of the natives, with their floating huts; on the other the bolias 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 Bawseera performed in 8 days the voyage from Lucknow to Calcutta, a distance of 400 marine leagues."—Satchey, iii. The drawing represents a very light skiff, with only a small kiosque at the stern.

1824. "We found two Boliahis, or large row-boats, with convenient cabins ..."—Heber, i. 26.

1884. "Rivera's attention had been attracted by seeing a large beauliah in the act of swinging to the tide."—Baboo, i. 14.

Bolta, s. A turn of a rope. Sea Hind. from Port. volta (Roebeck).
ombasa, n.p. The Island of
ombasa, off the E. African coast, is
alled in some old works. "Bomba,
sed in Persia for a negro slave, see
ation.
16. "... Another island, in Bom
which is a city of the Moors called Bom,
y large and beautiful."—Barbosa, 11. See
Colonial Papiers under 1600, i. 158.
883. "... the Bombassi, or coal-black
of the interior, being of much less
, and usually only used as a cook."—
Ilh, Modern Persia, 326.

Bombay, n.p. It has been alleged,
en and positively (as in the
ations below from Fryer and
ose) that this name is an English
ruption from the Portuguese
mbahsa, 'good bay.' The grammar
the alleged etymology is bad, and
the story is no better; for the name can
aced long before the Portuguese
upation, long before the arrival of
Portuguese in India. C. 1430, we
the islands of Mahim and Munba-
evi, which united form the existing
land of Bombay, held, along with
sette, by a Hindu Rāj, who was
butorary to the Mahommedan King of
zerat. (See Rās Mālā, ii. 350.)
he form reappears (1516) in Barbosa's
a-Mayambu (p. 68), in the Estado
India under 1525, and (1563) in
arcia De Orta, who writes both
mbaim and Bombaim. The latter
ion, mentioning the excellence of
area produced there, speaks of
self as having had a grant of
island from the King of Portu-
il (see below). It is customarily
ed Bombaim on the earliest English
pee coinage.—See under Rupee.
be shrine of the goddess Mumba-
evi from which the name is supposed
have been taken, stood on the
planade till the middle of last
uty, when it was removed to its
ent site in the middle of what is
ow the most frequented part of the
ive town.
1507. "Sultan Mahomed Bigarrah of
zerat having carried an army against
ial, in the year of the Hijra 913,
order to destroy the Europeans, he
cted his designs against the towns of
assai (Bassein, q. v.) and Mambai, and
rned to his own capital ..."—Mirta-
hmedi (Bird's transl.) 214-215.
1516. "... a fortress of the before-
med King (of Guzerat), called Tana-
ayambu, and near it is a Moorish town,
town of very great Moorish mosques, and
emples of worship of the Gentiles ... it
is likewise a sea port, but of little trade."—
Barbosa, 69.

The name here appears to combine, in
a common oriental fashion, the names of
the adjoining town of Thana (q. v.) and Bombay.
1526. "E a Ilha dez Mombaym, que no
foral velho esta uma em catorze mil e quatro
ento fedias ... j xirij, iii.i. fedias."—
1552. "... a small stream called Bote
which runs into the Bay of Bombay, and
which is regarded as the demarcation be-
tween the Kingdom of Guzurate and the
Kingdom of Deccan."—Barros, l. ix. 1.

"The Governor advanced against
Bombaym on the 6th February, which
was moreover a very day on which Ash Wed-
erday fell."—Couto, iv. v. 5.
1554. "Item of Mazagaua 8500 fedas.
Item of Mombaym, 17,000 fedas.

Rents of the lands surrendered by
the King of Cambaya in 1548, from 1535 to
1548."—S. Botelho, Tombo, 139.
1563. "... and better still is (that the
area) of Mombaim, an estate and island
which the King our Lord has graciously
anted me on perpetual lease."—Garcia
De Orta, f. 91 v.

"SERVANT. Sir, here is Simon
Toscano your tenant at Bombaim, who has
brought this basket of mangoes for you to
ake a present to the Governor; and he
ays that when he has moored his vessel he
ill come here to put up."—Ibid. f. 134 v.
1644. "Description of the Port of Mon-
aym ... 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
larger and more unobstructed further in,
there was no place that you could fortify so
d as to defend the entrance ..."—Bocarro,
MS. f. 227.
1666. "Ces Téchérons ... demeurent
pour la plupart à Baroche, à Bombay et à
Amedabad."—Thevenot, v. 40.
1673. "De Bacaim a Bombaim il y a
six lieues."—Fryer, 248.
1677. "December the Eighth we paid
our Homage to the Union-flag flying on the
Port of Bombaim."—Fryer, 79.

* * *

"Terra e ilha de que El-Rei nosso senhor me
fez merecer, afondada em fatia." Em fatia is
a corruption apparently of emphysis, i.e. pro-
perly the person to whom land was granted
on a lease such as the Civil Law called
emphyteusa. "The emphyteusa was a perpet-
ual lease who paid a perpetual rent to the owner."—

THE END.
1673. "Bombaim... ventures furthest out into the Sea, making the Month of a spacious Bay, from whence it has its Etymology; Bombaim."—Tenn. 62.

1676. "Since the present King of England married the Princess of Portugal, who had in Portion the famous Port of Bombaye... they coin both Silver, Copper, and Tin."—Tavernier, E. T. ii. 6.

1677. "Quod dicta Insula de Bombaim, una cum dependentiis suis, nobis ab origine bona firde ex pacto (sicut opportunit) tradita non fuerit."—King Charles II, to the Vice-roy L. de Mendoza Furtado, in Decem., &e., 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, 139.

1711. Locker declares it to be impossible, with all the Company's Strength and Art, to make Bombay "A Mart of great Business."—P. 83.

c. 1760. ... "One of the most commodious bays perhaps in the world, from which distinction it received the denomination of Bombay, by corruption from the Portuguese Buona-Bahia, 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 monsones."—Raynal (B. T. 1777) I. 389.

1809. "The largest pagoda in Bombay is in the Black Town. ... It is dedicated to Mumba Devee... who by her images and attributes seems to be Parvati, the wife of Siva."—Marla 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 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 Bummelo.

Bombay Marine. This was the title borne for many years by the meritorious but somewhat depressed service which in 1830 acquired the style of the "Indian Navy," and on 30th April, 1863, ceased to exist. The detachments of this force which took part in the China War (1841–42) were known to their brethren of the Royal Navy, under the temptation of alliteration, as the "Bombay Buccaneers." In their earliest employment against the pirates of Western India and the Persian Gulf, they had been known as "the Grab Service." But, no matter for these names, the history of this Navy is full of brilliant actions and services. We will quote two noble examples of public virtue!

(1) In July, 1811, a squadron under Commodore John Hayes, took two large junks issuing from Batavia, then under blockade. These were lawful prize, laden with Dutch property, valued at £600,000. But Hayes knew that such a capture would create great difficulties, and embarrassments in the English trade at Canton; and he directed the release of this splendid prize.

(2) 30th June, 1815, Lieut. Boyce in the brig "Nautilus" (180 tons, carrying ten 18-pr. caronades, and four 9-prs.) encountered the U. S. sloop-of-war "Peacock" (539 tons, carrying twenty 32-pr. caronades, 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 (£413 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.

1780. "The Hon. Company's schooner, Carinjar, with Lieut. Murry Commander, of the Bombay Marines is going to Archin (sic, see Achem) to meet the Ceres and the other European ships from Madras, to put on board of them the St. Helena store."—Hicky's Bengal Gazette, April 8th.

Bonito, s. A fish (Thynnus pelamys, Day) of the same family (Scombridae) as mackerel and tunny, very common in the Indian Seas. The name is Portuguese, and apparently is the adj. bonito, 'fine.'

c. 1610. "On y pesche vne quantite Lienc. Low erroneously stated the pension to be from the United States Govt. (H. of Ind. Navy. i. 294).
admirable de gros poissons, de sept ou huit sortes, qui sont néanmoins quasi des masse race et espece ... comme bonites, albacores, daurades, et autres."—Pyrrard, i. 137.

1615. "Bonites and albacores are in colour, shape, and taste much like to Mackeries, but grow to be very large."—Terry, in Purchas, i. 1464.

c. 1620. "How many sail of well- manned ships As the Bonito does the Flying-fish Have we pursued. ..."—Beaum. & Fleit., The Double Marriage, ii. 1.

c. 1760. "The fish undoubtedly takes its name from relishing so well to the taste of the Portuguese ... that they call it Bonita, which answers in our tongue to delicious."—Grose, i. b.

1764. "While on the yard-arm the harpooner sits, Strikes the bonita, or the shark en- snares."—Gratinger, 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 five weeks, 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 Fan-seng, 'a religious person,' is in Japanese pron. bonzī or bonzo; but Köppen prefers fū-zē, 'Teacher of the Law,' pron. in Japanese bo-zi.* It will be seen that some of the old quotations favour one, and some the other of these sources. On the other hand Bandhyā (for Skt. bandhaya, '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 bandha or bande, is in Tibetan similarly applied.—(See Jaeschke's Dict. p. 365.)

The word first occurs in Jorge Alvarez's account of Japan, and next, a little later, in the letters of St. Francis Xavier. Cocks in his Diary uses forms approaching bone.

1592. "Erubescant enim, et incredibili- 
liter confunduntur Bonze, ubi male co-
haerente, ac pugnare inter sese ea, quae 
doecent, palam ostenditur."—Sci. Fr. 
Xavérii Epist. V. xvii., ed. 1667.

1852. "... sacerdotes ... qui ipseor 
linguā Bonzii appellatur."—E. Acosta, 58.

1585. "They have amongst them (in Japan) many priests of their idols whom they do call Bonzes, of the which there be great convents."—Parkes's Tr. of Mendows, (1589) ii. 399.

1690. "This doctrine doe all they 
embrace, which are in China called Bonze; but 
with us at Japon are named Bonzi."—An 
Exct. Treatise of the Kingsd. of China, etc., 
Hakluyt, ii. 580.

c. 1606. "Capt. Saris has Bonzes."— 
Purchas, i. 374.

1618. "And their is 300 boze (or pagan 
pristes) have allowance and mentorinance 
for eaver to pray for his sole, in the same sorte 
as munkes and frysse use to doe amongst 
the Roman papistes."—Cocks, ii. 73.

He also spells bozesse (i. 143).

1727. ... . . . "Or perhaps make him fadge 
in a China bonze in his Calendar, under 
the name of a Christian Saint."—A. Hua. 
iii. 253.

1794-7. "Alike to me enca'sd 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, 
Bohea— 
Peers, Bishops, and Punch, Hum—are 
sacred to thee." 
T. Moore, Hum and Fum.

Bora, s. Hind. and Guz. bohrā, and bohorā, which H. H. Wilson refers to the Sansk. vyavahārī, 'a trader, or man of affairs,' from which are formed the ordinary Hind. words byohorā, byohariya (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 are two classes of Bohrās belonging to different Mahomedan sects, and different in habit of life.

1. The Shi'a Bohrās, who are es-
entially townspeople, and especially 
congregate in Surat, Burhanpur, Uj-
jain, &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. The word in Bombay is often used as synonymous with pedlar or boxwalā (q.v.). They are generally well-to-do people, keeping very cleanly and comfortable houses.

These Bohrās appear to form one of the numerous Shi'a sects, akin in character to, and apparently of the same origin as, the Ismā'iliyyah (or Assasins of the Middle Ages), and claim as their original head and doctor in India one Ya'kūb, who emigrated from Egypt, and landed at 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'iliyyah 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.

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, though they have dropped caste distinctions, very exclusive and "denominational" (as the Bombay Gazetteer expresses it). Exceptionally, at Pāṭṭan (in Baroda State) there is a rich and thriving community of trading Bohrās of the Sunni sect; 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 Sunniism 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 pāgn King's) Capital, such as the Children of Khojah Bohrā, among whom was the Nākhoda Ibrahim, who had 6 vessels belonging to him."—Ibn Batutā, iv. 58.

c. 1620. Nurullah of Shuster, quoted by Colebrooke, speaks of this class as having been converted to Islam 300 years ago. He says also: "Most of them subsist by commerce and mechanical trades; as is indicated by the name Bohrā, which signifies 'merchant' in the dialect of Gujarāt."—As. Res., vil. 338.

1679. "... The rest (of the Mahomedans) are adopted under the name of the Province or Kingdom they are born in, as Mogul or Shimālī. Others they have made, as Bīlkim, Jemotte, and the lowest of all is Borrah."—Fryer, 93.

1810. "The Bohrās are an inferior set of travelling merchants. The inside of a Bohrā's box is like that of an English country shop, spelling-books, prayer-books, lavender water, eau de lauce, 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.

1863. "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 Muhammadanism, and from all the sinson-in-law of Muhammad, whom the Bohrās or Initiated, according to the meaning of the Arabic word, from which the name is derived, esteem as an improvement on his father-in-law, having a higher degree of inspiration, which has in good measure, as they imagine, manifested itself among his successors, recognised by the Bohrās and by the Ansariyah, Isma'iliyah, Drus, and Metawileh of Syria..."—Letter of Dr. John Wilson, in Life, p. 456.

1863. "... India, between which and the north-east coast of Africa, a considerable trade is carried on, chiefly by Bohrā merchants of Guzerat and Cutch."—Sadger, Introd. to Varthema, Hak. Soc. xlix.

Borneo, n.p. This name, as applied to the great Island in its entirety, is taken from that of the chief Malay state existing on it when it became known to Europeans, Bruné, Burne, Brunai or Burnai, still existing and known as Brunei.

1516. "In this island much camphor for eating is gathered, and the Indians value it highly. ... This island is called Borney."—Barboza, 203–4.
1584. "Camphora from Primo (misreading probably for Bruno) near to China."—Barret, in Hakk., ii. 412.

1614. In Sainsbury, i. 313, it is written Burnea.

1727. "The great island of Borneo or Borne, the largest except California, in the known world."—A. Ham. ii. 44.

Boro-Bodor, or -Budur, n.p. The name of a great Buddhistic monument of Indian character in the district of Kado in Java; one of the most remarkable in the world. It is a quasi-pyramidal structure occupying the summit of a hill, which apparently forms the core of the building. It is quadrangular in plan, the sides however broken by successive projections; each side of the basement, 406 feet. Including the basement, it rises in six successive terraces, four of them forming corridors, the sides of which are panelled with bas-reliefs, which Mr. Ferguson calculates would, if extended in a single line, cover three miles of ground. These represent scenes in the life of Sakya Muni, scenes from the Jatakas, or pre-existences of Sakya, and other series of Buddhistic groups. Above the corridors the structure becomes circular, rising in three shallower stages, bordered with small dagobas (72 in number), and a large dagoba crowns the whole. The 72 dagobas are hollow, built in a kind of stone lattice, and each contains, or has contained, within, a stone Buddha in the usual attitude. In niches of the corridors also are numerous Buddhas larger than life and about 400 in number. Mr. Ferguson concludes from various data that this wonderful structure must date from A.D. 650 to 800.

This monument is not mentioned in Valentijn's great History of the Dutch Indies (1726), nor does its name ever seem to have reached Europe till Sir Stamford Raffles, the British Lieut.-Governor of Java, visited the district in January, 1814. The structure was then covered with soil and vegetation, even with trees of considerable size. Raffles caused it to be cleared, and drawings and measurements to be made. His History of Java, and Crawfurd's Hist. of the Indian Archipelago, made it known to the world. The Dutch Government in 1874 published a great collection of illustrative plates, with a descriptive text.

The meaning of the name by which this monument is known in the neighbourhood has been much debated. Raffles writes it Boro Bodo. The most probable interpretation, and that accepted by Friedrich and other scholars of weight, is that of 'Myriad Buddhas.' This would be in some analogy to another famous Buddhist monument in a neighbouring district, at Brambán, which is called Chanyi Senu, or the "Thousand Temples," though the number has been really 238.

Bosh, s. and interj. This is alleged to be taken from the Turkish bosh, signifying "empty, vain, useless, void of sense, meaning or utility" (Redhouse's Dict.). But we have not been able to trace its history or first appearance in English.

Bosmán, Bochmán, s. Boatswain. Lascar's Hind. (Roebuck).

Botickeer, s. Port. botiqueiro. A shop or stall-keeper.—See Boutique.


1727. " . . . He past all over, and was forced to relieve the poor Botickeers or Shopkeepers, who before could pay him Taxes."—A. Ham., i. 263.

Bo Tree, s. The name given in Ceylon to the Pippal tree (see Peepul) as reverenced by the Buddhists. Singh. bo-giás.—See in Emerson Tenent, 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 Cingaleses, they set round the high trees Bogas, which our people call Pagod-trees, with a stone base and put lamps upon it."—Ryklof Van Goens in Valentijn (Ceylon), 209.

1681. "I shall mention but one Tree more as famous and highly set by as any of the rest, if not more so, the it bear no fruit, the benefit consisting chiefly in the Holiness of it. This tree they call Bogahal; 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.

1880. "Look at this prisoner slumbering peacefully under the suggestive bottle-tree."—Ali Baba, 153.

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 (Suppt.) it would seem that the use of butica was peculiar to Portuguese India.

1554. "...nas quases buticas ninguem pode vender senão o que se concerta com o Rendeiro."—Botelho, Tombo do Estado da India, 50.


1739. "That there are many botecas built close under the Town-wall."—Remarks on Fortuna, of Fort St. George, in Wheeler, i, 188.

1742. In a grant of this date the word appears as Butteca.—Selections from Records of S. Arcot District, ii, 114.

1772. "...a Boutique merchant having died the 12th Inst., his widow was desirous of being buried with his body."—Papers relating to E. I. Affairs, 1821, p. 268.

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 Boutiques to the northward of Lyon's Buildings, where musters (q.v.) may be seen."—India Gazette, Oct. 12.

1834. "The boutiques are ranged along both sides of the street."—Chitty, Ceylon Gazetteer, 172.

Bowla, s. A portmanteau. Hind. bāola, from Port. baul, and bahu, 'a trunk.'

Bowly, Bowry, s. Hind. bāoli and bāori, Mahr. bāudi. C. P. Brown (Zillah Dict. s.v.) says it is the Tel. bāoidī; bāvi and bāvīdī = 'well.' This is doubtless the same word, but in all its forms it is probably connected with Sansk. vava, 'a hole, a well,' or with vāpi, 'an oblong reservoir, a pool or lake.' There is also in Singhalëse vava, 'a lake or pond,' and in inscriptions vavīya. There is again Maldivian wew, 'a well,' which comes near the Guzerati forms mentioned below. A great and deep rectangular well (or tank dug down to the springs), Furnished with a descent to the water by means of long flights of steps, and generally with landings and loggie 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 wāo and wāīn.

One of the most splendid of these structures is at Asārwa in the suburbs of Ahmedabad, known as the Well of Dhāt (or 'the Nurse') Hurī, built in 1455 by a lady of the household of Sultan Mahammed 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 bāolī in the India Museum at S. Kensington.

We have seen in the suburbs of Paulur a regular bāolī, 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 Rauchibille) to employ people in a time of scarcity.

C. 1348. "There was also a bāmā, 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 ride each other in the construction of such reservoirs on roads that are not supplied with water."—Tn Batuta, iv. 13.

1775. "Near a village called Sevasse Contra I left the line of march to sketch a remarkable building ... on a near approach I discerned it to be a well of very superior workmanship, of that kind which the natives call Bhoure or Bhoulī."—Forbes, Or. Mem. ii, 102.

1808. "Who-so-digs a well deserves the love of creatures and the grace of God," but an adviced is said to value 1000 (or wells) because the water is available to bipeds without the aid of a rope."—R. Drummond, Illustrations of Guzeratt, &c.

1825. "These bōolees are singular contrivances, and some of them extremely handsome and striking ..."—Heber, ed. 1844, ii, 37.

1856. "The wāo (Sansk. vipākta) 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 wāo is by one of the end pavilions," &c., &c.—Rās Māla, i, 257.

1876. "To persons not familiar with the East such an architectural object as a bowlee may seem a strange perversion of ingenuity, but the grateful coolness of all subterranean apartments, especially when accompanied by water, and the quiet gloom
of these recesses, fully compensate in the eyes of the Hindu for the more attractive magnificence of the ghāts. 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."—Fergusson, Indian and Eastern Architecture, 496.

Boxwallah, s. Hybrid Hind. Bakas-(i.e. box) wōlā. A native itinerant pedlar, or packman, as he would be called in Scotland by an analogous term. The Boxwālā sells cutlery, cheap nick-nacks and small wares of all kinds, chiefly European. In former days he was a welcome visitor to small stations and solitary bungalows. The Boro of Bombay is often a boxwālā, and the boxwālā in that region is commonly called Boro.—(See Bora.)

Boy, s. a. A servant.

In Southern India and in China a native personal servant is so termed, and is habitually summoned with the vocative 'Boy!' The same was formerly common in Jamaica and other W. I. Islands. Similar uses are familiar of puer (e.g. in the Vulgate Dei Graæi puer Viri Dei. II Kings, v. 20), Ar. wulad, παυδόσ, gargon, knave (Germ. Knabe); and this same word is used for a camp-servant in Shakespere, when Fluellen says: "Kill the Poys and the luggage! 'tis expressly against the laws of arms."—See also Grose's Mil. Antiquities, i. 183, and Latin quotation from Xavier under Conocopoly. The word however came to be especially used for 'Slave-boy,' and applied to slaves of any age. The Portuguese used moço in the same way. In 'Pigeon English' also 'servant' is Boy, whilst 'boy' in our ordinary sense is discrimi-

boxed as 'smallo-boy!'

b. A Palankin-bearer.

From the name of the caste, Telug. and Malayā. bōyi, Tam. bōvī, &c. Wilson gives bōhi as Hind. and Mahr. also. The word is in use northward at least to the Nerudda R. In the Konkan, people of this class are called Kahār bōhi (see Ind. Ant. ii. 154, iii. 77). P. Paolino is therefore in error, as he often is, when he says that the word boy as applied by the English and other Europeans to the coolies or facchini who carry the dooly, "has nothing to do with any Indian lan-
guage." In the first and third quotations (under b), the use is more like a, but any connexion with English at the datos seems impossible.

a.—

1609. "I bought of them a Portuguese Boy (which the Hollanders had given unto the King) . . . hee cost mee fortie-five Dollers."—Keating, in Purchas, i. 196.

"My Boy Stephen Gravenor."—Hawkins, in Purchas, 211. See also 267, 296.

1861. "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 Wilector, 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 bandkerchief, 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, xcviii. 957.

1875. "He was a faithful servant, or boy, as they are here called, about forty years of age."—Thomson's Malaccas, 223.


b.—

1554. (At Goa) "also to a naíque, with 6 pønas (piças) and a monadom with 6 torch-bearers (tochoas), one umbrella boy (has boy do sombreiro), two washermen (máinotado), 6 water-carriers (bóys d’aguva) all serving the governor . . . in all 280 pardos and 4 tangas annually, or 84,240 reis."—S. Botelho, Tombo, 57.

1591. A proclamation of the viceroy, Matheias d’Alboquerque, orders: "that no person, of what quality or condition soever, shall go in a palangyau 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 palangyau and their belongings to be forfeited, and the beis or mousco who carry such palangyau shall be condemned to his
BOYA.

84

BRAHMIN.

Majesty's galleys."—Archiv. Port. Orient.,
vol. 3, 324.

1680-10. ". . . faisans les graues et observans le Sosiego à l'Espagnole, ayans
lesquous leur boy qui porte leur paroxel.

1610. ". . . autres Gentils qui sont comme Crocheteurs et Porte-faix, qu'ils
appellent Boys, c'est a dire Bœuf (;) pour
porter quelque pesent faix que ce soit."—

Pyr. de la Vat., ii. 27.

1673. ". . . We might recite the Coolies . . .
and Palenken Boys; by the very Heathens
esteemed a degenerate Offspring of the
Holencores."—Fryer, 34.

1720. "Bois. In Portuguese India are
those who carry the amberes (see Andor),
and in Salsete there is a village of them
which pays its dues from the fish which
they sell, buying it from the fishermen
of the shores."—Bluteu, Dict. s.v.

1755-50. " . . . Palanquin-boys."—Ives,
50.

1778. "Boys de palangquin, Kâhâr."—
Gramatica Indostana (Port., Rom.,
86.

1782. " . . . un bambou arqé dans le
milieu, qui tient au palangquin, et sur
les bouts duquel se mettent 5 ou 6 porteurs
qu'on appelle Bous."—Sommerat, Voyage,
i. 58.

1785. "The boys with Colonel Law-
rence's palankeein having straggled a little
out of the line of march, were picked up by
the Morattas."—Car. Life of Olive, 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."—Id. Valentia, i. 326.

1810. "The palankeein-bearers are called
Bois, and are remarkable for strength and
swiftness."—Maria Graham, 128.

BOYA. A buoy. Sea Hind. (Roe-
buck).

BRAB. A The Palmyra Tree or Bo-
raeus 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,' "palmyra,"
or by the Hind. name tâl or târ.

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 palumen brama (sic), or
wild palm."—P. della Valle, ii. 681.

c. 1666. "Tous les Malabares écrivent
comme nous de gauche à droit sur les feuilles
des Palmerus Bravas."—Thvenot, v. 268.

* See Halacore.

1673. "Another Tree called Brabb,
boyled like the Cooee, but the leaves grow
round like a Peacocks Tail set upright."—
Fryer, 76.

1759. "Brabb, so called at Bombay:
Palmyr 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.

1809. "The Palmyra . . . here called
the brab, furnishes the best leaves for
thatching, and the dead ones serve for fuel.
—Maria Graham, p. 5.

Brahmin, Brahman, Bramin, s.
In some parts of India called Bahman;
Sansk. Brâhmana. This word now
means a member of the priestly caste,
but the original meaning and use
were different. Haug (Brâhmis und
die Brâhmanen, pp. 8-11) traces
the word to the root brith, 'to increase,'
and shows how it has come to have its
present signification. The older form is
Brachman, which comes to us
through the Greek and Latin authors.

B. C. 330. . . . "των εν Ταξιδίων σοφίαν
ιδεν διο φρατι Βραχμιν και Αρεσθρον, των
μη πρεσβιτέρων εξημένων, των δε κυριακών
άμφοτέρων Ξακουσών μαθητά..."—Anaxiathlon,
quoted in Strabo, xvi. c. 61.

B. C. 300. "Αλλην δε διαφέοντα συνεθή
των φιλοσοφον διο γένε φάσεων, δεν τοις εν
Βραχμιν και καλει, τοις δε Γραικους [Σφικτους]!"
—From Megasthenes in Strabo, xv. c. 59.

C. A.D. 150. "But the evil stars have
not forced the Brahmins to do evil and abomin-
able things; nor have the good stars per-
suaded the rest of the (Indians) to abstain
from evil things."—Bardeosones, in Cureton's
Spicilegium, 18.

C. A.D. 500. "Βραχμινες; Πολλαν ενο
σοφωτανους και βραχμας καλωσιν."—Stephanus
Byzantius.

1298. Marco Polo writes (pl.) Abra-
man or Abraminin, which seems to represent
an incorrect Arabic plural (e.g. Abrâminin)
picked up from Arab sailors; the correct
Arab pl. is Barâhima.

1444. Poggio taking down the reminisc-
ences of Nicolo Conti writes Brammone.

1555. "Amonge these is ther a people
called Brachmanes, which (as Dîmus
their Kinge wrote unto Alexandre . . .)
live a pure and simple life, led with no
licentious lustes of other menno vana-
ilities."—W. Wakeman, Parole of Faccioun.

1572. "Brahmanes são os seus religioso-
Nome antigo, e de grande preminencia:
Observam os preceitos tão famosos
D'hum, que primeiro pos nome & sciencia.
—Camões, v. ii. 46.
1578. Acosta has Brægmen.
1582. "Castañeda, tr. by N. L.," has Bramane.

1630. "The Bramanes . . Origen, cap. 13 & 15, affirmeth them to bee descended from Abraham by Cheturah, who seated themselves in India, and that so they were called Abrahamites."—Lord, Desc. of the Brutes, ed., 71.

1676. "Comes he to upbraid us with his innocence? Seize him, and take this preaching Brahman hence."—Dryden, Aurungzebe, iii. 3.

1688. "The public worship of the pagans was tolerated at Goa, and the sect of the Brachmans daily increased in power, because these Pagan priests had bribed the Portuguese officers."—Dryden, The Life of Xavier.

1714. "The Dervis at first made some scruple of violating his promise to the dying Brahman."—The Spectator, No. 578.

Brahminy Bull, s. A bull devoted to Siva and let loose; generally found frequenting Hindu bazaars, 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 Brahminy bull, when running in fury, by catching hold of its horns."—Govinda Samanta, i. 56.

Brahminy Duck, s. The common Anglo-Indian name of the handsome bird Casarea rutla (Pallas), or ‘Ruddy Sheldrake’; constantly seen on the sandy shores of the Ganges rivers in single pairs, the pair almost always at some distance apart. The Hindi name is chakwā, and the chakwā-chakvi (male and female of the species) afford a common-place comparison in Hindi literature for faithful lovers and spouses. "The Hindus have a legend that two lovers for their indiscretion were transformed into 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.’ "Chakvi, shall I come?” “No, Chakwa.”—(Jerdon).

The same author says the bird is occasionally killed in England.

Brahminy Kite, s. The Milvus Paddicerianus of Jerdon, Halastur Indus, Boddart. 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 holdy snatches fish out of the hands of fishermen and other people, and indeed [these birds] go on just like dogs."—Friar Jordanus, 36.

1673. "... his Sacrilege with them to kill a Cow or a Calf; but highly piaulcer to shoot a Kite, dedicated to the Brahmins, for which Money will hardly pacify."—Fryer, 38.

Brahmo-Somaj. The Bengali pron. of (Sansk.) Brahma Samaj, ‘assembly of Brahmins’; Brahmo being the Supreme Being according to the Indian philosophic systems. The reform of Hinduism so called was begun by Ram Mohun Roy (Rama Mohana Roi) in 1830. Professor A. Weber has shown that it does not constitute an independent Indian movement, but is derived from European Theism.

1876. "The Brahmo Somaj, or Theistic Church of India, is an experiment hitherto unique in religious history."—Collet, Brahmo Year-book, 5.

Brandul, s. ‘Backstay,’ in Sea Hind. Port. brandal (Roebeck).

Brandy Coorte, or -coatee, s. Or sometimes simply Brandy. A corruption of bârâî, ‘a cloak,’ literally pshwâla, from Pers. bârân, rain. Bârâî-kurti seems to be a kind of hybrid shaped by the English word coat, though kurtâ and kurti are true Pers. words for various forms of jacket or tunic.

1788. "Barranne—a cloak to cover one from the rain."—Ind. Vocal. (Stockdale).

Brandy pawnee, s. Brandy and water. A specimen of genuine Urdu, i.e. Camp jargon, which hardly needs interpretation. Hind. pâni, ‘water.’ Williamson (1810) has brandy-shraw-pawney (V. M. ii. 123).

1866. "The brandy pawnee of the East, and the ‘sangaree’ of the West Indies, are happily now almost things of the past, or exist in a very modified form."—Waring, Tropical Resident, 177.
Brass, s. A brace. Sea dialect.
—(Roebuck.)

Bratty, s. A word, used only in the South, for the cakes of dried cow dung, used as fuel more or less all over India. It is Tam. varayt, 'dried dung.' Various terms are current elsewhere, but in Upper India the most common is upla. —Vide Oopla.

Brava, n.p. A sea-port on the east coast of Africa, lat. 1° 7' N., long. 44° 3', properly Barawa.

1516. "... a town of the Moors, well walled, and built of good stone and whitewash, which is called Brava... It is a place of trade, which has already been destroyed by the Portuguese, with great slaughter of the inhabitants..." —Barros, 15.

Brazil-wood, s. This name is now applied in trade to the dye-wood imported from Pernambuco, which is derived from certain species of Casuarina indigene there. But it originally applied to a dyewood of the same genus which was imported from India, and which is now known in trade as Sappan (q.v.). 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.

This is alluded to also by Camões (x. 149):

"But here where Earth spreads wider, ye shall claim realms by the ruddy Dye-wood made renown'd:
these of the 'Sacred Cross' shall win the name:
by your first Navy shall that world be found."

Burton.

The medieval forms of brazil were many; in Italian it is generally verzi, versino, or the like.

1300. "... and here they burn the brazil-wood (verzino) for fuel."
—Pr. Odoric, in Cathay, etc. p. 77.

1552. "... when it came to the 5d 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 wrought 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 imbus all the sacraments with the tincture of salvation, which is the Blood of Jesus Christ." —Barros, I. v. 2.

1554. "... the haer of brazil contains 20 faraòs, weighing it in a coil rope, and there is no pisotta." —A. Nunes, 18.

1641. "... We went to see the Rasp-house where the lusty knaves are compell'd to labour, and the rasping of Brazill and Logwood is very hard labour." —Evelyn's Diary, August.

Bridgemán, s. Anglo-Sepoy Hind. brîjmâns, denoting a military prisoner, of which word it is a quaint corruption.

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 Mediterranean as well as in India and the East generally. Though not known in a wild state under this form, there is no reasonable doubt that S. Melongena is a derivative of the common Indian S. insana, L. The word in the form brinjaul is from the Portuguese, as we shall see. But probably there is no word of the kind which has undergone such an extraordinary variety of modifications, whilst retaining the same meaning, as this.

The Sansk. ie bhāntāki, Hind. bhāntō, baingan, bangin, Pers. badīgān, badīgān, Arab. badīnjān, Span. alberengena, berengena, Port. beringela, brinjela, bringella, Low Latin melangoulus, merangoulus, Ital. melangola, melanzana, melo insana, &c.—(See P. della Valle, below), French aubergine (from alberengena), melongène, merangène, and provincially belingène, albergaine, albergene, albergame. (See Marcel Devio, p. 46.) Littré, we may remark, explains (dormantte Homero ?) aubergine as 'espèce de morelle,' giving the etyn. as "diminutif de auberge" (in the sense of a kind of peach). Melongena is no real Latin word, but a factious
rendering of melanzana, or, as Marcel Devi says, "Latin du botaniste."

It looks as if the Sansk. word were the original of all. The Hind. baingan again seems to have been modified from the Pers. badingān, and the latter also through the Arabic to have been the parent of the Spanish berengena and so of all the other European names except the English "egg-plant." The Italian mela insana is the most curious of these corruptions, framed by the usual effort after meaning, and connecting itself with the somewhat indigestible reputation of the vegetable as it is eaten in Italy, which is a fact. When cholera is abroad it is considered (e.g. in Sicily) to be an act of folly to eat the melanzana. There is however, behind this, some notion (exemplified in the quotation from Lane's Egyptians below) connecting the badingān with madness. And it would seem that the old Arab medical writers give it a bad character as an article of diet. Thus Avicenna says the badingān generates melancholy and obstructions. To the N. O. Solanaceae many poisonous plants belong.

The word has been carried, with the vegetable, to the Archipelago, probably by the Portuguese, for the Malays call it berinjālā.

1554. (At Goa.) "And the excise from garden stuff under which are comprised these things, viz.: Radishes, beetroot, garlic, onions, green and dry, green tamarinds, lettuces, combataingus (?), ginger, oranges, dill, coriander, mint, cabbage, salted mangoes, brinjelas, lemons, gourds, citrus, 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 comedunt Arabes, mentham Judaei crudam . . . mala insana . . ."—Prosper Alpinus, i. 65.

1611. "We had a market there kept upon the Strand of divers sorts of provisions, towit . . . Pallingenies, cucumbers . . ."—N. Douton, in Purchas, i. 298.

1616. "It seems to me to be one of those fruits which are called in good Tusean petronviani, but which by the Lombards are called melanzane, and by the vulgar at Rome marignane; and if my memory does not deceive me, by the Neapolitans in their patois molegnane."—P. della Valle, i. 197.

1673. "The Garden . . . planted with Potatoes, Yawms, Berenjaws, both hot plants . . . ."—Fryer, 104.

1738. "Then follow during the rest of the summer, catabashas . . . bedin-janas, and tomatas."—Shaw's Travels, 2d 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 Badjah . . . he lived on raw Bringelas, on unripe mangoes, and on raw red pepper."—Seir Mutakkin, iii. 229.

1782. Somerest writes Beringedés.—i.186.

1783. Forrest spells brinjelles (V. to Mercui, 40); and (1810) Williamson biringal (V. M. i. 133). Forbes (1813), biringal and beringal (Or. Mem. i. 92, ii. 30).

1810. "I saw last night at least two acres covered with biringal, a species of Solanum."—Maria Graham, 24.

1826. "A plate of poached eggs, fried in sugar and butter; a dish of badenjana, slit in the middle and boiled in grease."—Haji Baba, ed. 1835, p. 150.

1835. "The neighbours unanimously declared that the husband was mad . . . One exclaimed: 'There is no strength nor power but in God! God restore thee! Another said: 'How sad! He was really a worthy man.' A third remarked: 'Badingāns are very abundant just now.'

—Lane, Mod. Egyptians, ed. 1860, 299.

1890. "Amongst other triumphs of the native cuisine were some singular, but by no means inelegant chefs d'œuvre, brijals boiled and stuffed with savoury meats, but exhibiting ripe and undressed fruit growing on the same branch."—Tennent's Ceylon, ii. 161.

This dish is mentioned in the Sanskrit Cookery Book, which passes as by King Nala. It is managed by wrapping part of the fruit in wet cloths whilst the rest is being cooked.

Brinjary, s. Also Binjarree, Bunjarre, and so on. But the first form has become classical from its constant occurrence in the Indian Despatches of Sir Arthur Wellesley. The word is properly Hind. banjārā, and Wilson derives it from Skt. boajī, 'trade.' It is possible that the form brinjārā may have been suggested by a supposed connexion with the Pers. birij, '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, 'bring'). The Brinjaries of the Deccan are dealers in grain and salt, who move about, in numerous parties, with cattle, carrying their goods to different markets, and who in the days of the Deccan wars were the great resource of the commissariat, as they followed the armies with supplies for sale. They talk a kind of Mahrrata or Hindi patois.

Most classes of Banjārās in the west appear to have a tradition of having first come to the Deccan with Moghal camps as commissariat carriers.
In a pamphlet called Some Account of the Bunjarrah Class, by N. R. Cumberlege, District Sup. of Police, Basen, Berar. Bombay, 1882, the author attempts to distinguish between bunjarraes as 'grain-carriers,' and bun-jarrah, from Bunj, 'waste land' (meaning bänjär, or bänjär). 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 Gorakpur, 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.

Vanjaras, as they are called about Bombay, used to come down from Rajputana and Central India, with large droves of cattle, laden with grain, &c., taking back with them salt for the most part. These were not mere carriiers, but the actual dealers, paying ready money, and they were orderly in conduct.

c. 1505. "As scarcity was felt in his camp (Sultan Sikandar Lodí's) in consequence of the non-arrival of the Bunjaras, he despatched 'Azam Humáyun for the purpose of bringing in supplies."—Nílam Úlīh, in Elliot, v. 100 (written c. 1612).

1516. "The Moors and Gentiles of the towns and countries throughout the country come to set up their shops and cloth at Cheul . . . they bring these in great caravans of domestic oxen, with packs, like donkeys, and on the top of these long white oxen, 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 Balagat from certain very powerful gentoes, whose tribe are those whom we now call venezarasses, and from others dwelling in the country, who are called Colles; and all these, Colles, and venezarasses, and Balagates, live by theft and robbery to this day."—García De O. F. 54.

c. 1632. "The very first step which Mohabut Khan [Khán Khánán] took in the Deccan, was to present the Bunjaras of Hindostan with elephants, horses, and cloth; and he collected (by these conciliatory measures) so many of them that he had one battalion Bunjaras at Agrah, another in Goojjar, and another above the Ghats, and established the advanced price of 10 ears per ruppee (in his camp) to enable him to buy it cheaper."—MS. Life of Mohabut Khan (Khan Khánán), in Bridg's paper quoted below, 183.

1688. "Il y a dans le Royaume de Cun-cun un certain peuple qu'ils appellent venezarasses, qui achettent le bled et le ris . . . pour le rendre dans l'Indosthan . . ou ils vont avec des Castas ou Caravannes de cinq ou six, et quelque fois de neuf ou dix mil bestes ensemble."—Manuel 243.

1798. "While the army halted on the 23d, accounts were received from Captain Read that his convoy of bunjarries had been attacked by a body of horse."—Dírom, 2.

1800. "The Bunjarries 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 Bunjarries drop in by degrees."—Wellington, l. 175.

1810. "Immediately facing us a troop of Bunjarries has taken up their residence for the night. These people travel from one end of India to the other, carrying salt, grain, and assafetida, almost as necessary to an army as salt."—María Graham, 61.

1813. "We met there a number of Vanjarrahs, or merchants, with large droves of oxen, laden with valuable articles from the interior country, to commute for salt on the sea-coast."—Forbes, Or. Mem. i. 206.

"As the Deccan is devoted of a single navigable river, and has no roads that admit of wheel-carriages, the whole of this extensive intercourse is carried on by laden bullocks, the property of that class of people known as Bunjaras."—Acc. of Origin, Hist., and Manners of . . . Bunjaras, by Capt. John Briggs, in Tr. Lit. Soc. Bo. 1. 61.

1825. "We passed a large number of Bunjarries who were carrying salt . . . They . . . had all bows and 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.

1837. "They were bunjarries, or carriers of grain, and were quietly encamped at a village about 24 miles off; trading most universally in grain and salt."—Meadows Taylor, Life, ii. 17.

Broach, n. p. Bharóch, an ancient and still surviving city of Guzerat, on the River Nerbudda. The original forms of the name are Bhígū-kočchha, and Bhárú-kočchha, which last form appears in the Summar Cave Inscription No. ix., and this was written with fair correctness by the Greeks as Bapýdaron and Bapýdorón. "Illiterate Guzerattees would in attempting to articulate Bhírgháko-śatdra (sic), lose the half in coalescence, and call it Barghiacho."—Drummond, Illus. of Guzeratees, &c.

c. B.C. 20. "And then laughing, and stript naked, anaconded, and with his loin-cloth on, he leaped upon the ape. And this inscription was set upon his tomb: Sarasmoçoğus the Indian from Bargoss.
having rendered himself immortal after the hereditary custom of the Indians, bids here,”
—Nicolaus Damascenus in Strabo, xvi. 72.

c. A.D. 80. “On the right, at the very mouth of the gulf, there is a long and narrow strip of shoal . . . And if one succeeds in getting into the gulph, still it is hard to hit the mouth of the river leading to Barygaza, owing to the land being so low. . . .” And when found it is difficult to enter, owing to the shoals of the river near the mouth. On this account there are at the entrance fishermen employed by the King . . . to meet ships as far off as Sylastrane, and by these they are piloted up to Barygaza.”—Periplus, sect. 45.

It is very interesting to compare Horsburgh with this ancient account. “From the sands of Swallow to Broach a continued bank extends along the shore, which at Broach river projects out about 5 miles . . . The tide flows here . . . velocity 6 knots . . . rising nearly 30 feet . . . On the north side of the river, a great way up, the town of Broach is situated; vessels of considerable burden may proceed to this place, as the channels are deep in many places, but too intricate to be navigated without a pilot.”—India Directory (in loco).

c. 718. Barús is mentioned as one of the places against which Arab attacks were directed.—See Elliot, i. 441.

c. 1300. “. . . a river which lies between the Sarsul and Ganges . . . has a south-westerly course till it falls into the sea near Bahrūḏ.”—Al-Birūnī, in Elliot, i. 49.

A.D. 1321. “After their blessed martyrdom, which occurred on the Thursday before Palm Sunday, in Thana of India, I baptized about 90 persons in a certain city called Parocco, 10 days’ journey distant therefrom . . .”—Friar Jordanus, in Cathay, &c. 226.

1552. “A great and rich ship said to belong to Meleque Gupjī, Lord of Baroche.”—Barros, II. vi. 2.


1617. Cocks (l. 390) says: “We gave our host . . . a peace of buckše (I) baroche to his children to make them 2 cates.”

1623. “Before the hour of complies . . . we arrived at the city of Baroche, or Behrug as they call it in Persian, under the walls of which, on the south side, flows a river called Nerbed.”—P. della Valle, ii. 329.

1756. “Bandar of Bhrōč”—(Bird’s tr. of Mīrāt-i-Ahmadī, 115.

1803. “I have the honour to enclose . . . papers which contain a detailed account of the . . . capture of Baroche.”—Wellington, ii. 289.

Buck, v. To prate, to chatter, to talk much and egotistically. Hind. baknā.

1880. “And then . . . he bucks with a quiet stubborn determination that would fill an American editor, or an Under Secretary of State with despair. He belongs to the 12-foot-tiger school, so perhaps he can’t help it.”—Ali Baba, 164.

Bucksheesh, s. We have not been able to identify the fish so called, or the true form of the name. Perhaps it is only H. bachcha, Mahr. bachchā, (Pers. bachā, Skt. vata), ‘the young of any creature.’ But the Konkani Dictionary gives 'boussa—peixe pequeno de qualquer sorte,' ‘little fish of any kind.’ This is perhaps the real word; but it also may represent bachchā. The practice of manuring the coco-palms with putrid fish is still rife, as residents of the Government House at Parel never forget. The fish in use is refuse bummelo (q.v.).

1878. “. . . Coco Nuts, for Oyl, which latter they dunging with (Bubsho) Fish, the Land-Breezes brought a peseous Smell on board Ship.”—Fryer, 55.

1877. “The Air is somewhat unhealthful, which is chiefly imputed to their dunging their Cocoa-nut trees with Buckshee, a sort of small Fishes which their Sea abounds in.”—A. Ham. i. 181.

c. 1760. “. . . manure for the coco-nut-tree . . . consisting of the smell of fish, and called by the country name of Bucksheesh.”—Grose, i. 31.

Bucksheesh, Buckees, s. Pers. through Pers. Hind. bakhshish, Buona mano, 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; ‘gratitude’ is official or dictionary English.

1760. “. . . Buckie money.”—Ives, 51.

1810. “. . . each mile will cost full one rupee (i.e., 26. 6d.), besides various little disbursements by way of buckees, or presents, to every set of bearers.”—Williamson, V. M., ii. 233.

1823. “These Christmas-boxes are said to be an ancient custom here, and I could almost fancy that our name of box for this particular kind of present . . . is a corruption of buckshish, a gift or gratuity, in Turkish, Persian, and Hindoostanee.”—Heber, i. 45.

1833. “The relieved bearers opened the shutters, thrust in their torch, and their black heads, and most unceremoniously de-
BUCKAU.

BUDDHA, BUDDHISM.

manded buxes."—W. Arnold, Oakfeld, i. 239.

Buckaul, s. Ar. Hind. bakkal, ‘a shopkeeper’; a bunya (q. v. under Banyan). In Ar. it means rather a ‘second-hand’ dealer.

1800. "... a buccal of this place told me he would let me have 500 bags to-morrow."—Wallington, i. 196.

1826. "Should I find our neighbour the Baqaul ... at whose shop I used to spend in sweetmeats all the copper money that I could purloin from my father."—Hajji Baba, ed. 1835, 295.

Buckyne, s. Hind. bakayan, the tree Melia sempervirens, Roxb. (N. O. Meliaceae). It has a considerable resemblance to the nim tree (see Neem); and in Bengal it is called mahâ-nîm, which is also the Skt. name (mahânim). It is sometimes erroneously called Persian Lilac.

Buddha, Buddhism, Buddhist.

These words are often written with a quite erroneous assumption of precision, Buddhist, &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 case they have been brought to mankind by the messenger called Buddha to India, in another by ZarFDush to Persia, in another by Jesus to the West. Thereon this revelation has come down, this prophecy in this last age, through me, Mani, the messenger of the God of truth to Babylonia."—The Book of Mani, called Shahârdû, quoted by Albrânt, in his Chronology, tr. by Sachau, p. 190.


C. 440. "... Τριχωτα ἀρ τὸ Ἐπισκελοντος τού παρ "Ἐλλας φιλοσοφίας ἕγιγμα, διὰ τοῦ Μανιχαίου χριστιανισμοῦ ὑπερκριτοῦ ... τούτου δὲ τὸ Ἑλληνικὸν μαραθίνι γινέται Βούς αὐτός, πρότερον Ἐρεβίδονα καλοῦμεν. ... χ. τ. λ. (see the same matter from Georgius Ceddrenus below).—Noricus, Hist. Eccl. Lib. i. cap. 22.

C. 840. "An certe Bragmanorum sequi-
Buddha, Buddhism. 91

This wonderful jumble, 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 Buddhism."—E. B. Cowell, in Smith's Dict. of Christ. Biog.)

1610. "... This Prince is called in the histories of him by many names: his proper name was Dranud Bajo; but that by which he has been known since they have held him for a saint is the Budso, 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., Liv. vi. cap. 2.

1666. "There is indeed another, a seventh Sect, which is called Baute, whence do proceed 12 other different sects; but this is not so common as the others, the Votaries of it being hated and despised as a company of irreligious and atheistical people, nor do they live like the rest."—Bernier, (E. T.) i. 107.

1685. "Above all these they have one to whom they pay much veneration, whom they call Bodu: his figure is that of a man."—Ribeiro, f. 490.

1728. "Before Gautama Budhum there have been known 26 Budhums—viz. : ...—Valculia, v. (Ceylon) 309.

1770. "Among the deities of the second order, particular honours are paid to Budh, who descended upon earth to take upon himself the office of mediator between God and mankind."—Raynal (tr. 1777), i. 91.

"The Budzistes are another sect of Japan, of which Budzo was the founder. ... The spirit of Budzism is dreadful. It breathes nothing but penitence, excessive fear, and cruel severity."—Tibd., i. 183.

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 avait alors dans ces parties de l'Inde et spécialement à la Côte de Coromandel et à Ceylan, un Cuite 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 Cuite; mais il est tout à fait aboli, si ce n'est qu'il se trouve encore quelques familles d'Indiens séparées et méprisées des autres Castes, qui sont restées fidèles à Baouth, et qui ne reconnaissent pas la religion des Brahmes."—Voyage de M. Gentil, quoted by W. Chambers in As. Res. i. 170.

1801. "It is generally known that the religion of Bouddha is the religion of the people of Ceylon, but no one is acquainted with its forms and precepts. I shall here relate what I have heard upon the subject."—M. 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 often been supposed to be the same as Budoh."—Salé, Oases of Salsette, in Tr. Lit. Soc. Bo., i. 50.

1810. "Among the Buddhists there are no distinct castes."—Maria Graham, 89.

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. bajra; Shakespeare gives H. bajrā and bajra with an improbable suggestion of derivation from bajur, 'hard or heavy.' Among Blochmann's extracts from Mahomedan accounts of the conquest of Assam we find, in a detail of Mir Jumla's fleet in his expedition of 1662, mention of 4 bajras (J. As. Soc. Ben. xli. pt. i. 73). The same extracts contain mention of war-sloops called bach'haris (pp. 57, 75, 81), but these last must be different. Bajra may possibly have been applied in the sense of 'thunderbolt.' This may seem unsuitable to the modern budgerow, but it 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:—"Sembloit que foudre cheiet des cier." It is however perhaps more probable that bajrā may have been a variation of bagā. And this is especially suggested by the existence of the Portuguese form pajeres, and of the Arab. form bagara (see under Buggalow). Mr. Edey, 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).

1570. "Their barkes be light and armed with oares, like to Foistes ... and they call these barkes Bazzas and Patus" (in Bengal).—Cesar Frederike, E. T. in Hak. ii. 306.

1662. (Blochmann's Ext. as above.)

1705. "... des Bazzas qui sont de grands haueteaux."—Laillière, 53.

1723. "Le lendemain nous passames sur les Bazzas de la compagnie de France."—Lett. Édof. xiii. 299.

1727. "... in the evening to recreate themselves in Chaises or Palankins; ... or by Water in their Budgeros, which is a convenient Boat."—A. Ham. ii. 12.

1737. "Charges, Budgrows ... Rs. 281. 6. 3."—MS. account from Ft. William, in India Office.
1780. “A gentleman’s Budgerow was drove ashore near Chamar-paul Gaut...”
—Hickey’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, have not been disgraced in the station of a Kitchen tender to a Bengal budgerow.”—G. Forster, Journal, 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 23d 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. 80.

1794. “By order of the Governor General in Council, will be sold the Hon’ble Company’s Budgerow, named the Sonamoskee... the Budgerow lays in the nullah opposite to Chitpore.”—Ibid. ii. 114.

1800. “Upon the bosom of the tide Vessels of every fabric ride; The fisher’s skiff, the light canoe
The Buja broad, the Blokia trim, Or Pinnaces that gallant swim With favouring breeze—or dull and slow, Against the heady current go...”
—H. H. Wilson, in Bengal Annual, 29.

Budgrook, s. Port. bazaruco. 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 Portugese in the earliest English coinage at Bombay. In the earliest Goa coinage, that of Albuquerque (1510), the lead or bazaruco was equal to 2 reis, of which reis there went 430 to the gold cruzado (Gersom 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 bazar, and said to mean market-money, (perhaps bazar-rula, the last word being used for a copper coin in Canarese). C. P. Brown (MS. notes) makes the word budagaka-rula, which he says would in Canarese be ‘base-penny,’ and he ingeniously quotes Shakspeare’s ‘beggarly denier,’ and Horace’s ‘vilem assens’. This is adopted in substance by Mr. E. Thomas, who points out that rukā or rukhā is in Maharrati (see Molesworth, s. v.), one twelfth of an anna. But the words of Khafi Khan below suggest that the word may be a corruption of the Persian busurq, ‘big,’ and according to Wilson, budgāth (s. v.) is used in Maharrati as a dialectic corruption of busurq. 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 habīr, i.e. ‘big’ (see Ovington, 469, and Mithun, i. 98).

1554. Bazaruco at Maluco (Moluccas) 50 = 1 tanga, at 60 reis to the tanga, 5 tangas = 1 pardao. “Os quase 50 bazaruco se faz comta de 200 caixas” (i.e. to the tanga).—A. Nunes, 41.

1598. “They pay two Basarukes, which as much as a Hollander’s Doit... It is a molten money of badde Time.”—Lineisions, 52 & 69.

1600. “Le plus bas argent, sont Basarucos... et sont fait de mauvais Estain.”—Houtman, in Navigation des Hollandois, i. 53 v.

c. 1610. “Il y en a de plusieurs sortes. La premiere est appellee Bousurques, dont il en faut 75 pour une Tangle. Il y a d’autre Bousurques vieilles, dont il en faut 105 pour le Tangle... Il y a de cette monnoye qui est de fer; et d’autre de caillons metal de Circe” (see Calzy).—Pyrrard, ii. 39, see also 21.

1611. “Or a Viceroy coins false money; for so I may call it, as the people lose by it. For copper is worth 40 xerofins the hundred weight, but they coin the basarucos at the rate of 60 and 70. The Moors 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.”—Couto, Diálogo do Soldado Pratico, 138.

1638. “They have (at Gombroon) a certain Copper Coin which they call Beersieg, whereof 6 make a Peys, and 10 Peys make a Chay (Sháhí) which is worth about 5d. English.”—V. and Tr. of J. A. Mandelstum into the E. Indices, E. T. 1669, p. 8.

1672. “Their coins (at Tanore in Malabar)... of Copper, a Buserook, 20 of which make a Fanam.”—Fryer, 55.

1677. “Rupees, Pices, and Budgrooks.”

1711. "The Budgereeoks (at Muskat) are mixt Mettle, rather like iron than anything else, have a Cross on one side, and were coined by the Portuguese: Thirty of them make a silver Monoceda, of about Eight Pence Value."—Lockyer, 211.

c. 1720—30. "They (the Portugese) also use bits of copper which they call buzuryg, and four of these buzurgs pass for a fulk."—Khoti Khan, in Elliot, v. 345.

c. 1760. "At Goa the sceraphim is worth 240 Portuguese reas, or about 16d. sterling; 2 reas make a basarnco, 15 basaracos a vintin, 42 vintins a tango, 4 tangos a paru, 23 parues a pagoda of gold."—Grose, i. 282.

The budgroid was apparently current at Muscat down to the beginning of this century (see Milburn, i. 116).

Budmash, s. One following evil courses; (Fr.) mauvais sujet, (It.) malandrino. Properly bad—meash, from Pers. bad, 'evil,' and Arab. ma'ash, '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-throat, 'budmashes' of every description, and took them all prisoners."—Bowsher Smith's Life of J. Lawrence, i. 178.

1860. "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. Trevehlyan, in Fraser, p. 385.

Budzat, s. H. from P. badzat, 'evil—race,' a low fellow, 'a bad lot,' a blackguard.


Buffalo, s. This is of course originally from the Latin bubalus, which we have also 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 Portuguese buffalo.

The proper meaning of bubalus, according to Pliny, was not an animal of the ox-kind (Bovidae 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 connexion 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 first 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 Aes (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 domestic buffalo is apparently derived from the wild buffalo (Bubalus arni, Jerd.), whose favourite habitat is in the swampy sites of the Sunderbunds and Eastern Bengal, but whose haunts extend n. 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, Aderbijian, Egypt, Turkey, and Italy. It does not seem to be known how or when it was introduced into Italy.—(See Hahn.)

c. A.D. 70. "Howbeit that country bringeth forth certain kinds of goody great wild beasts: to wit the Bisontes, maimed with a collar, like Lions; and the Vri, a mighty strong beast, and a swift, which the ignorant people call Buffel (bubalo), whereas indeed the Buffle is bred in Africa, and carieth some resemblance of a calf rather, or a Stag."—Pliny, by Ph. Hollande, i. 195—200.


"Here be many wilde buffes and Elephants."—Ibid. 394.

"The King (Akbar) hath . . . as they
doe credibly report, 1000 Elephants, 30,000 horses, 1400 tame deer, 800 concubines; such store of ounces, tigers, Buffalos, cocks and Haukles, that it is very strange to see."—Ibid. 386.

1589. "They doo plough and till their ground with kine, buffalos, and bulles."—Mendoza's China, tr. by Parkes, ii. 56.

1598. "There is also an infinite number of wild buffalos which go wandering about the desarts."—Pigafetta, E. T. in Haretian Coll. of Voyages, ii. 546.

1630. "As to Kine and Buffaloes . . . they besmear the floor of their houses with their dung, and think the ground sanctified by such pollution."—Lord, Discoverie of the Bandian Religion, 60-61.

1644. "We tooke coach to Livorno, thro' the Great Duke's new Parke, full of huge corke-trees; the underwood all myrtills, amongst which were many buffalos feeding, a kind of wild ox, short nos'd, horns reversed."—Evelyn, Oct. 21.

1666. . . . "It produces Elephants in great number, oxen, and buffaloes" (butteros).—Faria 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 Palan."—Ovington, 254.

1808. "... the Buffala milk, and curd, and butter simply churned and clarified, is in common use amongst these Indians, whilst the dainties of the Cow Dairy is prescribed to valetudinarians, as Hectics, and preferred by vicious (sic) appetites, or impotentia alone, as that of the caiprine and assine is at home."—Drummond, Illus. of Guzerattee, &c.

1810. The tank which fed his fields was there. . . . There from the intolerable heat The buffaloes retreat; Only their nostrils raised to meet the air, Amid the shell-ring element they rest. Ours of ldthians, 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 in Br. Burmah, &c., i. 107.

Buggalow, s. Mahr. baglā, baglā. 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 (bokāla) for the larger native vessels, all built of teak from India. It seems to be a corruption of the Span. and Port. bajel, baxel, baixel, bowela, from the Lat. vasaellum (see Dies, Etym. Wörterb. i. 439, s.v.) Cobarruyias (1611) gives in his Sp. Dict. "Baxel, quasi vesel" as a generic name for a vessel of any kind going on the sea, and quotes St. Isidore, who identifies it with phaselius, 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 past into Arabic marine use. The latter is most probable. In Coreoa (c. 1561) this word occurs in the form pajeer, pl. pajeeres (j and x 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 (1888), there was "A Zarogoat or Baga- rah from Aden."


c. 1599. "Partida a nao pera Gos, Fernão de Moraes . . . seguio sua viage na volta do porto de Dabul, onde chegou ao outro dia as nove horas, e tomando nelle hú pagual de Malavares, carregado de algao e de pimento, poz logo a tormento o Capitano e o piloto delle, as quaes confessa- sarão . . ."—Pinto, ch. viii.

1842. "As store and horse boats for that service, Capt. Oliver, I find, would prefer the large class of native buggalas, by which so much of the trade of this coast with Scinde, Cutch . . . is carried on."—Sir G. Arthur, in Ind. Admin. of Lord Ellenborough, 222.

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 farther 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 Ireland and in America. Littré gives boghef 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. and Q. ser. v. voly. p. 445) that the adjective 'buggy' is used in the Eastern Midlands for 'conceited.' This suggests a possible origin.

1778. "Thursday 5d (June). At the sessions at Hicks's Hall, two boys were indicted for driving a post-chaise 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, indifferently denominating mischief of this kind ‘Running down the Buggies.’ The prisoners were sentenced to be confined in Newgate for 12 months.”—*Gentlemen’s Magazine*, xliii. 297.

1780. “‘Shall D(ono)ld 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 15th.

1782. “‘Wanted, an excellent Buggy Horse about 15 Hands high, that will trot 15 miles an hour.”—*India Gazette*, Sept. 14.

1784. “For sale at Mr. Mann’s, Rada Bazar. A Phaeton, a four-spring’d Buggy, and a two-spring’d ditto…”—*Calcutta Gazette*, in *Seton-Kerr*, i. 41.

1793. “‘For sale. A good Buggy and Horse…”—*Bombay Courier*, Jan. 20th.

1824. “The Archdeacon’s buggy and horse had every appearance of issuing from the back-gate of a college in Cambridge on Sunday morning.”—*Heber*, i. 192 (ed. 1844).

c. 1838. “But substitute for him an average ordinary, uninteresting Minister; obese, dumpy… with a second-rate wife—dusty and deliquescent… or 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, from the Tugela to Ginghlovho.”—*Spectator*, May 24th.

**Bugis, n. p.** Name given by the Malays to the dominant race of the Island of Célèbes, 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 *Telinga* (q. v.) formerly in India.

1656. “Thereupon the Hollanders solvd to unite their forces with the Bouquisses, that were in rebellion against their Sovereign.”—*Tavernier*, Eng. transl. ii. 192.

1888. “These Buggasse are a sort of warlike trading Malayans and mercenary soldiers of India. I know not well whence they come, unless from Macassar in the Isle of Célèbes.”—*Dampiere*, ii. 108.

1785. “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.”—*Norr. of Dutch attempt in Hoogooy*, in *Malcolm’s Olie*, ii. 87.


1817. “The word Buggass has become amongst Europeans consonant to soldier, in the east of India, as Sepoy is in the West.”—*Jb. 78.

1811. “We had fallen in with a fleet of nine Buggasse prowms, when we went out towards Palo Mancap.”—*Lord Minto in India*, 279.

1878. “The Bugis are evidently a distinct race from the Malays, and come originally from the southern part of the Island of Célèbes.”—*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 *Pycomotinae*, e.g. genera *Hypsipetes*, *Hemizox*, *Alcureus*, *Oriptiger*, *Icos*, *Koelacris*, *Rubigula*, *Brachipodus*, *Obdoma*, *Pycomotus* (*P. pygacus*, common Bengal Bulbul; *P. haemorrhous*, common Madras Bulbul). Another sub-family, *Phylornithinae*, contains various species which Jerdon calls *green Bulbuls*.

1874. “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*, i. 153, ii. 87.

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.

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. xxvii.

**Bulgar.** or **Bolgar.** s. Pers. **bulghar.** The general Asiatic name for what we now call 'Russia leather,' from the fact that the region of manufacture and export was originally **Bolghar** on the Volga, a kingdom which stood for many centuries, and gave place to Kazan in the beginning of the 15th century. The word was usual also among Anglo-Indians till the beginning of this century, and is still in native Hindustani use. A native (mythical) account of the manufacture is given in Baden Powell's Punjabi Handbook, 1872, and this fanciful etymology: 'as the scent is derived from soaking in the pits (ghar), the leather is called Balghar' (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.

1326. "I wore on my fest boots (or stockings) of wool; over these a pair of linen lined, and over all a thin pair of Borghali, i.e. of horse-leather lined with wolf skin."— Ibn Batuta, ii. 445.

1623. Offer of Sheriff Freeman and Mr Coxe to furnish the Company with "Bulgary red hides."—Court Minutes, in Sainseville, iii. p. 184.

1634. "Purify and Hayward, Factors at Ishpanah to the E. I. Co., have bartered morses-teeth and "Bulgars" for carpets."—Ibid. p. 268.

1678. "They carry also Bulgar-Hides, which they form into Tanks to bathe themselves."—Ryer, 398.

1680. "Putting on a certain dress made of Bulgar-leather, stuffed with cotton."—Sev Mutakherin, iii. 387.

1759. Among expenses on account of the Nabob of Bengal's visit to Calcutta we find: "To 50 pair of Bulgar Hides at 13 per pair, Rs.702 : 0 : 0."—Long, 193.

1786. Among "a very capital and choice assortment of European goods" we find "Bulgar Hides."—Cal. Gazette, June 8, in Sekon-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. Ouseby's Travels, i. 247.

In Tibetan the word is bulhari.

**Bulkan.** s. A large decked ferry-boat; from Telug. *bulla*, a board. (C. P. Brown.)

**Bullumteer.** s. Anglo-Supoy dialect for 'Volunteer.' This distinctive title was applied to certain regiments of the old Bengal Army, whose terms of enlistment embraced service beyond sea; and in the days of that army various ludicrous stories were current in connexion with the name.

**Bumba.** s. Hind. *bomba*, from Portuguese *bomba*, 'a pump.' Haex (1631), gives: "Bomba, organum pneumaticum quo aqua haauritur," 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 Ahmadabad to the water-towers, but this is modern.

1752. "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 nehare. The fish is a great delicacy when fresh caught and fried. When dried it becomes the famous *Bombay duck* (q. v.), 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). *Bummelo* occurs in the Supp. (1727) to Bluteau's Dict. in the Portuguese form *bambulim*, as "the name of a very savoury fish in India." The same word *bambulim* is also explained to mean *humas pregus na soya a moda,* 'certain plaits in the fashionable ruff,' but we know not if there is any connexion between the two. The form *Bombay Duck* has an analogy in *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 term.

In an old chart of Chittagong River (by B. Plaisted, 1764, published by A. Dalrymple, 1783) we find a point called Bumbello Point.

1673. "Up the Bay a Mile lies Massengong, 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 Spelding's in the East Indies, particularly at Bombay, where they call them Bumaloos."—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 bumble; Or. Men., i. 53.

1877. "Bumalow or Bobil, the dried fish still called 'Bombay Duck.'"—Burton, Sind Revisited, i. 68.

Buncus, Bunco, s. An old word for cheroot. Apparently from the Malay bunjus, 'a wrapper.'

1711. "Tobacco ... for want of Pipes they smoke in Buncus, as on the Coramandel Coast. A Bunco is a little Tobacco wrappt 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.

1793. "After a meal, and on other occasions it is one of their greatest delights, both men and women, old and young, to eat Pinay (aresa), and to smoke tobacco, which the women do with a Bongkos, or dry leaf rolled up, and the men with a Gorregorri (a little can or flower pot), whereby they both manage to pass most of their time."—Valentijn, v. Chorom., 55.

(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.

1760. "The tobacco leaf, simply rolled up, in about a finger's length, which they call a buncus, and is, I fancy, of the same make as what the West Indians term a segar; and of this the Gentoons chiefly make use."—Grose, i. 146.

Bund, s. Any artificial embankment, a dam, dyke, or causeway. Hind. band. The root is both Sansk. (bandh) and Persian, but the common word, used as it is without aspirate, seems to have been taken from the latter. The word is common in Persia (e.g. see under Bendameer).

It is also naturalized in the Anglo-Chinese ports. It is there applied specially to the embanked quay along the shore of the settlements. In Hong Kong alone this is called (not bund, but) praia (Port 'shore'), probably adopted from Macao.

1810. "The great bund or dyke."—Williamson, V. M. ii. 270.

1890. "The natives have a tradition that the destruction of the bund was effected by a foreign enemy."—Tennent's Ceylon, ii. 504.

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. Pers. bandar, a landing-place or quay; a seaport; a harbour; (and sometimes also a custom-house). The old Italian scala, mod. scala, is the nearest equivalent in most of the senses that occurs to us. We have (c. 1563) the Mir-Bandar, or Port Master, in Sind. (Elliot, i. 277).

The Portuguese often wrote the word Bandel (q. v.).

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 piece, 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."—Ib. 228.

1552. "Coga-atar sent word to Affonso d'Alboqueque that on the coast of the main land opposite, at a port which is called Bandar Angon ... were arrived two ambassadors of the King of Shiraz."—Barros, II., ii. 4.

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.

Bunder, is in S. India the popular native name of Masulipatam (q. v.), or Mochli-bander.

Bunder-boat, s. A boat in use on the Bombay 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.

*Bundobust*, s. P. H. *-band-o-bast*, lit. 'tying and binding.' Any system or mode of regulation; discipline; a revenue settlement.

c. 1843. 'There must be bahut achen' ha bundobast (i.e., very good order or discipline) in your country,' said an aged Khansamá (in Hindustani) to one of the present writers. 'When I have gone to the Sandheads to meet a young gentleman from Biliagat, if I gave him a cup of tea, tānki tānki,' said he. Three months afterwards this was all changed; bad language, violence, no more tānki.'

1880. "There is not a more fearful wild-fowl than your travelling M.P. This unhappy creature, whose mind is a perfect blank regarding Fajjardi and Bundobast..."—Ali Babi, 181.

*Bundook*, s. Hind. bandūk, from Arab. bundūq. The common Hind. term for a musket or matchlock. The history of the word is very curious. Bundūq, pl. bandūṭ, was a name applied by the Arabs to filberts (as some allege) because they came from Venice (Bandāṭ, comp. German Venetiēg). The name was transferred to the nut-like pellets shot from cross-bows, and thence the crossbows or arblasts were called bandūq, elliptically for kaus al-b., 'pellet-bow.' From crossbows the name was transferred again to fire-arms, as in the parallel case of arquebus.

*Bungalow*, s. Hind. and Mahr. bangālā. 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 a house, bungalow is sometimes employed in contradistinction to the (usually more pretentious) puuka 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 been adopted also by the French in the East, and by Europeans generally in Ceylon, China, Japan, and the coast of Africa.

Wilson writes the word bāngālā, giving it as a Bengālī word, and as probably derived from Bangā = 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 Hindustani proper the adjective 'of or belonging to Bengāl' is constantly pronounced as bangālā, or bāngātā. Thus one of the eras used in Eastern India is distinguished as the Bangālā era. The probability is that, when Europeans began to build houses of this character in Behar and Upper India, these were called Bangātā 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.

A. H. 1041 = A.D. 1633. "Under the rule of the Bengalis (darahel-l-Bangālīyan) a party of Frank merchants, who are inhabitants of Sundip, came trading to Sātgān. One kos above that place they occupied some ground on the banks of the estuary. Under the pretence that a building was necessary for their transactions in buying and selling, they erected several houses in the Bengālī style,"—Bādshāhnāma in Elliot, vii. 31.

1758. "I was talking with my friends in Dr. Fullerton's bangāla when news came of Ram Narain's being defeated."—Seir Mutagh-herin, 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 the front of Sir Eliz. Impey's House..."—The India Gazette, Dec. 23rd.

1781-83. "Bungalows 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 viranders or open porticoes... sometimes the center viranders at each end are converted into rooms."—Hodges, Travels, 146.

1784. "To be let at Chinsurah.
BUNGALOW.

That large and commodious House. . . .
The outbuildings are: a warehouse and two large bottle-connaows, 6 store-rooms, a cook-room, and a garden, with a bungalow near the house."—Cal. Gazette, in Seton-Karr, i. 40.

1757. "At Barrackpore many of the Bungalows much damaged, though none entirely destroyed."—Ibid., p. 213.

1793. " . . . the bungalow, or Summer-house. . . ."—D'_urion, 211.


1794. The candid critic will not however expect the parched plains of India, or bungalows in the land-winds, will hardly tempt the Aobian maids to descend on the banks of Tiber and Thames . . . . "—Hugh Boyd, 170.

1809. "We came to a small bungalow or garden-house, at the point of the hill, from which there is, I think, the finest view I ever saw."—Maria Graham, 10.

C. 1810. "The style of private edifices that is proper and peculiar to Bengal consists of a hut with a pent roof constructed of two sloping sides which meet in a ridge forming the segment of a circle. . . . This kind of hut, it is said, from being peculiar to Bengal, is called by the natives Baggolo, 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 Yorli-bangal 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. 1.

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 are compelled to 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 of one floor. Some of these are spacious and comfortable dwellings . . . ."—Hobert, ed. 1844, i. 33.


1875. "The little groups of officers dis-

persed to their respective bungalows to dress and breakfast."—The Dilettante, ch. i.

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 in India. The matériau of the accommodation was humble enough, but comprised the things essential for a weary traveller—shelter, a bed and table, a bath-room, and a servant furnishing food at 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 other less frequented roads they were at 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.


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. Hind. bhangi. The name of a low caste, habitually employed as sweepers, and in the lowest menial offices. 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. In the Bengal Pray, he is generally called mehtar (q. v.), and by polite natives halalkhor (q. v.), &c. In Madras tetti is the usual word. Wilson suggests that the caste-name may be derived from bhang (see Bang), and this is possible enough, as the class is generally given to strong drink and intoxicating drugs.

1836. "The Kadpa or Skinner, and th'Bunghee, or Sweeper, are yet one step below the Dher."—Trav. Lit. Soc. Bombay, iii. 332.

Bunow, s. and v. Hind. ban ao, used in the sense of 'preparation, fabrication,' &c., but properly the imperative of banāṇa, '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 Nawab Sa'adat 'Ali at Lucknow, at the beginning of this 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 Perry came most pat
When Ford—'we've Dogs now!'
Here Major—Kawn aur Doon ko Kaut
Jald! Terrier bunnoow!"

"So Saadut with the like design
(I mean, to form a Pack)
To * * * * * 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 Moghir mym bunnyah!""‡

"Appointed to be said or sung in all
Mosque, Mutts, Tuckahs, or Eedgahs
within the Reserved Dominions."§

1833. "You will see within a week if
this is anything more than a banau."—Oakfield, ii. 38.

Burdwan, n.p. A town 67 m. N.W. of Calcutta—Burdwan, but in its original (Skt.) form Vardhamāna, a name which we find in Ptolemy (Bordamana), though in another part of India. Some closer approximation to the ancient form must have been current till the middle of last century, for Holwell, writing in 1763, speaks of "Burdwan, the principal town of Burdowana" (Hist. Events, etc., i. 112; see also 122, 125).

Burgher. This word has two distinct applications.

a. s. This is used only in Ceylon. It is the Dutch word burger, 'a 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.

b. n.p. People of the Nilgherry Hills, properly Badojas or 'North-erners.'—See under Badega.

Burdwan. This is a Burmese word, Burma or Burmah, is used in the same sense as 'half-caste' and 'Eurasian' in India Proper.

1807. "The greater part of them were admitted by the Dutch to all the privileges of citizens under the denomination of Burghers."—Ordinary, Des. 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, cvili, 180-1.

b. n.p. People of the Nilgherry Hills, properly Badojas or 'North-erners.'—See under Badega.

Burdwan, n.p. A town 67 m. N.W. of Calcutta—Burdwan, but in its original (Skt.) form Vardhamāna, a name which we find in Ptolemy (Bordamana), though in another part of India. Some closer approximation to the ancient form must have been current till the middle of last century, for Holwell, writing in 1763, speaks of "Burdwan, the principal town of Burdowana" (Hist. Events, etc., i. 112; see also 122, 125).

Burgher. This word has two distinct applications.

a. s. This is used only in Ceylon. It is the Dutch word burger, 'a 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

‡ I.e., Pariah dog
† "Mehar! Cut his ears and tail, quick, fabricate a Terrier!"
§ All new.
|| The writer of these lines is believed to have been Captain Robert Skirving, of Croys, Galloe-way, a brother of Archibald Skirving, a Scotch artist of repuate, and the son of Archibald Skirving, of East Lethian, the author of a once famous ballad on the battle of Preston-Pans. Captain Skirving served in the Bengal army from about 1780 to 1806, and died about 1840.
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 Kakhyns Myen or Mren; by Shans, Män; by Sgaw Karens, Paju; by Pgw Karens, Payan; by Paloungs, Parän, etc.;* Prof. F. considers that Mrañ-mà (with thisonorific suffix) does not date beyond the 14th century.

1516. "Having passed the Kingdom of Benrakale, 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 Peign. We have no further information respecting this country, because it has no shipping."—Barbone, 151.

1545. "How the King of Brahâ under- took the conquest of this kingdom of Siao (Siam) and of what happened till his arrival at the city of Odid."—F. M. Pinto (orig.) cap. 185.

1606. "Although one's whole life were wasted in describing the superstitions of these Gentiles—the Pegu and the Brahâs—one could not have done with the half, therefore I only treat of some, in passing, as I am now at home to do."—Cobbo, viii. cap. xii.

1727. "The Dominions of Barma are at present very large, reaching from Moravi near Timacrin, to the Province of Yunan in China."—A. Ham., ii. 41.

1759. "The Buraghmâhs are much more numerous than the Peguese 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 predominance of Burmese in Pegu, at that date even, is remarkable.

1793. "Burma borders on Pegu to the north, and occupies both banks of the river as far as the frontiers of China."—Rennell's Memoir, 297.

Burra-Beebee. H. barî bâbi, 'Grande dame.' This is a kind of slang word applied in Anglo-Indian society to the lady who claims precedence at a party.

1807. "At table I have hitherto been allowed but one dish, namely the Burro Beebee, or lady of the highest rank."—Lord Minto on India, 29.

1848. "The ladies carry their burrah-ship into the steamers when they go to England. ... My friend endeavoured in vain to persuade them that whatever their social importance in the 'City of Palaces, they would be but small folk in London."—Chow Chow, by Viscountess Falkland, i. 92.

Burra-khana. 'Big dinner;' a term of the same character as the preceding, applied to a vast and solemn entertainment.

Burra-Sahib. Hind. barâ, 'great'; the great Sâhib (or Master), a term constantly occurring, whether in a family to distinguish the father or the elder brother, in a station to indicate the Collector, Commissioner, or whatever officer may be the recognized head of the society, or in a department to designate the head of that department, local or remote.

Burrampooter, n.p. Properly (Skt.) Brahmapatru ('the son of Brahâ), the great River Brahmaputru 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 represented this river under one of its Skt. names Hlâdini.

1552. Barro does not mention the name before us, but the Brahmaputra seems to be his river of Caor, which traversing the kingdom so called (see Gaur) and that of Comotay (q.v.), and that of Cîsho (Silhet) issues above Chatigao (Chittagong) in that notable arm of the Ganges which passes through the island of Sornagam (q.v.).

1590. "There is another very large river called Berhapputru, which runs from Khatai to Coach (see Cooch Behar) and thence through Bazochah to the sea."—Ayen Akbervy (Gladwyn) ed. 1800, ii. 6.

1736. "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.

1767. "Just before the Ganges falls into ye Bay of Bengall, it receives the Barmputrey 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 Burram poster and Sampo were one and the same river.”—Rennell, Memoir, 3rd ed., 336.

Burrel, s. H. bharal; Ovia nahura. Hodgson. The blue wild sheep of the Himalaya.

Bursatee, s. Hind. bursāṭī, from bursāṭī, ‘the Rains.’

a. The word properly is applied to a disease to which horses are liable in the rains, pestular eruptions breaking out on the head and fore parts of the body.

b. But the word is also sometimes applied to a water-proof cloak, or the like; thus:

1880. “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 8th.

Bus, adv. Pers.-H. bas, ‘enough.’ Used commonly as a kind of interjection: Enough! Stop! Ohe jam sati! Basta, basta! Few Hindustani words stick closer by the returned Anglo-Indian. The Italian expression, though of obscure etymology, can hardly have any connexion with bas. But in use it always feels like a more expansion of it!

1853. ‘‘And, if you pass, say my dear good-natured friends, you may get an appointment. Bus! (you see my Hindustani knowledge already carries me the length of that emphatic monosyllable)...’’—Oakfield, 2nd ed. i. 42.


1727. “Bowchier is also a Maritim Town... It stands on an Island, and has a pretty good Trade.”—A. Ham., i. 90.

Bustee, s. An inhabited quarter, a village. H. bastī, from Skt. vas = ‘dwell.’ Many years ago a native in Upper India said to a European assistant in the Canal Department: “You Perringis talk much of your country and its power, but we know that the whole of you come from five villages” (pānch bastī). 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 reprobation.

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.

1616. “Yosky the butler, being sick, asked lycense to go to his howes to take phisick.”—Cocks, i. 135.

1689. “... the Butlers are injoin’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.”—Ovington, 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. “Glancind round, my eye fell on the pantry department... and the butler trimming the reading lamps.”—Camp Life in India, Fraser’s Mag., June, 606.

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, June 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; Hind. bakhshī. This is a word of complex and curious history.

In origin it is believed to be the
Mongol or Turki corruption of the Sansk. bhaksu, 'a beggar,' and thence a Buddhist religious mendicant or member of the ascetic order, bound by his discipline to obtain his daily food by begging.* Bakshi 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 Hulakü and with Batá Khan; and as the writers in the Tartar camps were probably found chiefly among the bakshis, the word underwent exactly the same transfer of meaning as our clerk, and came to signify a literatus, scribe, or secretary. Thus in the Latino-Perso-Turkish vocabulary, which belonged to Petrarch and is preserved at Venice, the word scriba is rendered in Comanian, i.e. the then Turkish of the Crimea, as Bacsi. The change of meaning did not stop here.

Abul-Fazl in his account of Kashmir (in the Ain) recalls the fact that bakshi was the title given by the learned among Persian and Arabic writers to the Buddhist priests whom the Tibetans styled lamas. 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 Palla, use the word in the sense of 'Teacher,' and apply it to the most venerable or learned priest of a community. Among the Kirghiz Kazzaks, who profess Mahomedanism, it has come to bear the character which Marco Polo more or less associates with it, and means a mere conjuror or medicine-man; whilst in Western Turkestan it signifies a 'Bard' or 'Minstrel.'

By a farther transfer of meaning, of which all the steps are not clear in another direction, under the Mahom-

---

* In a note with which we were favoured by the late Prof. Anton Schuhis, he expressed doubts whether the Bakshi of the Tibetans and Mongols was not of early introduction through the Uighurs from some other corrupted Sanskrit word, or even of pre-buddhist derivation from an Indian source. We do not find the word in Jaeschke's Tibetan Dictionary.

medan Emperors of India the word bakshi 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. More properly perhaps this was the position of the Mtr Bakshi, who had other bakshis under him. Bakshis in military command continued in the armies of the Malrattas, of Hyder Ali, and of other native powers. But both the Persian spelling and the modern connexion of the title with pay indicate a probability that some confusion of association had arisen between the old Tartar title and the Pers. bakhsh, 'portion,' bakhshipan, 'to give,' bakhshi, 'payment.' In the early days of the Council of Fort William we find the title Buxee applied to a European Civil officer, through whom all 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.—See an interesting note on this word in Quatremère, H. des Mongols, 184 seqq.; also see Marco Polo, Fk. 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, Fk. i. ch. 61.

c. 1300. "Although there are many Bakshis, Chinese, Indian, and others, those of Tibet are most esteemed."—Rashid-ud-din, quoted by D'Ohsson, ii. 370.


BUXEY.

104

BUXERRY.

The last part of the name of this Kutchmpani, 'the first of the sacred magi,' appears to be Bakhshi; the whole perhaps to be Khota Bakhshi, or Kuchin Bakhshi.

1450. "In this city of Kamchew 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 Bakhdis as large as life. . . ."—Shah Rukh's Mission to China, in Cathay, i. ccciii.

1615. "Then I moved him for his favor for an English Factory to be Resident in the Towne, which he willingly granted, and gave present order to the Buxy, to draw a Firma both for their coming up, and for their residence."—Sir T. Roe, in Purchas, i. 541.

c. 1660. " . . . obliged me to take a Salary from the Grand Mogol in the quality of a Phisitian, and a little after from Dunsheend-Kan, the most knowing man of Asia, who had been Bakhdis, or Great Master of the Horse."—Berliner (Eng. Tr.), p. 123.

1701. "The friendship of the Buxis 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. 379.

1706-7. "So the Emperor appointed a nobleman to act as the bakhsh of Kam Bakhsh, and to him he intrusted the Prince, with instructions to take care of him. The bakhsh was Sultan Hassan, otherwise called Mir Malang."—Downes's Jottings, vii. 836.

1711. "To his Excellency Zulfiqar Khan Bahadur, Nurzerat Sing (Narret-Jong?), Backshe of the whole Empire."—Address of a Letter from President and Council of Fort St. George, ibid. ii. 160.

1712. "Chan Djeboan . . . first Baksai general, or Muster-Master of the horsemen."—Valentijn, iv. (Suratte), 295.

1758. "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 Messers. Bellamy and Kempe; and the abuses in the post of Buxy."—Letter to the Hon. the Court of Directors, &c., p. 3.

1763. "The buxy or general of the army, at the head of a select body, closed the procession."—Orme, i. 26 (reprint).

1798. "The bukshey allowed it would be prudent in the Sultan not to hazard the event."—Divon, 50.

1804. "A buckshe and a body of horse belonging to this same man were opposed to me in the action of the 5th; whom I dare say that I shall have the pleasure of meeting shortly, at the Peshwah's durbar."—Wellington, iii. 50.

1811. "There appear to have been different descriptions of Buktshies (in Tippoo's service). The Buktshies of Kusnoons were a sort of commissaries and paymasters, and were subordinate to the sipahdar, if not to the Resaladar, or commandant of a battalion. The Meer Buktshy, however, took rank of the Sipahdar. The Buktshies of the Ehemom and Jyshe were, I believe, the superior officers of these corps respectively."—Note to Tippoo's Letters, 165.

1823. "In the Mahatta armies the prince is deemed the Sirdar or Commander; next to him is the Buxhere 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. 584.

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 these the Buxhi."—Memo. on Dhar, by Major McMullen.

1872. "Before the depredations were taken down, the gomasters of the planter drew aside the Buktshy, who is a police-officer next to the daroga."—Govinda Samanta, ii. 235.

Buxerry, s. A matchlock-man; apparently used in much the samesense as burkundauze, q.v. Now obsolete. The origin is obscure. Buxo is in Port. a gun-barrel (Germ. Buche); which suggests some possible word buxeiro. There is however none such in Buteau, who has on the other hand, "butgeros, an Indian term, artillery-men, &c.," and quotes from Hist. Orient. iii. 7: "Butgeri sunt hi qui quinque tormentis praeexciuntur." This does not throw light. Bajpor, "thunderbolt," may have given vogue to a word in analogy to Pers. baksanduz, "lightning-darter," but we find no such word.

1748. "We received a letter from . . . Council at Cossimbazar . . . advising of their having sent Ensign McKinnon with all the Military that were able to travel, 150 buxerries, 4 field pieces, and a large quantity of ammunition to Cutway."—In Long, p. 1.

1755. "Agreed, we despatch Lieutenant John Harding of a command of soldiers 25 Buxerries in order to clear these boats stopped in their way to this place."—In Long, 55.

1761. "The 5th they made their last effort with all the Sepoys and Buxerries they could assemble."—In Long, 554.

1795. "The number of Buxerries or matchlockmen was therefore augmented to 1500."—Orme (reprint), ii. 59.

1873. "In a few minutes they killed 6 buxerries."—Ibid., 65; see also 279.

1788. "Buxerries—Foot soldiers, whose
common arms are swords and targets or spears. They are generally employed to escort goods or treasure.—*Indian Vocabulary* (Stockdale).

1850. "Another point to which Clive turned his attention ... was the organisation of an efficient native regular force. ... Hitherto the native troops employed at Calcutta ... designated Buxaries were nothing more than Burkundeks, 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 (?)** A note by Kirkpatrick to the passage below from Tippeo’s Letters says *Byde Horse* are "the same as Pindareeks, Looties, and Kuzzaks (see Pindarree, Lootee, and Cossack). In the life of Hyder Ali by Hussain ‘Ali Khan Kirmani, tr. by Miles, we read that Hyder’s Kuzzaks were under the command of “Ghazi Khan Bede.” But whether this leader was called so 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 Tippeo seems to indicate that it was the name of a caste. And we find in Sherring's *Hindu Tribes and Castes*, among those of Myssore, 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. Malratta country, ii. 321). Assuming —ar to be a plural sign, we have here probably the "Bedes" who gave name to these plundering horse.

1788. "... The Cavalry of the Rao ... received such a defeat from Hydr’s Bedes or Kuzzaks that they fled and never looked behind them until they arrived at Good Bundar."—*Hist of Hyder Nakh*, p. 120.

1785. "*Byde Horse*, out of employ, have committed great excesses and depredations in the Sircar’s dominions."—Letters of Tippeo Sultan, 6.

1802. “The Kakur and Chapao horse ... (Although these are included in the Bede tribe, they carry off the palm even from them in the arts of robbery) ...”—*H. of Tippe by Hussein ‘Ali Khan Kirmami*, tr. by Miles, p. 76.

**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 *(kaβa, ‘a vesture’)*. From Dozy’s remarks this would seem in Barbary to take the form *kabaya*. Whether from Arabic or from Portuguese, the word has been introduced into the Malay countries, and is in common use in Java for the light cotton surcoat worn by Europeans, both ladies and gentlemen, in 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.

1550. “There was in her an Embassador who had brought *Hidaleen*, 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. 438. See also Stanley’s *Correlo*, 132.

1544. “And moreover there are given to these Kings (Malabar Rajas) when they come to receive these allowances, to each of them a *cabaya* of silk, or of scarlet, of 4 cubits, and a cap or two, and two sheath-knives.”—S. Botelho, *Tombo*, 25.


“*Cabaya* de damasco rice e dino Da Tyria cor, entre elles estimada.”—Ibid., 95.

In these two passages Burton translates *castum*.

1585. “The King is appareled with a *Cabbage* made like a shirt tied with strings on one side.”—R. Fitch, in *Hakluyt*, ii. 386.

1598. “They wear sometimes when they go abroad a thimne cotton linnen gowne called *Cabala* ...”—Linschoten, 76.

1610. “Cette jaquette ou soutaine, qu’ils appellent *Libassse* ou *Cabays*, est de toile de Cotton fort fine et blanche, qui leur va jusqu’aux talons”—*Pygarg de la Van*, i. 263.

1645. “Vne Cabaye qui est vne sorte de vestement commc vne large soutane cou-
verte par le devant, à manches fort larges."—Cardin, Bel. de la Prov. du Japon, 56.

1689. "It is a distinction between the Moors and Bannians, the Moors tie their Caba's always on the Right side, and the Bannians on the left ..."—Ovington, 314. This distinction is still true.

1800. "I afterwards understood that the dress they were wearing was a sort of native garment, which there in the country they call sarong or kaban, but I found it very unbecoming."—Max Havelaar, 48.

1878. "Over all this is worn (by Malays women) a long loose dressing-gown style of garment called the kalaya. This robe falls to the middle of the leg, and is fastened down the front with circular brooches."—McNair, Perak, &c., 151.

Cabob, s. Ar.-H. kabāb. This word is used in Anglo-Indian households generically for roast meat. But specifically it is applied to the dish described in the quotations from Fryer and Ovington.

1673. "Cabab is Roastmeat on Skewers, cut in little round pieces no bigger than a Sixpence, and Ginger and Garlic 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 Garlic, which have been mixed together in a dish, and then roasted on a Spit, with sweet Herbs put between and stuff in them, and basted with Oil and Garlic all the while."—Ovington, 397.

1814. "I often partook with my Arabs of a dish common in Arabia called Kabob or Kabab, which is meat cut into small pieces and placed on thin skewers, alternately between slices of onion and green ginger, seasoned with pepper, salt, and Kian, fried in ghee, to be ate with rice and dholl."—Forbes, Of. Mem. ii. 480.

Cabcob, 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. cabouco or cavaouco, a quarry." It is not in Singh. Dictionaries.

1834. "The houses are built with cabcob, and neatly whitewashed with chunam."—Chitty, Ceylon Gazetteer, 75.

1860. "A peculiarity which is one of the first to strike a stranger who lands at Galle or Colombo is the bright red colour of the streets and roads ... and the ubiquity of the fine red dust which penetrates every crevice and imparts its own tint to every neglected article. Natives resident in these localities are easily recognizable elsewhere by the general hue of their dress. This is occasioned by the prevalence ... of laterite, or, as the Singhalese call it, of cabcob."—Tennent's Ceylon, i. 17.

Cabul, 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 Kafalairs, and a city called Kâboupa, though both readings are questioned. Perhaps, however, one or both may be corroborated by the vâpios Kabalâkyo of the Periplus. The accent of Kabul is most distinctly on the first and long syllable, but English mouths are very perverse in error here. Moore accnts 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 Herem.

Mr. Arnold does likewise in Sohrab and Rustam:

"But as a troop of pedlars from Caubool,
Cross underneath the Indian Caucasus, ..."

It was told characteristically of the late Lord Ellenborough that, after his arrival in India, though for months he heard the name correctly spoken by his councillors and his staff, he persisted in calling it Čabool till he met Dost Mahommed Khan. After the interview the Governor-General announced as a new discovery, from the Amir's pronunciation, that Čabul was the correct form.

1552. Barros calls it "a Cidade Cabul, Metropoli dos Moogetos."—IV. vi. 1. 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 flamed
From Plassey on to snow-capt Caucasus,
In triumph through a hundred years of war."
The Banyan Tree, a Poem.

Cacouli, s. This occurs in the App. to the Journal d'Antoine Galland, at Constantinople in 1673: "Dragnee de Cacouli, drogue qu'on use dans le Cahué," i.e. in coffee (ii. 208). This is Pers. Arab. kākulā for Cardamom, as in the quotation from Garcia. We may remark that Kākulā was a place somewhere on the Gulf of Siam, famous
for its fine aloes-wood (see Ibn Battuta, iv. 240-244). And a bastard kind of Cardamom appears to be exported from Siam, *Amomum xanthoides*, Wal.

1563. "O. Aviceana gives a chapter on the *escüella*, dividing it into the *bigger* and the *less*... calling one of them *escüella quebrir*, and the other *escüella equer*, which is as much as to say greater cardamom and smaller cardamom."—Garcia De O. f. 47 v.

Caddy, s., i.e., teacaddy. This is possibly, as Crawfiurd 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. *caedet*, and Low Lat. *capitatum*, Skat). 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 'Cadet Barrack;' and for some time early in this 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.

1763. "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, 290.

1769. "Upon our leaving England, the cadets and writers used the great cabin promiscuously; but finding they were troublesome and quarrelsome, we brought a Bill into the house for their ejectment."—Life of Lord Teignmouth, i. 15.

1751. "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 Hicks's Bengal Gazette, Sept. 29th.

Cadjan, s. Jav. and Malay *kājang*, meaning 'palm-leaves,' especially those of the *nipa* (q.v.) palm, dressed for thatching or matting. Favre's Dict. renders the word *feuilles entrelacées*. It has been introduced by foreigners into S. and W. India, where it is used in two senses:

a. Coco-palm leaves matted, the common substitute for thatch in S. India.

b. "... Flags especially in their Villages (by them called Cadjans, being Cooc-tree branches) upheld with some few sticks, supplying both Sides and Coverings to their Cottages."—Fryer, 17.

In his Explanatory Index, Fryer gives 'Cadjan, a Bough of a Toddy-tree.'

c. 1869. "Ex *its* (folios) quoque rudiores mattae. Cadjang vocatae, confectur, quihus aedium muri et navium orae, quum frumentum aliquod in su deponere velimus, obtentur."—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 Cadjans or Cocos Nut Tree Leaves woven together."—A. Ham. i. 296.

1809. "The lower classes (at Bombay) content themselves with small hutts, mostly of clay, and roofed with cadjan."—Maria Graham, 4.

1860. "Houses are timbered with its wood, and roofed with its plaited fronds, which, under the name of cadjans, are likewise employed for constructing partitions and fences."—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.

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."—In Wheeler, 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.

Cael, n. p. Properly *Kāyal* (meaning 'lagoon,' or 'backwater'). Once a famous port near the extreme south of India, at the mouth of the Tamraparni R., in the Gulf of Manaar, and on the coast of Timnevelly, now long abandoned. Two or three miles higher up the river lies the site of Korkai or Kolkai, the *Kāλας ἐμφώρων* of the
Greeks, each port in succession having been destroyed by the retirement of the sea. Tutikorn, six miles N., may be considered the modern and humbler representative of those ancient marts.

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 Cailcut with some neighbouring ports, and which extends as far as Kabel (read Kxel) a place situated opposite the Island of Serendib." Abularrasch, in India in the XVth Cent., 19.

1444. "Ultra eas urbs est Cahila, qui locus margaritas...product."—Conti in Pojgyius, De Var. Fortunae.

1498. "Another Kingdom, Cail, 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. Comerin), sono gentili; e intra essi e Grael è dove si pesca le perle."—Gir. da Empoli, 79.

1516. "Further along the coast is a city called Cael, which also belongs to the King of Cualam, peopled by Moors and Gentooes, great traders. It has a good harbour, whither come many ships of Malabar; others of Charamandel and Benguela."—Barbosa, in Lisbon Coll. 357-8.

Caffer, Caffre, Coffree, &c., n.p. The word is properly the Arabic Kaffir, 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, Caffres.

It was also applied in the Philippine Islands to the Papusas 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 Siaphosh or 'black-robed' Cafirs.

The term is often applied malvolently by Mahomedans to Christians, and this is probably the origin of a mistake pervading some of the early Portuguese narratives, especially the Roteiro de Vasco da Gama, which de-

scribes many of the Hindu and Indo-Chinese States as being Christian.

c. 1470. "The sea is infested with pirates, all of whom are Kofars, neither Christians nor Mussulmans; they pray to stone idols, and know not Christ."—Athan. Nikitin, in India in the XVth Cent., p. 11.

1552. "... he learned that the whole people of the Island of S. Lourenco... were black Caffres 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 Caffro by nation, and he became a Christian."—Stanley's Correa, p. 8.

1572. "Verão os Caffres asperos e avaros Tirar a linda dama seus vestidos."—Camões, v. 47.

By Burton:

1553. "shall see the Caffres, greedy race and fere... strip the fair Lady of her raiment torn."—Purchas, p. 284.

1582. "These men are called Caffres and are Gentiles."—Castatidea (by N.L.) f. 42 b. c. 1610. "Il estoit fils d'un Caffe d'Ethiopie, et d'une femme de ces isles, ce qu'on appelle Mulastre."—Pyramo de la Vall, i. 226.

1614. "That knave Simon the Caffe, not what the writer took him for—he is a knave, and better lost than found."—Satisville, i. 356.

1653. "... toy mesme qui passe pour vn Kiaffou, ou homme sans Dieu, parmi les Musulmans."—De la Boulaye-le-Gouz, 310 (ed. 1657).

1673. "They show their Greatness by their number of Sumbreerose and Cofferies, whereby it is dangerous to walk late."—Fryer, 74.

1678. "Beggars of the Mussulmen Cast, that if they see a Christian in good Clothes... are presently upon their Functilities with God Almighty, and interrogate him, Why he suffers him to go afoot and in Rags, and this Coffery [Unbeliever] to vaunt it thus?"—Fryer, 91.

1750. "Blacks, whites, Coffries, and even the natives of the country (Pegu) have not been exempted, but all universally have been subject to intermittent Fevers and Fluxes" (at Negrais).—In Dalrymple, Or. Rep. i. 124.

1767. 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 Padrii lately deceased. For particulars enquire of the Vicar of the Portuguese Church, Cal-

th.: "Chonmulkário (i.e. Coromantalo) be de Christaós e o rey Christaós." So also Ceylons Cronautara, Melagia (Malacca), Pegnu, etc., are all described as Christian states with Christian kings. Also the so-called Indian Christians who came on board Da Gama at Melinde, seem to have been Hindu pandians.
CAFILA.

109

CAJEPUT.

cutta, March 17th, 1781."—The India Gazette or Public Advertiser, No. 19.

1781. "Run away from his Master, a good-looking Coffee Boy, about 20 years old, and about 6 feet 7 inches in height. . . . When he went off he had a high toupie."—Ibid., Decr. 30th.

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 15th.

1799. "He (Tippec) 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 Caffe 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. 1869.

"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. Lyell, The Old Pindaree.

Cafila, s. Arab. ḫašla; a body or convoy of travellers, a caravane (q.v.). Also used in the first quotation for a sea convoy.

1552. "Those roads of which we speak are the general routes of the Caffilas, 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.

1586. "The ships of Chatina (see Chitty) 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 Viceroys in Archivo Port. Or., fasc. iii. 661.

1598. "And thus they write to me that in the Custom-House at Ormuz there will be this year no revenue whatever, because the Caffilas from Persia and Bacoara have not come thither."—Archivo Port. Orient. fasc. iii. 908.

1630. "...Some of the Railes...making Outroads prey on the Caffilas passing by the Way..."—Lord, Baronian's Religion, 81.

1673. "...Time enough before the Caffilas out of the Country come with their Wares."—Pryer, 86.

1727. "In Anno 1699, a pretty rich Cafilla was robbed by a Band of 4 or 5000 villains...which struck Terror on all that had commerce at Tulta."—A. H. 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 Cafila, that would have been more in place in the opening chapters of one of James's romances than in the latter half of the 19th century."—Quarterly Review, Jan., 101-102.

Cafiristan, n.p. Pers. KĀFRISTĀN, the county of Kāfirs, i.e., of the pagan tribes of Hindu Kush noticed in the article Affier.

c. 1514. "In Chegānsérāi there are neither grapes nor vineyards; but they bring the wines down the river from Kāfāristān...So prevalent is the use of wine among them that every Kafir has a khig, or leathern bottle of wine about his neck; they drink wine instead of water."—Autobiog. of Baber, p. 144.

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 Cappersia, into which no Mahomedan was allowed to enter..."—Journey of Bened. Goes, in Cathay, &c., ii. 554.

Caique, s. The small skiff used at Constantinople, Turkish käik. Is it by an accident, or by a radical connexion through Turkish tribes on the Arctic shores of Siberia, that the Greenlander's kayak is so closely identical?

Cajan, s. This is a name given by Sprengel (Cajanus indicus, and by Linneus (Cytisus caujan), to the leguminous shrub which gives dhall (q.v.). A kindred plant has been called Dolichos cajjand, 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 Dhall and Calavance.

Cajeput, s. The name of a fragrant essential oil produced especially in Celebes and the neighbouring island of Bouro. A large quantity is exported from Singapore and Batavia. It is used most frequently as an external application, but also internally, especially (of late) in cases of cholera. The name is taken from the Malay kayu-puti, 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 Pflüegiger, 247.)
Caksen, s. This is Sea Hind. for Coxwain (Roebuck).

Calaluz, s. A kind of swift rowing vessel often mentioned by the Portuguese writers as used in the Indian Archipelago. We do not know the etymology, nor the exact character of the craft.

1525. "4 great lancharas, and 6 calaluzes and mancheuas which row very fast."—Lembaru, 8.

1539. "The King (of Achin) set forward with the greatest possible despatch, a great armament of 200 rowing vessels, of which the greater part were lancharas, joanpas, and calaluzes, besides 15 high-sided junks."—F. M. Pinto, cap. xxxii.

1562. "The King of Siam . . . ordered to be built a fleet of some 200 sail, almost all lancharas and calaluzes, which are rowing-vessels."—Barros, II. vi. 1.

1613. "And having embarked with some companions in a calaluz or rowing vessel."—Godoine de Eredi, i. 51.

Calamander Wood, s. A beautiful kind of rose-wood got from a Ceylon tree (Diospyros quaesita). Tennent regards the name as a Dutch corruption of Coromandel wood (i. 118), and Drury, we see, calls one of the ebony-trees (D. melanazylon) Coromandel-ebony. Forbes Watson gives as Singhalese names of the wood Calumetiriya, Katumeniriya, &c., and the term Kalu-madliya 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, the "painted calicos" or "chites" of Masulipatam were called "Calmander, that is to say, done with a pencil" (Kalam-dar?), and possibly this appellation may have been given by traders to a delicately veined wood.

1813. "Calamander wood" appears among Ceylon products in Milburn, i. 345.

1825. "A great deal of the furniture in Ceylon is made of ebony, as well as of the Calamander tree . . . which is become scarce from the improvident use formerly made of it."—Heber (1844) ii. 161.

1834. "The forests in the neighbourhood afford timber of every kind (Calamander excepted)."—Chitty, Ceylon Gazetter, 198.

Calamba, 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 Calamput."—Vartheena, 235.

1516. "... It must be said that the very fine calembuoo and the other eagle-wood is worth at Calicut 1000 maravedis the pound."—Barbosa, 204.

1539. "This Ambassador, that was Brother-in-law to the King of the Bata's . . . brought him a rich Present of Wood of Aloes, Calambas, and 5 quintals of Benjamon in flowers."—F. M. Pinto, in Cogan's tr. p. 15 (orig. cap. xii.).

1551. (Campar, in Sumatra) "has nothing but forests which yield aloes-wood, called in India Calambuco."—Castanheda, quoted by Crawfurd, Des. Diric. 7.

1552. "Past this kingdom of Camboja begins the other Kingdom called Campo (Champa), in the mountains of which grows the genuine aloes-wood, which the Moors of those parts call Calambuco."—Barros, I. ix. 1.

1613. "And the Calamba is the most fragrant medulla of the said tree."—Godoine de Eredi, i. 15 v.

1618. "We opened the ij chistes which came from Syam with callambah and silk, and waited it out."—Cocks's Diary, ii. 51.

See Eagle-wood and Aloes.

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 garbantua.

1620. "...from hence they make their provision in abundance, viz. heefe and porke, ... garvances, or small peaze or beans . . . ."—Cocks's Diary, ii. 311.

1630. "... In their Canoes brought us . . . green pepper, or 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."—Shaw's Voyage, 62.

1738. "But garvanos are prepared in a different manner, neither do they grow soft like other pulse, by boiling. . . ."—Shaw's Travels, ed. 1757, p. 140.
1752. "... Callavenses (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 Haraforas 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, Callavances, and all other sorts of Pulse."—Act 54 Geo. III. cap. xxxvi.

Calay, s. Tin; also v., to tin copper vessels—H. kalat' karnā. The word is Ar. kalā'i, 'tin,' which according to certain Arabic writers was so called from a mine in India called kalā'. In spite of the different initial and terminal letters, it seems at least possible that the place meant was the same that the old Arab geographers call Kalah, near which they place mines of tin (al-kala'i), and which was certainly somewhere about the coast of Malacca, possibly, as has been suggested, at Kadah, or as we write it, Quedda (q.v.).

The tin produce of that region is well known. Kalang is indeed also a name of tin in Malay, which may have been the true origin of the word before us. It may be added that the small state of Salāngor 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 is called Klang (see 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 calaim 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 Tutengane (q.v.). The French use calin. In the Persian version of the Book of Numbers, ch. xxxi., v. 22, kalā't is used for 'tin.' See on this word Quatremère in the Journal des Savants, Dec. 1846.

c. 290. "Kalath is the focus of the trade in aloeswood, in camphor, in sandalwood, in ivory, in the lead which is called al-Kala'l'."—Relation des Voyages, &c. I. 94.

1754. "Thence to the Isles of Lankīliūs is reckoned 2 days, and from the latter to the Island of Kalah 5... There is in this last island an abundant mine of tin (al-Kala'i). The metal is very pure and brilliant."—Edrisi, by Jawbert, i. 60.

1552. "... Tin, which the people of the country call Calem."—Castanheira, iii. 213.

It is mentioned as a staple of Malacca at ii. 186.

1606. "... That all the chalices which were neither of gold, nor silver, nor tin, nor of calain, should be broken up and destroyed."—Gouveia, Synodo, f. 29 b.

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."—Pyredard de la Val (1679), i. 164.

1613. "And he also reconnoiitred all the sites of mines, of gold, silver, mercury, tin or calain, be it here mentioned..."—Godinho de Eredia, f. 58.

1646. "... il y a (i.e. in Siam) plusieurs mineières de calain, qui est un metal metoyen, entre le plomb ct l'estain."—Cardin, Rel. de la Prov. de Japon, 163.

1726. "... The goods exported hither (from Pegu) are... Calem (a metal coming very near silver)."—Valentinj, v. 128.

1770. "... They send only one vessel (viz. the Dutch to Siam), which transports Javanese horses, and is freighted with sugar, spices, and linen, for which they receive in return calin, at 70 livres one weight."—Raynal (tr. 1777) i. 298.

1780. "... the port of Quedah; there is a trade for calin or tutengane... to export to different parts of the Indies."—In Dunn, N. Directory, 383.

1794-5. In the Travels to China of the younger Deguignes, Calem is mentioned as a kind of tin imported into China from Batavia and Malacca.—iii. 367.

Calcutta, n.p. B. Kalikātā, or Kalikatā, a name of uncertain etymology. The first mention that we are aware of occurs in the Ain-i-Akbari.

c. 1590. "Kalikatā va Bakoja va Barbak-pūr, 3 Mahal."—Ain. (orig.) i. 408.

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."—Orem, repr. 3. 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 they were adding stately Warehouses."—Voyage to the E. Indies by Le Stier Luüiller, E. T. 1715, p. 259.

1726. "The ships which sail thither (to Hugli) first pass by the English Lodge in Collecette, 9 miles (Dutch miles) lower down than ours, and after that the French one called Chandarnagor . . ."—Valérytin, 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. Ham., ii. 9 and 6.

c. 1742. "I had occasion to stop at the city of Férassânga (Chandernagore), which is inhabited by a tribe of Frenchmen. The city of Calcutta, which is on the other side of the river, and inhabited by a tribe of English who have settled there, is much more extensive and thickly populated . . ."—Abūd Kurnâñ Khânn, in Elliot, viii. 127.

1782. "Les Anglais pourroient retirer aujourd'hui des sommes immenses de l'Inde, s'ils avoient eu l'attention de mieux composer le conseil suprême de Calcuta."—Sireratier, Voyage, i. 14.

Caleefa, s. Ar. Khâlîfa, the Caliph or Vice-gerent, a word which we do not introduce here chiefly 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. The former is always so addressed by his fellowservants (Khâlîfa-ji!).

In South India the cook is called Mistry, i. e., artiste, (see Misteri). In Sicily, we may note, he is always called Monsîi, an indication of what ought to be his nationality.

The root of the word Khâlfâ, according to Prof. Sayce, means 'to change,' and another derivative khalîf, 'exchange or agio,' is the origin of the Greek καλλίφος (Princ. of Philology, 2nd ed., 213).

c. 1253. "—vindrent marchant en l'ost qui nous distrent et contentent que li roys des Tartarins avoit prise la cite de Baudas et l'aposte des Sarrazins . . . lequel on appelle le calif de Baudas. . . ."—Joinville, exiv.

Caleeoon, Calyon, s. Pers. ka-liyîn, a water-pipe for smoking; the Persian form of the hubble-bubble (q.v.).

1828. "The elder of the men met to smoke their calleoons under the shade."—The Kuzzilbash, i. 59.

Calico, s. Cotton cloth, ordinarily of tolerably fine texture. The word appears in the 17th century sometimes in the form of Calicet, but possibly this may have been a purism, for calicoe or callico occurs in English earlier, or at least more commonly in early voyages. The word may have come to us through the French calicot, which, though retaining the t to the eye, does not do so to the ear. The quotations sufficiently illustrate the use of the word and its origin from Calicut. The fine cotton stuffs of Malabar are already mentioned by Marco Polo (ii. 379). Possibly they may have been all brought from beyond the Ghats, 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,

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, Bl. l. 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 persecuted 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. 1787, p. 30.

1747. "As to the house, and the patrimonial lands, together with the appendages of the murdered minister, they were presented by the Khalif of the age, that is by the Emperor himself, to his own daughter."—Seir Mutakherin, 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 Miscellanea, says he finds they are slightly altered from a poem by Lord Rochester. This we cannot find.
call the turkey *Calecutische Haln*, though it comes no more from Calecut than it does from Turkey.

1573. "3 great and large Canowes, in each whereof were certaine of the greatest personages that were about him, attired all of them in white Lawne, or cloth of Calecut."—Drake, *World Encompassed* (Hak. Soc.) 139.

1591. "The Commodities of the Shippes that come from Bengal bee ... fine Callicut cloth, *Pintados*, and Rice."—Barker's *Lancaster* in Hak. ii. 592.

1592. "The callicos were book-callicos, calico launes, broad white callicos, fine starched callicos, coarse white callicos, browne coarse callicos."—*Desc. of the Great Carrock Madre de Dios*.

1602. "And at his departure gave a robe, and a Tuckle of Calicoe wrought with Gold."—*Lancaster's Voyage in Purnuch* i. 153.

1604. "It doth also 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 Callicos."—*In Middleton's Voyage*, Hak. Soc. App. iii. 13.

"... I can fit you, gentlemen, with fine callicoses too, for doublons; the only sweet fashion now, most delicate and courtly: a meek gentle callicose, cut upon two double safface taffetas: all most neat, fast, and unmatchable."—Dokker, *The Honest Whore*, Act II. Sc. v.

1605. "... about their loynes they (the Javanese) wear a kind of Callicoso-cloth."—*Edm. 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 slaiths, the piece ... xls."—*Bates and Valuations*, &c. (Scotland) p. 294.

1616. "Angereza . . . . inhabited by Moores trading with the Maine, and other three Easternes Hands with their Cattell and trouts, for Callicoses or other Limens to cover them."—Sir T. Roe, in *Purchas*.


1673. "Staple Commodities are Calicuts, white and painted."—Fryer, 84.

"... Calicut for Spic... and no Cloth, though it give the name of Calecut 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 Leaton, who on Sunday last marched part of his company... over the Company's Calicoses that lay a dyeing."—*Minute in Wheeler*, i. 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 Callicoses 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").

**Calingula, 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 *Kalikodu* is said to mean the 'Cock-Fortress.'

1343. "We proceeded from Fandaraina to Kalikut, one of the great ports of Malabar. The people of Chin, of Java, of Salián, of Mahal (Maldives), of Yemen and Fars frequent it, and the traders of different regions meet there. Its port is among the greatest in the world."—*Ibn Batuta*, iv. 89.


1442. "Calicut is a perfectly secure harbour, which like that of Ormuz brings together merchants from every city and from every country."—*Abdurrazzak (India in 15th Cent.)* p. 13.

1475. "... Calicut is a port for the whole Indian sea... The country produces pepper, ginger, colour plants, muscat [mace?], cloves, cinnamon, aromatic roots, *adrich* [green ginger]... and everything is cheap, and servants and maids are very good."—*Ath. Nikitin* (ibid.) p. 20.

1498. "... We departed thence, with the pilot whom the king gave us, for a city which is called Qualecut."—*Roteiro de V. da Gaia*, 49.

1572. "... Y nostra de tormenta, e des primeiroes..."—*Camões*, vi. 92.

By Burton:

"... now, 'scaped the tempest and the first sea-dread, cried fled from each bosom terrors vain, and the Melindanian Pilot in delight, 'Calicutt-land, if aught I see aright!'"

1616. "... Of that wool they make divers sorts of Calico, which had that name as I suppose from Callicutes, not far from Gos, where that kind of cloth was first bought by the Portuguese."—*Terry in Purchas*.

**Calingula, s.** A sluice or escape.

*Not 'a larger kind of cinnamon,' or 'cinnamon which is known there by the name of grossa' (*canellae grossae appeliantur*), as Mr. Winter Jones oddly renders. *but canella grossa*, i.e., *coarse* cinnamon, alias ceylan.*
Tam. kalingal. Much used in reports of irrigation works in S. India.

Calputtee, s. A caulker; also the process of caulking. Hind. and Beng. kalāpātti and kalāpātī, and these no doubt from the Port. calafate. But this again is oriental in origin, from the Arabic kalāfūt, the ‘process of caulking.’ It is true that Dozy (see p. 376) and also Jal (see his Index. ii. 389), doubt the last derivation, and are disposed to connect the Portuguese and Spanish words, and the Italian calafat-tare, &c., with the Latin calefacere. 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 caulked 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 kalafartī, because he was the son of a caulker (see Ducange, Gloss. Gruec., who quotes Zonaras). Since writing what precedes we see that M. Marcel Devic also rejects the views of Dozy and Jal.

1554. (At Mozambique)... “To the calabases... of the said brigantines, 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.”—Sindo Botelho, Tombo, ii. c. 1620. “S’il estoit besoin de calafader le Vaisseau... on y auroit beaucoup de peine dans ce Port, principalement si on est constraint de se servir des Charpentiers et des Calafadeurs du Pays; parce qu’il dépendent tous du Gouverneur de Bombain”...—Routier... des Indes Orient, par Aleixo de Motta, in Thevenot’s Collection.

Caluat, s. This in some old travels is used for Ar. khiltwa, ‘privacy, a private interview’ (C. P. Brown, MS.).

Caluete, Caloete, s. The punishment of impalement. Malayal. kalučkki (pron. etti).

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 amongst the Malabars is called calveet, upon yee which they do execute justice of death, unto the poorest or vilest people of the county.”—Casiano, tr. by N. L., ii. 142 s. 143.

1606. “The Queen marvelled much at the thing, and to content them she ordered the sorcerer to be delivered over for punishment, and to be set on the caloete, which is a very sharp stake, fixed firmly in the ground...”—Gouvea, f. 47 r., see also f. 163.

Calyan, n.p. The name of more than one city of fame in W. and S. India; Skt. Kalyāna, ‘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 miles N.E. of Bombay. This is a very ancient port, and is probably the one mentioned by Cosmas below. It appears as the residence of a donor in an inscription on the Kanheri caves in Salsette (see Ferguson and Burgess, p. 349). Another Kalyana was the capital of the Chalukyas of the Deccan in the 9th—12th centuries. This is in the Nizam’s district of Naldrag, about 40 miles E.N.E. of the fortress called by that name. A third Kalyāna or Kalyānī was a port of Canara, between Mangalore and Kundapur, in lat. 13° 28’ or thereabouts, on the same river as Baccanore, q.v.

The quotations refer to the first Calyan.

C. A.D. 80-90. “The local marts which occur in order after Barygaza are Akabar, Suppara, Kallia, 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, Orrotha, Kalliana, Sibor...”—Cosmos (in Cathay, &c. p. clxxxvii.)

1673. “On both sides are placed stately Alden, and Dwellings of the Portuguese Fidalgos till on the Right, within a Mile or more of Gullem, they yield possession to the neighbouring Servi Gī, at which City (the key this way into that Rebel’s Country), Wind and Tide favouring us, we landed.”—Fryer, p. 123.

1825. “Near Candaunah is a waterfall... its stream winds to join the sea, nearly opposite to Tannah, under the name of the Callianee river.”—Hibber, ii. 137.

Prof. Porchhammer has lately described the great remains of a Pagoda and other buildings with inscriptions, near the city of Pegu, called Kalyāni.
Cambay, n.p. Written by Mahomedan writers Cambayat, sometimes Kinbyat. According to Col. Tod, the original Hindu name was Khambavati, 'City of the Pillar.' 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.

c. 951. "From Cambaya to the sea about 2 parasangs. From Kambhyata to Srabaya (?) about 4 days."—Istakhri, in Ethit, i. 30.

1298. "Cambet is a great kingdom... There is a great deal of trade... Merchants come here with many slaves and cargoes."—Marco Polo, Bk. iii. ch. 28.


c. 1420. "Cambay is situated near to the sea, and is 12 miles in circuit; it abounds in spikenard, laco, indigo, myrobolans, and silk."—Conti, in India in Xvith Cent. 20.

1498. "In which Gulf, as we were informed, there are many cities of Christians and Moors, and a city which is called Quambya."—Boteiro, 49.

1506. "In Contes è terra de Mori, e il suo Re è Moro; el è una gran terra, e li nasce turriti, e spiqumardo, e nilo (read nido, see anil), lache, corniole, caledonie, gotoni..."—Ref. 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 Mahanid Bigara, Sultan of Guzerat, inطرف or Purchas.


Camboja, n.p. An ancient kingdom in the eastern part of Indo-China, once great and powerful: now fallen, and under the "protectorate" of France, whose Saigon colony it adjoins. The name, like so many others of Indo-China since the days of Ptolemy, is of Sanskrit 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 Chitral or Karifistan. 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 a 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 Chinese 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 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 Ramanya (Pegu) was the same as that of the Buddha-believing men of Ceylon... Parakrama the king was living in peace with the King of Ramanya—yet the ruler of Ramanya... forsook the old custom of providing maintenance for the ambassadours... saying, 'These messengers are sent to go to Camboja,' 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 Camboja..."—Ext. from Ceylonese Annales, by T. Rhys Davids in J. A. S. B., xii. Pt. i. p. 198.

1295. "Le pays de Chinh-la... Les gens du pays le nomment Kan-phou-tenchi. Sous la dynastie actuelle, les livres sacrés des Tchétains nomment ce pays Kan-phou-tenchi..."—Chinese Account of China, in Abel Remusat, Now. Mél. i. 100.

c. 1555. "Passing from Siam towards China by the coast we find the kingdom of Cambia (read Camboia)... the people are great warriors... and the country of Camboia abounds in all sorts of victuals... in this land the lords voluntarily burn themselves when the king dies..."—Sommaria de Regni in Rameo, i. f. 336.

1552. "And the next State adjoining Siam is the kingdom of Cambia, through the middle of which flows that splendid river the Mocan, the source of which is in the regions of China..."—Barros, Dec. I. Liv. ix. cap. 1.
In this passage, Camoeze, a transliteration of Camoeze, is used in colloquial Hind. and Tamil for 'a shirt.' It comes from the Port. camisa. But that word is directly from the Arab. kemis, a tunic. Was St. Jerome’s Latin word an earlier loan from the Arabic, or the source of the Arabic word? The Mod. Greek Dict. of Sophocles has καφιζω.

Camoeze 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, an official not at his head-quarters 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 Ocinumumumum 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 roughly given as b, 1; c, 10; a, 80.

The first western mention of this drug occurs, as was pointed out by Messrs. Hanbury and Flickiger, in the Greek medical writer Aëtius (see below), but it probably came through the Arabs, as is indicated by the ph, or f of the Arab. kafur, representing the Sanskrit karpura. It has been suggested that the word was originally Javanese, in which language kafur appears to mean both 'lime' and 'camphor.'

Moodeen Sheriff says that kafur is used (in Ind. Materia Medica) for 'amber.' Tabashir (q.v.) is, according to the same writer, called banas-kafur, 'bamboo-camphor;' and ras-kafur (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazaars of S. India are—1. kafur-i-kaisuri, which is in Tamil called paolch’as (i.e., crude) karuppuram; 2. Sūrati kafur; 3. Chini; 4. Batai (from the Batta 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 fansūrī, which carelessness as to points has converted into kaisūrī (as above, and in Blochmann’s Ain, p. 79). The camphor al-fansūrī is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called Pansur 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 (iv. 241) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of 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 ‘etable camphor’ (da mangiare), because used in medicine, and with betel.

Our form of the word seems to have come from the Sp. alcmanfor and camfora, through the French camphre. Dozy points out that one Italian form retains the truer name cafura, and an old German one (Mid. High Germ.) is gaffer (Oesterl. 47).


C. a.d. 540. “These (islands called al-Ramin) abound in gold mines, and are near the country of Kaisur, famous for its camphor.
..."—Mas'udi, i. 338. The same work at iii. 49, refers back to this passage as "the country of Manṣūrah." Probably Mas'ūdī wrote correctly Manṣūrah.

1298. "In this kingdom of Farsur grows the best camphor in the world, called Chara-Kafur."—Marco Polo, bk. iii. ch. xi.

1506. "...e de li (Tenasserim) vien pevere, canella, ... camfora da manuar e de quella non se manna" (i.e. both camphor to eat and camphor not to eat, or Sumatra and China camphor).—Leonardo da' Masser.

1590. "The Camphor tree is a large tree growing in the ghafts 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 Ribahi or Qaiṣūrī. In some books camphor in its natural state is called Bhimsani.—Ain, pp. 78, 79.

1623. "In this ship we have laden a small parcel of camphire of Barouze, being in all 30 cattis."—Bataanian Letter, pubd. in Cook's Diary, ii. 343.

1726. "The Persians name the Camphor of Baros, and also of Borneo to this day Kafur Confurī, as it also appears in the printed text of Avicenna... and Bellumensis notes that in some MSS. of the author is found Kafur Farsuri..."—Valentijn, iv. 57.

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 Tippo, Kirkpatrick, p. 234.

1875.

"Camphor, Bhimsaini (barus), valuation. . . . 11b. 80 rs.
Reined cake. . . 1 cwt. 65 rs.
Table of Customs Duties on Imports into Br. India up to 1875.

The first of these is the fine Sumatra camphor; the second at 1s. 3d. of the price is China camphor.

Campper, s. Hind. kampā, corr. of the English "camp," or more properly the Port. "campo." It is used for "a camp," but formerly was specifically applied to the partially disciplined brigades under European commanders in the Mahrratia service, thus:

1803. "Begum Sumroo's Campper has come up the ghauts, and I am afraid... joined Scindiah yesterday. Two deserters... declared that Pohlan's Campper was following it."—Wellington, ii. 284.

1883. "... its unhappy plains were swept over, this way and that, by the cavalry of rival Mahrratia powers, Mogul and Rohilla horsemen, or campos and pullitios (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 Ghafts, 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," from the black cotton soil prevailing there, was properly synonymous with Karqatakah (see Carnatic), and apparently a corruption of that word. Our quotations show that throughout the 16th century the term was applied to the country above the Ghafts, sometimes to the whole kingdom of Narsinga or Vijayanagar (see Narsinga and Beejanugger). Gradually, and probably owing to local application at Goa, where the natives seem from the first to have been known to the Portuguese as Conarijas,* the name became appropriated to the low country on the coast between Goa and Malabar, which was subject to the kingdom in question, much in the same way that the name Carnatic came at a later date to be misapplied on the other side of the Peninsula.

The Kanara or Canarese language is spoken over a large tract above the Ghafts, and as far north as Bidar (see Caldwell, Intro. 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, with each a language of its own. The first, which stretches along the coast to Malabar, is called Tulinate; another lies in the interior... another has the name of Telinga, which confines with the Kingdom of Orisa; another is Canari, in which is the great city of Bissanga; and then the kingdom of Chara Mendel, the language of which is Tamil."—Barboza.

C. 1535. "The last Kingdom of the First India is called the Province Canarimi; it is bordered 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

* And this term, in the old Portuguese works, means the Konkanii people and language of Goa.
† i.e. Tulu-nadu, or the modern District of S. Canara.
‡ This passage is exceedingly corrupt, and the version (necessarily imperfect) is made up from
Canarim is different from that of the Kingdom of Decan and of Goa."—Portuguese Summary of Eastern Kingdoms, in Ramusio, i. f. 330.

1592. "The third province is called Canara, also in the interior."—Castanheda, ii. 50.

And as applied to the language:—

"The language of the Gentoos is Canara."—Ib. 78.

1592. "The whole coast that we speak of back to the Ghaut (Gate) mountain range ... they call Concan, and the people properly Concanese (Conquenijs), though our people call them Canarese (Canarijs) ... ."

And as from the Ghauts to the sea on the west of the Decan all that strip is called Concan, so from the Ghauts to the sea on the west of Canara, always excepting that stretch of 46 leagues of which we have spoken [north of Mount Dely] which belongs to the same Canara, the strip which stretches to Cape Comorin is called Malabar. —Barros, Dec. I. liv. ix. cap. 1.

...

The Kingdom of Canarā, which extends from the river called Gate, north of Chaul, to Cape Comorin (so far as concerns the interior region east of the Ghats) ... and which in the east marches with the kingdom of Orissa; and the Gento Kings of this great Province of Canarā were those from whom sprang the present Kings of Bisma. —Ibid. Dec. II. liv. v. cap. 2.

1672. "Quae si en verga lā de mar undisco
Hum monte alto, que corre longamente
Servingo ao Malabar de forte muro,
Com que do Canarā vive seguro."—Camões, vii. 21.

Englished:—

"Here seen yonside where wavy waters play
A range of mountains skirts the murmuring main
Serving the Malabar for mighty mure
Who thus from him of Canara dwells secure."—Burton.

1598. "The land itselfe is called Decan, and also Canara."—Linschoten, 49.

1614. "Its proper name is Charvathaco, which, from corruption to corruption has come to he called Canara."—Oviedo, Dec. VI. liv. v. cap. 6.

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 Cannarsins, which is but a little one, and 5 days journey from Damans. 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.

1672. "The strip of land Canara, the inhabitants of which are called Canarins, is fruitful in rice and other food-stuffs."—Baldeus, 98.

There is a good map in this work, which shows 'Canara' in the modern acceptance.

1672. "Description of Canara and Journey to Goa.—This kingdom is one of the 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 Bissnagar.

1673. "At Mirja the Protector of Canora came aboard."—Fryer (margin), p. 87.

1726. "The Kingdom Canara (under which Onor, Batticala, and Garco are dependent) comprises all the western lands lying between Wulkjan (Konkan?) and Malabar, two great coast countries."—Valentijn, v. 2.

1727. "The country of Canara is generally governed by a Lady, who keeps her Court at a Town called Baydour, two Days Journey from the Sea."—A. Ham. i. 280.

Canaut, Connaught, s. Hind. from Arab. kanāt, the sidewall of a tent, or canvas enclosure.

1616. "The King's Tents are red, reared on poles very high, and placed in the midst of the Camp, covering a large Compass, incircled 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, ii. 1481.

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 Kanatas, ... which enclosed them (for they had not so much as a poor tent), were fastned to the wheels of my chariot."—Bernier, E. T. 29.

1792. "They passed close to Tippo's tents: the canaut* was standing, but the green tent had been removed."—T. Munro, in Life, iii. 73.

1793. "The canaut of canvas ... was painted of a beautiful sea-green colour."—Dixon, 230.

1817. "A species of silk of which they make tents and kanauts."—Mill, ii. 201.

1826. Heber writes conaut.—Orig. ed. ii. 207.

Candahar, n.p. Kandahār. The application of this name now is 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 Peshāvar, as the equivalent of the ancient Indian Gandhāra, and the Gandāritis of Strabo. Some think the name was transferred to (a) in consequence of a migration of the people of Gandhāra carrying with them the begging-pot of Buddha, believed by Sir H. Rawlinson to be identical with a large sacred vessel of stone preserved in a mosque of Candahar. Others think that Candahar may represent Alexandria Polis in Arachosia. We find a third application of the name (c) in Ibn Batuta, as well as in earlier and later writers, to a former port on the east shore of the Gulf of Cambay, Gandhar in the Broach District.

a.—1532. "Those who go from Persia, from the kingdom of Horaçam (Khorasan), from Bohara, 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.

b.—c. 1090. "... thence to the river Chandrīha (Chinab) 12 parasangs; thence to Jallam on the West of the Bēyāt (or Hydar-pe) 18; thence to Waïhind, capital of Kandahr. . . . 20; thence to Parshāwar. . . ."—Al-Birunī in Elliot, i. 63 (corrected).

c.—c. 1343. "From Kinbya (Cambay) we went to the town of Kāvī (Kāvī, opp. Cambay), on an estuary where the tide rises and falls. . . . thence to Kandāhar, a considerable city belonging to the Kufdes, and situated on an estuary from the sea."—Ibn Batuta, iv. 57, 58.

1516. "Further on . . . there is another place, in the mouth of a small river, which is called Guandari . . . And it is a very good town, a seaport."—Barbosa, 64.

Candareen, s. In Malay, to which language the word apparently belongs, kandārī. A term formerly applied to the hundredth of the Chinese ounce or weight, commonly called by the Malay name tahil (see taél). Fryer (1673) gives the Chinese weights thus:

1 Cattee is nearest 16 Taies
1 Teen (Taie?) is 10 Mass
1 Mass in Silver is 10 Quandreens
1 Quandreen is 10 Cash
738 Cash makes 1 Royal
1 grain English weight is 2 cash.

1554. "In Malacca, the weight used for gold, musk, &c., the catt, contains 20 taels, each tael 16 mazes, each maze 20 cumduryes; also 1 paul 4 mazes, each maze 4 cupongs; each cupong 5 cumduryes."—A. Nunes, 39.

1615. "We bought 5 great square postes of the Kinges master carpenter; cost 2 mas 6 condrons per piece."—Cocks, i. 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 Mahā nuwera, 'great city.' The name seems to have arisen out of some misapprehension by the Portuguese, which may be illustrated by the quotation from Valentijn.

c. 1530. "And passing into the heart of the Island, there came to the Kingdom of Candia, a certain Friar Fascoal 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 everything needful to build a church, and houses for them to dwell in."—Couto, Dec. VI. liv. iv. cap. 7.

1552. "... and at three or four places, like the passes of the Alps of Italy, one finds entrance within this circuit (of mountains) which forms a Kingdom called Candie."—Barros, Dec. III. Liv. ii. cap. 1.

1645. "Now then as soon as the Emperor was come to his Castle in Candie he gave order that the 600 captive Hollanders should be distributed throughout his kingdom among the peasants, and in the City."—J. J. Swar's 15-Jährige Kriegs-Dienst, 97.

1681. "The First is the City of Candy, so generally called by the Christians, probably from Conde, which in the Chingulaya Language signifies Hills, for among them it is situated, but by the Inhabitants called Hingodagul-neure, as much as to say 'The City of the Chingulayan people, and Masneur, signifying the Chief or Royal City.'"—R. Knox, p. 5.

1726. "Candi, otherwise Candie, or named in Cingalés Conde Ouda, i.e. the high mountain country."—Valentijn (Ceylon), 19.

Candy, s. A weight used in S. India, which may be stated roughly at about 500 lbs., but varying much in different parts. It corresponded broadly with the Arabian bahar (q.v.), and was generally equivalent to 20 maunds, varying therefore with the maund.

The word is Mahr. khando, written in Tam. and Mal. kandì. The Portuguese write it candil.

1563. "A candil which amounts to 522 pounds" (arrateis).—Garcia, f. 55.

1598. "One candiel is little more or less than 14 bushels, wherewith they measure Rice, Corn, and all graine."—Linschoten, 69.

1618. "The Candee at this place (Batecals) containeth neere 500 pounds."—W. Hore in Purchas, l. 657.
1710. "They advised that they have supplied Habib Khan with ten candy of country gunpowder."—In Wheeler, ii. 186.

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 360 lbs. &c.

Candy (Sugar-). This name of crystallized sugar, though it came no doubt to Europe from the Pers. Arab. kand (Pers. also shahar 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, Malayāl. kandi and kal-kandī, which may have been the direct source of the Persian and Arabic adoption of the word, and perhaps its original, from a Dravidian word = 'lump.'

A German writer, long within this century, (as we learn from Mahm 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!) characterized 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).


1461. "... Un ampoletto di balsamo. Teriasa bossoleti 15. Zuccheri Mocca di (?) panni 42. Zuccheri canditi, scettale 5 . . ."—List of Presents from Sultan of Egypt to the Doge (see under Benjamin).

c. 1596. "White sugar candy (kandi safed) . . . 5½ dozns per scr."—Aiòn, i. 65.

1627. "Sugar Candy, or Stone Sugar."—Minshlew, 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, Alum, and some Drugs . . . are all for the Surat Market."—A. Ham. i. 871.

Cangue, s. A square board, or portable pillory of wood, used in China as a punishment, or rather, as Dr. Wells Williams says, as a kind of censure, carrying no disgrace; strange as that seems to us, with whom the essence of the pillory is disgrace. The frame weighs up to 30 lbs., a weight limited by law. It is made to rest on the shoulders without chafing the neck, but so broad as to prevent the wearer from feeding himself. It is generally taken off at night (Giles).

The Cangue was introduced into China by the Tartar dynasty of Wei in the 5th century, and is first mentioned under A.D. 481. In the Kwang-yun (a Chin. Dict. published A.D. 1009) it is called kyangqoi (modern mandarin hiang-hai), i.e. 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, gong, and the Cantonese k'ang-ka, 'to wear the Cangue,' a survival (as frequently happens in Chinese vernaculars) of an ancient term with a new orthography. It is probable that the Portuguese took the word from one of these latter forms, and associated it with their own canga, an 'ox-yoke,' or 'porter's yoke for carrying burdens.' 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 Persia doshāka (bilīgium). And this word is applied to the Chinese canque in one of our quotations. Doshāka, however, is explained in the lexicon Burhān-i-Kāfit as 'a piece of timber with two branches placed on the neck of a criminal' (Quatremère, in Not. et Extr. xiv. 172, 173).

1429. "... made the ambassadors come forward side by side with certain prisoners. Some of these had a doshāka on their necks."—Shah Rukh's Mission to China, in Cathay, p. cci.

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 hollownesse than their bodies doth make: thus they are vued that are condemned to death."—Mendoza (tr. by Parke, 1589) Hak. Soc. i. 117-118.

1696. "He was imprisoned, congoid, tormented, but making friends with his Money . . . was cleared, and made Under-Custo-mer."—Bower's Journal at Cochin China in Deltrymph, Or. Rep. i. 81.

1727. "With his neck in the cangoes which are a pair of Stocks made of bamboo."—A. Ham. ii. 178.
CANNANORE, n.p. A port on the coast of northern Malabar, famous in the early Portuguese history, and which still is the chief British military station on that coast, with a European regiment. The name is Kannur or Kapuñar, 'Krishna's Town.'

c. 1506. "In Cannor il suo Re sē zentil, e qui nasce 22. (i.e. zenanri, 'ginger'); ma li 22 pochi e non cusi boni come quelli de Colont."—Leonardo Co' Masser, in Archivio Storico Ital., Append.

1510. "Canor is a fine and large city, in which the King of Portugal has a very strong castle. ... This Canor is the port at which horses which come from Persia disembark."—Varrhena, 123.

1572. "Chamaré o Samorin mais gente nova ... Fará que todo o Nayre em fin se mova Que entre Calcut jaz, e Canor."—Cumões, x. 14.

By Burton:
"The Samorin shall summon fresh allies; ... lo! at his bidding every Nayr-man hies, that dwells 'twixt Calcut and Canor."

Canongo, s. Pers. kanin-go, i.e. 'Law-utterer' (the first part being Arab. from Gr. κάνων). In upper India, and formerly in Bengal, the registrar of a tahsil, or other revenue subdivision, who receives the reports of the patwāris, or village registrars.

1765. "I have to struggle with every difficulty that can be thrown in my way by ministers, mutesædies, congoes (!) &c. and their dependents."—Letter from F. Spkes, in Caracciof's Life of Olice, i. 542.

Cantlow, s. A gold coin formerly used in the S.E. part of Madras territory. It was worth 3 rs. Properly Kannhiraví hun (or pagoda) from Kannhirává Ráyá, who ruled in Mysore from 1638 (C. P. Brown, MS.). See Dirrom's Narrative, p. 279, where the revenues of the territory taken from Tippoo in 1792 are stated in Canteray pagodas.

Canton, n.p. The great seaport of Southern China, the chief city of the Province of Kwang-tung, whence we take the name, through the Portuguese, whose older writers call it Canton. The proper name of the city is Kwang-chau-fu. c. 1585. "... queste cose ... vanno alla China con li lor giunchi, e a Canton, che è Città grande."—Sommaio de' Regni, in 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, city, as Taybin fu, Canton fu, and their towns with this syllable, Cham."—Mendoza, Parke's old E. T. (1568) Hak. Soc. i. 24.

1727. "Canton or Quantung (as the Chinese express it) is the next maritime Province."—A. Hom. ii. 217.

Cantonment, s. ( Pron. Cantomment, 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' bungalos on the banks of the Tappee are large and convenient, &c."—Forbes, Letter in Oriental Memoirs, describing the "Bengal Cantonments near Surat," iv. 239.

1825. "The fact, however, is certain ... the cantonments at Lucknow, nay 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. 1841, ii. 7.

1848. "Her ladyship, our old acquaintance, is as much at home at Madras as at Brussels—in the cantonment as under the tents."—Vanity Fair, ii. ch. 8.

Capel, s. Malayál. Kappol, 'a ship.' This word has been imported into Malay and Javanese.

1498. In the vocabulary of the language of Calicut given in the Roteiro de V. de Gama we have—"Navio; capell." p. 118.

1510. "Some others which are made like ours, that is in the bottom, they call capel."—Varthema, 154.

Capelan, n.p. This is a name which was given by several 16th-century travellers to the mountains in Burma from which the rubies pur-
chased 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. The real position of the "ruby-mines" is 60 or 70 miles N.E. of Mandalay.

1506. "... e qui un poco appresso uno loco che si chiama Acaplen, dove li se trova molii rubini, e spinache, e ziole d’ogni sorte."—Leonardo da Ca’ Masser, p. 28.

1510. "The sole merchandise of these people is jewels, that is, rubies, which come from another city called Capelan, which is distant from this (Pegu) 80 ‘days journey.’—Varthema, 218.

1516. "Further inland than the said Kingdom of Ava, at 5 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."—Barbossa, 187.

c. 1535. "This region of Arquam borders on the interior with the great mountain called Capelangam, where are many places inhabited by a not very civilized people. These carry music and rubies to the great city of Ava, which is the capital of the Kingdom of Arquam..."—Summario de Regni, in Rasseisus, i. 384 r.

c. 1660. "... 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. 143.

Phillips’s Mineralogy (according to Col. Burney) mentions the locality of the ruby as "the Capelan mountains, sixty miles from Pekoe, a city in Ceylon!" (J. As. Soc. Bengal, ii. 75).

This writer is certainly very loose in his geography, and Dana (ed. 1850) is not much better:

"The best ruby sapphires occur in the Capelan mountains, near Syrian, a city of Pegu."—Mineralogy, p. 222.

Capucat, n.p. The name of a place on the sea near Calicut, mentioned by several old authors, but which has now disappeared from the maps, and probably no longer exists. The proper form is uncertain.

1498. In the Roteiro it is called Capua.—P. 50.

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, 183-184.

1516. "Further on... is another town, at which there is a small river, which is called Capuccad, where there are many country-born Moors, and much shipping."—Barbossa, 182.

1562. "And they seized a great number of grubs and vessels belonging to the people of Kakkad, and the new port, and Calicut, and Funan [i.e. Ponany], these all being subject to the Zamorin."—Tohfat-ul-Mujahideen, tr. by Rowlandson, p. 137.

The want of editing in this last book is deplorable.

Caracoa, Caracolle, &c., s. Malay kura-kura, but said to be Arab kurakara which Dozy says (s.v. Caracoa) was, among the Arabs, a merchant vessel, sometimes of very great size. Crawfurd 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. Marro (Kata-Kata Malayou, 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 Ladihikya in a big kurakara belonging to Genoese people, the master of which was called Martalamin."—Jon Batuts, ii. 254.

1349. "I took the sea on a small kurakara belonging to a Tusinian."—Ibid. iv. 327.

1600. "The formost of these Galleys or Caracoles recovered our Shippe, wherein was the King of Tarnata."—Middleton’s Voyage, E. 2.

... Nave conscenae, quam linguat pannis caracora nuncupant. Navigi genus est oblongum, et angustum, triremis instar, velis simul et remis impellitur."—Jarric, Thesaurus, i. 192.

1659. "They (natives of Ceram, &c.) hawked these dried heads backwards and forwards in their korrekorres as a special rarity."—Walter Schultzen’s Ost-Indische Reise, &c., p. 41.

1711. "Les Phillipines nonmontent batimens caracoss. C’est vue espèce de petite galere a rames et a voiles."—Lettres Édиф. iv. 27.

1774. "A coracoro 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 Amboyna, which they employ as guardacostas."—Forrest, Voyage to N. Guinea, 23. Forrest has a plate of a coracoro, p. 64.

Caraffe, s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from a root gharaf, ‘to draw’ (water), through the Span. garraf. 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. Orzalidae), called by Linn. from this word, _Averrhoa caromboa_. This name was that used by the Portuguese. De Orta tells us that it was the Malabar name. The word _karambal_ is also given by Molesworth as the Mahrrati name. In Upper India the fruit is called _kamranga_, _kamrakht_, or _khamrak_ (Skt. _karmara_, _karmāra_, _karmaraka_, _karmaragā_). See also under _Blimbeec_. Why a cannon at billiards should not be called by the French _carambolage_ we do not know.

c. 1520. "Another fruit is the _Kermerik_. It is fluted with five sides," &c. -- _Erskine's_ _Baber_, 325.

1563. "O. Antonia, pluck me from that tree a _Carambola_ or two (for so they call them in Malabar, and we have adopted the Malabar 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 in Decan _camarīs_; and in Malay _balimba_... they make with sugar a very pleasant conserve of these... Antonia! Bring hither a preserved _carambola_." -- _Garcia_, ff. 46 v, 47.

1598. "There is another fruit called _Carambolas_, which hath 8 (6 really) corners, is bigger as a small apple, sover in eating, like unripe plums, and most used to make Converses. (Note by Paladanus) The fruit which the Malabars and Portingales call _Carambolas_, is in Decan called _Camarex_, in Canar _Camarex_ and _Carabel_; in Malai, _Bolamba_, and by the Persians _Chamaroch_." --_Linnecsen_, 96.

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. Vinonnet_ _Maria_, 352.

1787. "... the exalite _Kamrak_." --_In my Indian Gardean_, 50.

**Carat.** s. Arab. _kərɨrət_, which is taken from the Greek _kēpārion_, a bean of the _sēpēria_ 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 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 again was _¼_ of an ounce. Hence the carat was _¼_ of an ounce.

In the passage from St. Isidore quoted below the _cerates_ is distinct from the _siliqua_, and _¼_ _Siliquae_. This we cannot explain, but the _siliqua_ _Graeca_ was the _kēpαrion_; and the _siliqua_ as _¼_ of a solidus is the parent of the carat in all its uses. Thus we find the _carat_ at Constantinople in the 14th century = _¼_ of the _hyperpera_ or Greek _bezant_, which was a debased representative of the solidus; and at Alexandria _¼_ of the Arabic _dirār_, which was a purer representative of the solidus. And so, as the Roman _uncia_ signified _¼_ of any unit (compare _ounce, inch_) so to a certain extent carat came to signify _¼_. Dictionaries give Arab. _kīrīt_ as "_¼_ 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 _mara_, 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 _¼_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 _¼_ alloy at 22 _carats_, with _¾_ 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 _¼_ of an ounce troy this ought to make it _¾_ grains. But these carats really run _151½_ to the ounce troy, so that the diamond _carat_ is _¾_ grs. nearly. This we presume was adopted direct from some foreign system in which the carat was _¼_ of the local ounce.


1298. "The Great Khan sends his commissioners to the Province to select four or five hundred... of the most beautiful young women, according to the scale of"
beauty enjoued upon them. The commis-
ioners . . . assemble all the girls of the pro-
vince, in presence of appraisers appointed for
the purpose. These carefully survey the
points of each girl. . . They will then
set down some as estimated at 16 carats,
some at 15, 14, 20, or more or less, accord-
ing to the sum of the beauties or defects of
each. And whatever standard the Great
Kaan may have fixed for those that are
to be brought to him, whether it be 20
carats or 21, the commissioners select the
required number from those who have at-
tained that “standard.”—Marco Polo, 2nd
ed. i. 350–331.

1673. “A stone of one Carrack is worth
10l.”—Fryer, 214.

Caravan, s. P. karůvän; a convoy of
travellers. The Arab. ḫafila is
more generally used in India. The
word is found in French as early as
the 13th century (Littre). A quota-
tion below shows that the English
transfer of the word to a wheeled con-
voyance for travellers (now for goods
also) dates from the 17th century.
The abbreviation cam in this sense
seems to have acquired rights as an
English word, though the altogether
analogous bus is still looked on as
slang.

c. 1270. “Meanwhile the convoy (la cara-
vana) from Tortosa . . . armed seven ves-
sels in such wise that any one of them could
take a galley if it ran alongside.”—<i>Chroni-
acle of James of Aragon, tr. by Foster</i>, i.
379.

1330. “De hac civitate recedens cum cara-
yanis et cum quadam societate, ivi versus
Indiam Superiorem.”—Friar Odoric, in
Cathay, &c. ii. App. iii.

1384. “Rimonda che l’avemo, vedemo
venire una grandissima carovana di cammelli
e di Saracini, che recavano spezierie delle
parti d’India.”—Krescobals, 64.

1420. “Is adolescentem ah Damasco Sy-
riae, ubi mercaturae gratia erat, percepta
prima sexcenti lingua, in coetu mercateurum
—qui sexcenti erant—quam vulgo carovam
dicunt . . .”—N. Conti, in <i>Poggius de Varie-
tate Fortunae</i>.

1627. “A Caravan is a convoy of soldiers
for the safety of merchants that travel in
the East Countries.”—Minshew, 2nd ed. s. v.

1674. “Caravan or Karavan (Fr. cara-
vane) a Convoy of Soldiers for the safety
of Merchants that travel by Land. Also of
late corruptly used with us for a kind of
Waggon to carry passengers to and from
London.”—<i>Glossographia</i>, &c. by J. E.

Caravanseray, s. P. karwanserāt;
a seray (q.v.) for the reception of cara-
yans (q.v.).

1554. “Tay à parler souvent de ce nom de
Carbarcha: . . . Il ne peut le nommer
autrement en François, sinon un Car-
barcha: et pour le scâuor donner à en-
tendre, il faut supposer qu’il n’y a point
d’hostellerie es pays ou domaine le Turc,
ne de lieux pour se loger, sinon decens celles
maisons publiques appelées <i>Carbarcha</i> . . .”
—Observations par P. Belon, f. 50.

1564. “Hic diverti in diversorum publi-
cum, <i>Caravassarai</i> Turcae vocant . . . vas-
tum est aerificum . . . in cujus medio
patet area ponendis sarcinis et camelis.”—
Busbequi, Epist. i. (p. 35).

1619. “. . . a great bazar, enclosed and
roofed in, where they sell stuffs, clothes, &c.
with the House of the Mint, and the great
caravanserais, which bears the name of Late
Beig (because Lala Beig the Treasurer gives
audiences, and does his business there) and
another little caravanserai, called that of
the Ghilac or people of Ghilan.”—P. della
Valle (from Isphahan) ii. 8.

1627. “At Band Ally we found a neat
Caravansrav or Inne . . . built by mens
charity, to give all civil passengers a rest-
ning place gratis; to keep them from the in-
jury of thieves, beasts, weather, &c.”—Her-
bert, p. 124.

Caravel, s. This often occurs in the
old Portuguese narratives. The word
is allowed 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
laten sail, 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 had not come rather
from the Persian Gulf—Turki, karů-
vul, ‘a scout, an outpost, a vanguard.’
Doublet there are difficulties. Thus
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
Sirlit, c. 1550, and the word may have
been changed or modified:

“Cognitavit enim in unaquaque Calabriae
regione perfecere navigia . . . Id autem nom
fenentes Russani dixerat . . . simul irruentes
ac tumultantes naviga combusserunt et
eas quae <i>Caravelae</i> appellantur securerunt.”
—In the Collection of Martene and Durand,
v. col. 590.

1688. “Carabus, parua saeva ex vinmine
facta, quae contexta crudo corio genus navi-
gii praebet.”—<i>Isidori Hist. Opera</i> (Paris,
1601) p. 235.

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 Rannusio, iii. f. 1.

1506. "Item traie della Minia d'oro de Gines ogm anno ducati 120 mila che vien ogni mise do' caravelle con ducati 10 mila."—Leonard di Ca' Masser, p. 90.


1552. "Ils fâchèrent les bordées de leurs caravelles; ornèrent leurs vaisseaux de pavillons, et s'avançèrent sur nous."—Sidé Atl, p. 70.

c. 1615. "She may spare me her mizen and her bonnets; I am a carvel to her."—Beaum. & Plct., Wit without Money, i. 1.

1624. "Sunt etiam naves quaedam nunciae quae ad officium celeritatibus apposita extremitae sunt (quas caravellas vocant)."—Bacon, Hist. Ventorum.

1883. "The deep-sea fishing boats called Macoãs ... 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 this is not an Anglo-Indian word, it comes in the form karabha 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. Karâba is no doubt connected with Ar. kirba, 'a large leathern milk-bottle.'

1712. "Vasa vitrea, alia sunt majora, ampullaceæ et circumducto scirpo tunicata, quae vocant Karâba ... Venit Karabà una aëmâl vitriaries dubus manus manic, marù carùs."—Kaempfer, Amoen. Enot. 370.

1800. "Six carabahs of rose-water."—Symes, Emb. to Asia, p. 488.


1875. "People who make it (Shiraz Wine) generally bottle it themselves, or else sell it in huge bottles called "Karaba" holding about a dozen quarts."—Magregor, Journey through Khorasan, &c. 1870, i. 37.

Carnaca, Caronna, s. H. from P. karâhâna, a place where business is done; a workshop; a departmental establishment such as that of the commissionariat, or the artillery park, in the field.

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 (Kârhânâjât), the amount should be paid."—Hussein Ali Khan, History of Hydur Nââk, p. 87.

1800. "The elephant belongs to the Karâka, 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 Karâkâs."—Wellington, iii. 512.

Carcoon, s. Mahr. kârkânâ, 'a clerk,' which is an adoption of the Persian kâr-kân (faciendorum factor) or 'manager.'

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 Sawant Rao."—Pandurang Hari, 21.


Carnatic, n.p. Kârâñâtaka and Kârâñâtaka, Skt. adjective forms from Kârâñâ or Kàrâñâ. This word in native use, according to Bp. Caldwell, denoted the Telugu and Canarese people and their language, but in process of time became specially the appellation of the people speaking Canarese and their language." The Mahommedans on their arrival in S. India found a region which embraces Mysore and part of Telingâna (in fact the kingdom of Vijayanagara), called the Kârâñâtaka country, and this was identical in application (and probably in etymology) with the Canara country (q.v.) of the older Portuguese writers. The Kârâñâtaka 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 Kârâñâtaka, to the country below the Ghauts, on the eastern side of the Peninsula, just as the other form Canara had become extended to the country

* Dravidian Grammar, 2nd ed., Introd., p. 34.
below the western Ghouts; 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 Brîhat-Sanhitâ of Vârāhamihira, in the enumeration of peoples and regions of the south, we have in Kern's translation (J. E. As. Soc. N.S. v. 83) Carnatic; the original form, which is not given by Kern, is Kârnâta.

c. A.D. 1100. In the later Sanskrit literature this name occurs often, e.g. in the Kâthasurîsâgara, or 'Ocean for Rivers of Stories,' a collection of tales (in verse) of the beginning of the 12th Century, by Somâdeva, of Kashmir; but it is not possible to attach any very precise meaning to the word as there used.

A.D. 1400. The word also occurs in the inscriptions of the Vâjrayâna dynasty, e.g. in one of A.D. 1400.—(Blen. of S. Indian Palaeography, 2nd ed. pl. xxx.)

1608. "In the land of Kârnâta and Vidyânagara was the King Mahendra."—Târanâtha's H. of Buddhism, by Schiefner, p. 267.

c. 1610. "The Zamindars of Singaldip (Ceylon) and Kârnâtik came up with their forces and expelled Shree Rai, the ruler of the Dakhin."—Firîshtâ in Elliot, vi. 540.

1614. See quotation from Couto under Canara.

c. 1652. "Gandioot is one of the strongest Cities in the Kingdom of Carnatica."—Tavernier, E. T. ii. 98.

c. 1660. "The Râj of the Kârnâtik, Mahârâja of the country, and Tellingana, were subject to the Râj of Bidar."—Zamâli-Sâdik, in Elliot, vii. 126.

1673. "I received this information from the natives, that the Canatick country reaches from Gongola to the Zammerhin's Country of the Malabars along the Sea, and inland up to the Pepper Mountains of Sunda, . . . Bedmore, four Days Journey hence, is the Capital City."—Fryer, 162, in Letter IV. A Relation of the Canatick Country.—Here he identifies the "Canatick" with Canara below the Ghouts.

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."—Green, i. 292.

c. 1760. "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 to the east."—Ibid. ii. vii.


1792. "I hope that our acquisitions by this peace will give so much additional strength and compactness to the frontier of our possessions, both in the Carnatic, and on the coast of Malabar, as to render it difficult for any power above the Ghouts to invade us."—Lord Cornwallis's Despatch from Seringsapatam, in Seton-Kerr, ii. 96.

1826. "Camp near Chillumbrum (Carnatic), 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.

Carrack, n.p. An island in the upper part of the Persian Gulf, which has been more than once in British occupation. Properly Khârak. It is so written in Jambert's Edrisi (i. 364, 372). But Dr. Badger gives the modern Arabic as el-Khârîj, which would represent old Persian Khârîj.


c. 1563. "Partandosi da Basara si passa 200 miglia di Golfo o colle mara una destra sino che si giunge nell' isola di Carichi . . . "—C. Federici, in Raminus, iii. 386 v.

1727. "The Islands of Carrick ly, about West North West, 12 Leagues from Bowchier."—A. Ham. i. 90.

1758. "The Baron . . . immediately sailed for the little island of Kâroz, 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.

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 burthen, 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 carriare, It. caricare, to lade, ‘to charge.’ This is possible; but it would be well to examine if it be not from the Ar. korakah, a word which the dictionaries explain as ‘fire ship;’ though this is certainly not always the meaning. Ibn Batuta uses it, twice at least, for a state barge or something of that kind (see Cathay and the Way Thither, p. 499, and Ibn Bat. ii. 116; iv. 289).

The like use occurs several times in Makrizi, e. g., i. 143; i. ii. 69; and ii. i. 24. Quatremère at the place first quoted observes that the korakah 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.

Since writing this we observe that Dozy is inclined to derive carraca, (which is old in Spanish he says) from korakir, the plural of kurkâr or kurkûra (see Caracca). And kurkûra itself he thinks may have come from carriare, which already occurs in St. Jerome. So that Mr. Skeat’s origin is possibly correct.

1388. ‘... after that we embarked at Venice on board a certain carrack, and sailed down the Adriatic Sea.’—Friar Pasqual in Cathay, &c. 231.


1548. ‘De Thessaro nostro munitionum artillariorum, Tentorium, Pavilionum, pro Equis navibus caracasatis, Galeis et aliis navibus quibuscumque...’—Act of Edw. VI. in Rymer, xv. 175.

1552. ‘... Ils avaient 4 barques, grandes comme des carraga...’—Sidé ‘Ati, p. 67.

1566-68. ‘... about the middle of the month of Ramazan, in the year 974, the inhabitants of Fuman and Fandreach [i.e., Ponany and Pandarâni, q. v.], having sailed out of the former of these ports in a fleet of 12 galleys, captured a carasa, 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 galleys... made capture off Shaleat (see Chalisa) of a large caraca, which had sailed from Cochin, having on board nearly 1,000 Francs...’—Tobfus-ul-Mughaldein, p. 180.

1596. ‘It comes as farre short as... a cooke-boatte of a Carrick.’—T. Nash, Have with you to Saffron Walden, repr. by J. P. Collyer, p. 72.

1613. ‘They are made like carracks, only strength and storage.’—Beauza. &c. Plut., The Cosmorb, i. 3.

1615. ‘After we had given her chase for about 5 hours, her colours and bulk discovered her to be a very great Portuguese carrack bound for Goa.’—Terry in Purchas.

1690. ‘The harbor at Nagasague is the best in all Japan, where there may 1,000 seale of ships ride landlock, and the greatest ships or carickes in the world... ride before the townse within a cable’s length of the shore in 7 or 8 fathom water at least.’—Cocks, Letter to Batavia, ii. 813.

c. 1620. ‘I faut attendre des Pilotes du lieu, que les Gouverneurs de Bombaim et de Marsagao ont ser en envoye tout l’heure, pour conduire le Vaisseau à Turnora [i.e., Trombay] ou les Caragus ont coutume d’hyverner.’—Routier des Indes Or., by Ailezo 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 l’aouoe la volonte de retourner a Lisbonne par mer, il me ferait embarquer sur les premiers Karagues.’—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 Poungage.)

c. 1680. ‘To this City of the floating... which foreigners, with a little variation from carvaas, call carraccas.’—Vieira, quoted by Bluteau.

1684. ‘... there was a Carrack of Portugal cast away upon the Reef having on board at that Time 4,000,000 of Guilders in Gold... a present from the King of Siam to the King of Portugal.’—Cowley, 32, in Dampier’s Voyages, iv.

Carraway, s. This word for the seed of Carum carvi, L., is (probably through Sp. alcaravej) from Arabic karâwyj. 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 carey. But the Arabic itself is a corruption of Lat. carum, or Gr. κάρος (Dozy).

Cartmeel, s. This is, at least in the Punjab, the ordinary form that ‘mailcart’ takes among the natives. Such in versions are not uncommon. Thus
Sir David Ochterlony was always called by the Sepoys Lon-i-ohkhtar. In our memory an officer named Holroyd was always called by the Sepoys Roydāl.

**Cartoose.** s. A cartridge. Kārtūs, Sepoy Hind.

**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, "Sansk. karsha ... a weight of silver or gold equal to \( \frac{1}{10} \) of a Tulā" (Williams, Skt. Dict.; and see also a Note on the kārsha, or rather kārshāyapa, as a copper coin of great antiquity, in E. Thomas's Pathān Kings of Delhi, 361, 362). From the Tamil form kāsī, or perhaps from some Konkani form which we have not traced, the Portuguese seem to have made ĉōsca, whence the English cash. In Singalesa also kūsī 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."* 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 ĺe and tšien, 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 tšel (q.v.), and which are strung in certain numbers on cords. Bouleaux 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, s.v.). In Minshen (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."—Vaschena, 130.

"In this country (Callicut) a great number of apes are produced, one of which is worth 4 casse, and one casse is worth a quattrino."—Ibid. 172.

(Why a monkey should be worth 4 casse is obscure).

1598. "You must understand that in Sando there is also no other kind of money than certaine copper mynt called Caixa, of the bugnes of a Hollâdes dofte, but net half so thicke, in the middle whereof is a hole to hang it on a string, for that commoditie they put two hundreth or a thousand vpm one string."—Linschoten, 34.

1600. "Those (coins) of Lead are called caixas, whereof 1600 make one mas."—John Davis, in Purchas, i. 117.

1609. "Il (les Chinois) apparaissent la monnoye qui a le cours en toute l'isle de Java, et Isles circounvoisins, laquelle en langu Malaïque est appellee Cas... Cette monnoye est jettee en moule en Chine, a la Ville de Chineche."—Houman, in Nouv. des Hollandais, i. 30, 6.

1711. "Doodos and Cash are Copper Coins, eight of the former make one Fanham, and ten of the latter one Doocho."—Lockyer, 8.

1718. "Cash (a very small coin, eighty whereof make one Fan)."—Propagation of the Gospel in the East, ii. 52.

1727. "At Atcheen they have a small Coin of leaden Money called Cash, from 12 to 1600 of them goes to one Macs, or Masseic."—A. Ham. ii. 109.

c. 1750-60. "At Madras and other parts of the coast of Oromandel, 80 cases make a fanam, or 3d. sterling; and 36 fanams a silver pagoda, or 7s. 6d. sterling."—Grise, 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 inult 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 crore of rupees."—Letter of Lord Cornwallis to E. J. Hollond, Esq., see the Madras Courier, 22nd Sept. 1791.

1813. At Madras, according to Milburn, the coinage ran:

"10 Cash=1 doode; 2 doodees=1 pice; 8 doodees=1 single fanam," &c.

*A figure of this coin is given in Buding.
The following shows a singular corruption, probably of the Chinese *teien*, and illustrates how the striving after meaning shapes such corruptions:—

1876. “All money transactions (at Manwyne 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 generally strung on cord.”—*Report on the Country through which the Force passed to meet the Governor*, by W. J. Charlton, M.D.

An intermediate step in this transformation is found in Cock’s *Japan Journal*, passim, e.g. ii. 89.

“But that which I took most note of was of the liberality and devotion of these heathen people, who thronged into the Pagod in multitudes one after another to cast money into a littel chapel before the idalles, most parte . . . being gins or brass money, whereof 100 of them may vallie som 10d. str., and are about the bignies of a 8d. 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 as an apparently wild tree long before the end of the 17th century, and it is described as an Indian tree by Acosta, who wrote in 1578. Crawford also speaks of it as abundant, and in full bearing, in the jungly islets of Hastings Archipelago, off the coast of Camboja (*Emb. to Siarm, &c.*, i. 103).

The name appears to be S. American, *acayou*, of which an Indian form, *kajia*, has 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 *CADUJU GUM*.

1578. “This tree gives a fruit called commonly *Caju*; which being a good stomachic, and of good flavour, is much esteemed by all who know it. . . . This fruit does not grow everywhere, but is found in gardens at the city of Santa Cruz in the Kingdom of Cochini.—*C. Acosta, Tractado, 324 sqq.*”

1598. Cashew growth on trees like apple-trees, and are of the bignes of a Peare.”—Linschoten, p. 94.

1658. In Pisa, *De Indice utriusque B. Naturalis et Medic. Amst.* we have a good cut of the tree as one of Brasil, called *Acaiju* or *fructus ejus Acaiju*.”

1672. “. . . il *Caju*. . . Questo è l’Amandola ordinaria dell’India, per il che e ne accoglie grandissima quantità, essendo la pianta fertilissima e molto frequente, ancora nelli luoghi più deserti et inculti.”—*Viccenzo Maria*, 354.

1673. Fryer describes the Tree under the name *Cheruse* (apparently some mistake), p. 132.

1764. “. . . Yet if "The *Acaju* hoply in the garden bloom."”

**Cashmere, n.p.** The famous valley province of the Western Himalaya, H. and P. *Kashmir*, from Skt. *Kasmira*, and sometimes *Kâsmira*, alleged by Burnouf to be a contraction of *Kasyapamâtra*. Whether or not it be the *Kaspaturus* or *Kasypaprus* of Herodotus, we believe it undoubtedly to be the *Kaspeiria* (kingdom) of Ptolomy.

Several of the old Arabian geographers write the name with the guttural K, but this is not so used in modern times.

C. 680. “The Kingdom of *Kia-shi-mi-lo* (*Kâsmira*) has about 7000 ti 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.”—*Hoen T’sang* (*Fel. Bondedd.*) ii. 167.

C. 940. *Kashmir . . . is a mountaneous country, forming a large kingdom, containing not less than 60,000 or 70,000 towns or villages. It is inaccessible except on one side, and can only be entered by one gate.* —*Mas‘ud*, i. 973.

1275. “*Kashmir, a province of India, adjoining the Turks; and its people of mixt Turk and Indian blood excel all others in beauty.*”—*Zakariya Kaswini in Gildemeister*, 210.

1298. “Kashimir 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 Moguls hold especially towards the N. E. the region Sogdiana, which they now call *Quuzmir*, and also Mount Caucausus which divides India from the other Provinces.”—*Barros*, iv. vi. 1.

1615. “Chishmure, the chiefe Citis is called Sirinakur.”—*Terry in Puchas*, ii. 1407.

1664. “From all that hath been said, one may easily conjecture, that I am somewhat charmed with Kachemire, and that I pretend there is nothing in the world like it for so small a kingdom.”—*Bernier*, E. T. 128.
of their wicked sect."—F. M. Pinto (tr. by H. C.) p. 8.

1552. Cadiz in the same sense used in Barros, II. ii. 1.

1561. "The King sent off the Moor, and with him his Cadiz, an old man of much authority, who was the principal priest of his Mosque."—Dorres, by Ed. Stanley, 113.

1567. "... The Holy Synod declares it necessary to remove from the territories of His Highness all the infidels whose office it is to maintain their false religion, such as are the cacizes of the Moors, and the preachers of the Gentoes, jujues, sorcerers (fetiicieres), jouisus, grous (i.e. joshis or astrologers, and glritis), and whatsoever others make a business of religion among the infidels, and so also the bramans and pailbus."—Decree 6 of the Sacred Council of Goa, in Arch. Port. Or. fasc. 4.

1580. "... a foi assuntado no campo per Cacises."—Primor e Honra, &c., i. 13 v.

1589. "And for pledge of the same, he would give him his son, and one of his chief chaplains, the which they call Cadiz."—Castañeda, by N. L.

1603. "And now those initiated priests of theirs called Cashishes (Caccisibus) were endeavouring to lay violent hands upon his property."—Benedict Goës, in Cathay, &c., ii. 598.

1648. "Here is to be seen an admirably wrought tomb in which a certain Cadiz lies buried, who was the Pedagogue or Tutor of a King of Quashat."—Van Twist, 15.

1672. "They call the common priests Cadiz, or by another name, Schertz, who like their bishops are in no way distinguished in dress from simple laymen, except by a bigger turban... and a longer mantle."—P. Vincenzo Maria, 55.

1688. "While they were thus disputing, a Claxius, or doctor of the law, joined company with them."—Dryden, L. of Xavier, Works, ed. 1821, xvi. 68.

1570. "A hierarchical body of priests, known to the people (Nestorians) under the names of Kishishas and Abunas, is at the head of the tribes and villages, entrusted with both spiritual and temporal powers."—Millingen, Wild Life among the Koords, 270.

Cassanar, Cattanar, s. A priest of the Syriac Church of Malabar; Malayal. Kattanar, meaning originally "a chief," and formed eventually from the Sansk. Kartti.


This author gives Catatiara and Caçanares as feminine forms, "a Cassanar's wife." The former is Malayal. Kattattti, the latter a Portuguese formation.

1612. "A few years ago there arose a dis-
pute between a Brahman and a certain Cassanar on a matter of jurisdiction."—P. Vincento Maria, 162.

**Cassay.** n.p. A name often given in former days to the people of Munnpore (Mānipuri), on the eastern frontier of Bengal. It is the Burmese name of this people, Kasé, or as the Burmese pronounce it, Kasthé. It must not be confused with Cathay (q. v.) with which it has nothing to do.

1759. In Dalrymple's Oriental Repertory 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. 318.

**Cassowary,** s. The name of this great bird, of which the first species known (Casuarius galeatus) is found only in Ceram Island (Moluccas), is Malay Kasavāri or Kasawāri. Other species have been observed in N. Guinea, N. Britain, and Nth. Australia.

1659. "This aforesaid bird Casschāres
... also will swallow iron and lead, as we once learned by experience. For when our Con-
netstabel once had been casting bullets on the Admiral's Bastion, and then went to
dinner, there came one of these Casschāres
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. J. Saar, 86.

1705. "The Cassawaris is about the big-
ness 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, signi-
fying "breed, race, kind," which has been retained in English under the supposition that it was the native name" (Wedgwood, s. v.).

Mr. Elphinston prefers to write "Cast." We do not find that the early Portu-
guese 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 us how it should easily have passed into the technical sense. Thus, speaking of the King of Calicut: "This King keeps 1000 women, to whom he gives regular maintenance, and they always go to his court to act as the sweepers of his palaces . . . . these are ladies, and of good family" (estas saom fidalgas e de boa casta. In Coll. of Lisbon Aca-
demy, 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 tech-
nical sense.

1144. "Whence I conclude that this race (casta) of men is the most agile and dexterous that there is in the world."—
Cadamosto, Navepação, 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 ex-
pected this coming of theirs to prosper, as
there did not enter into the business any
man of the caste of the Moors."—Barros, I. vi. 5.

1561. "Some of them asserted that they were of the casto (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 caste (casta) of shoemakers are the same."—Garcia, f. 213b.

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 at
lower degree, and keep these so superstiti-
ously that no one of a higher caste can eat
or drink with those of a lower . . . ."—Docre 2nd of the Sacred Council of Goa, in Archi.
Port. Orient., fasc. 4.

1572. "Dous modos ha de gente; porque a nobre
Naires chamados são, e a menos dina
Poleas tem por nome, a quem obriga
A loi não misturar a casta antigia."—
Comédia, vii. 37.

By Burton:

"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.

1612. "As regards the castas (castas) the
greatest impediment to the conversion of the
gentoos is the superstition which they
maintain in relation to the caste, and
which prevents them from touching, com-
municating, or mingling with others,
whether superior or inferior; these of one obser-
vance with those of another."—Conto, Dec. V. vi. 4.

See also as regards the Portuguese use of
the word, Gouvea, H. 103, 104, 105, 106h, 1290; Synodo, 136. &c.
1613. "The Banians kill nothing; there are thirty and odd several Castes of these that differ something in Religion, and may not eat with each other."—N. Whittington in Purchas, i. 485.

See also Pilgrimage, pp. 997, 1003.

1630. "The common Bravane hath eighty two Castes or Tribes, assuming to themselves the name of that Tribe. . . ."—Lord's Display of the Banians, p. 72.

1673. "The mixture of Castes or Tribes of all India are distinguished by the different modes of binding their Turbats."—Fryer, 115.

c. 1760. "The distinction of the Gentoo into their tribes or Castes, forms another considerable object of their religion."—Groce, i. 201.

1763. "The Casts or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four."—Orme (ed. 1803), i. 4.

1788. "There are thousands and thousands of those 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. Jager, 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 equals, than a single trim, smooth-faced, smooth-tongued, clever high-caste Hindoo, on my lands or in my colony."—W. O. Fulk, Travels in Fortnightly Rev., ex. 229 (ed. 1857).

In the Madras Presidency castes are also 'Right-hand' and 'Left-hand.' This distinction represents the agricultural classes on the one side, and the artizans, &c., on the other, as was pointed out by F. W. Ellis. In the old days of Fort 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 frequently in Mr. Talboys Wheeler's extracts from them. These terms are literal translations of the Tamil valang-kai, idam-kai. They are mentioned by Conto.

1612. "From these four castes are derived 196; and these again are divided into two parties, which they call Valanga and Eelanga, which is as much as to say 'the right hand' and 'the left hand.' . . ."—Conto, u. s.

The word is current in French.

1842. "Il est clair que les castes n'ont jamais pu exister solidairement sans une veritable conservation religieuse."—Conte, Oeuvres de Phil. Positive, vi. 505.

1777. "Nous avons aboli les castes et les privilèges, nous avons inscrit partout le principe de l'égalité devant la loi, nous avons donné le suffrage à tous, mais voilà qu'on réclame maintenant l'égalité des conditions."—E. de Laveleye, De la Propriété, p. iv.

Caste is also applied to breeds of animals, as 'a high-caste Arab.' In such cases the usage may possibly have come directly from the Portuguese alta casta, casta baixa, in the sense of breed or strain.

Castees, s. Obsolête The Indo-Portuguese formed from caste the word castico, which they used to denote children born in India of Portuguese parents; much as creole was used in the W. Indies.

1599. "Liberti vero nati in Indiâ, utroque parente Lusitano, castissos vocantur, in omnibus fere Lusitanis similes, colore tamen medium different, ut qui ad gilvum non nihil deflectant. Ex castisio deinde nati magis magisque gilvi sunt, a parentibus et mestissos magis deflectedentes; porro et mestissos nati per omnia indigenis respondent, ida ut in tertiae generatione Lusitanii reliquis Indis sunt simili."—De Bry, ii. 76 (Linschoten).

1638. "Les habitans sont ou Castizos, c'est à dire Portugais naturels, et nez de pere et de mere Portugais, ou Mestizos, c'est à dire, nez d'un pere Portugais et d'une mere Indienne."—Mandelslo.

1653. "Les Castissos sont ceux qui sont nays de pere et mere reinois (see Reynol); ce mot vient de Casta, qui signifie Race, ils sont mesprizses des Reynols. . . ."—Le Gouz, Voyages, 26 (ed. 1657).


1726. "... or the offspring of the same by native women, to wit Mestizes and Castices, or blacks. . . . and Moors."—Valentijn, v. 3.

Catamarán, s. Also Cutumurrang, Cutumurâ. Tam. Kāṭṭu, '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 Catameroni."—Balbi, Viaggio, f. 89.

1673. "Coasting along some Cattamarans (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."—Freyer, 24.

1698. "Some time after the Cattamaran brought a letter."—In Wheeler, i. 334.


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 which was coming from the shore on a Cattamaran 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 Catta- marans and the wonderful people that manage them... each catampan 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 Cattamaran is common to Ceylon and Coromandel."—Tennent, Ceylon, i. 442.

Catechu, also Cutch and Caut, s. An astrigent extract from the wood of several species of Acacia (Acacia catechu, Willd., the khaïr, and Acacia sumia, Kurz, Ac. sundra, D. C., and probably more). The extract is called in Hind. kath, but the two first commercial names which we have given are doubtless taken from the southern forms of the word, e. g., Canarese Kachu, Tam. Kāšu, Malay Kachu. De Orta, whose judgments are always worthy of respect, considered it to be the lyceum of the ancients, and always applies that name to it; but Dr. Royle has shown that lyceum was an extract from certain species of berberis, known in the bazaars as rashāt. 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 Schroder's Pharmacop. Medico-chymica, Lyons, 1654, it is briefly described as Catechu or Terra Japonica, "genus terree eolicae" (Hambury and Fitchiger, 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 puchô (see Putch-ock) and another called cachô."—Barbosa, 191.

1554. "The bahar of Cate, which here (at Ormus) they call cachô, is the same as that of rieus"—A. Fynes, 22.

1563. "Colloqio 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.

1855. Sassetti mentions catu as derived from the Khadera tree, i.e. in modern Hindi the Khair (Skt. khadir).

1617. "And there was rec. out of the Adris, viz. 7 hds. drugs cachô; 5 hampers pochok" (see Putchcock).—Cook's Diary, i. 294.


1760. "To these three articles (betel, areca, and cachoo) is often added for luxury what they call cachoona, a Japan-earth, which from perfumes and other mixtures, chiefly manufactured at Goa, receives such improvement as to be sold to advantage when re-imported to Japan. Another addition too they use of what they call Catecho, being a blackish granulated perfumed composition. ..."—Grose, i. 288.

1913. "... The peasants manufacture catechu, or terra Japonica, from the Keiri tree (Mimusosa catechu) which grows wild on the hills of Kankana, but in no other part of the Indian Peninsula."—Forbes, Or. Mem. i. 306.

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 on 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 vide- antur. Barham non habent, et in disposi- tioni faciei satis concordant cum Mongalis, non tamen sunt in facie ita lati... melioris artifices non inveniuntur in toto mundo... terra eorum est opulenta valde."—J. de Plano Carpini, Hist. Mongalorum, 633-4.

1253. "Ultra est magna Cataya, qui antiquitus, ut credo, dicebantur Seres... Isti Catai sunt parvi homines, locupleti mulmot aspirantes, nis et... habent
pavan aperturam ocularum, etc."—Thin. Wilhelmi de Rubrul., 291-2.

c. 1330. "Catay is a very great Empire, which extendeth over more than c. days' journey, and it hath only one lord. . ."—Friar Jordanus, p. 54.

1404. "Elo mas alxofar que en el mundo se ha, se pesa e falla en aql mar del Catay."—Clavijo, f. 32.

1535. "The Yndians called Cathayies have eaten many wines."—Wakeman, Furdle of Foeuicous, M. ii.

1598. "In the lande lying westward from China, they say there are white people, and the land called Cathala, where (as it is thought) are many Christians, and that it should confine and border upon Persia."—Linschoten, 57.

Before 1683.
"I will wish you in the Indies or Cathay. . ."—Beaum. & Fitch. The Woman's Prize, iv. 5.

1684.
"Domadores das terras e dos mares
Não so im Malaca, Indo e Persen streito
Mas na China, Cattai, Japão estranho
Lei nova introduzindo em sacro banho."—
Malaca Conquistada.

1842.
Better fifty years of Europe than
a cycle of Catay."—Tennant.

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 1,000 years China has been known to the nations of Inner Asia, and to those whose acquaintance with it was got by that channel."—
Marco Polo, Introd. ch. ii.

Cat's-eye, s. A stone of value found in Ceylon. It is described by Dana as a form of chaledony of a greenish grey, with glowing internal reflexions, whence the Portuguese called it Olho de gato, which our word translates. It appears from the quotation below from Dr. Royle that the Beli 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 casual coincidence.

c. A.D. 70. "The stone called Belus eye is white, and hath within it a black apple, the mida whereof a man shall see to glitter like gold. . ."—Holland's Plutonic, ii. 625.

1516. "There are found likewise other stones, such as Olho de gato, Chrysolites, and amethysts, of which I do not treat because they are of little value."—Barboas, in Lisbon Acad. ii. 390.

1599. "Lapis insuper alius ibi vulgaris est, quem Lusiavi alius de gato, id est oculum felinum vocant, propertem quod cum eo et colore et facie conveniat. Nihil autem aliquid quam achates est."—De Bry, iv. 84 (after Linschoten).

1887. "Beli oculus, mentioned by Pliny, xxxvii. c. 55, is considered by Hardouin to be equivalent to oeil de chat—named in India bilti ke ankhi."—Royle's Hindu Medicine, p. 168.

Catty, s.
a. A weight used in China, and by the Chinese introduced into the Archipelago. The word hati or hati is Malayo-Javanese. It is equal to 16 taels, i. e., 1½ lb. avoird. or 625 grammes.

1598. "Ervie Catto is as much as 20 Por-
tingall ounces."—Linschoten, 34.

1604. "Their pound they call a Cato, which is one and twentieth of our ounces."—
Capt. John Davis, in Purchas, i. 123.

1609. "Offering to enact among them the penalty of death to such as would set one cattie of spice to the Hollanders."—Keeling, in ditto, i. 199.

1610. "And (I prayse God) I have abord one hundred thirtie nine Tunes, six
Cathayes, one quarterne two pound of nutmegges, and sixe hundred two and twenty sукетtes of Mace, which maketh sixe Tunes, fifteen Cathayes one quar-
terne, one and twentieth pound."—David Midleton, in ditto, i. 247.

In this passage however Cathayes seems to be a strange blunder of Pur-
chas or his copyst for Curt. Sukette is probably Malay saukat, "a measure, a stated quantity."

b. The word catty occurs in another sense in the following passage. A note says that 'Cattey or more literally Kuttao' is a Tamil word signifying batta" (q. v.). But may it not rather be a clerical error for batty?

1639. "If we should detain them longer we are to give them catty."—Letter in Wheeler, i. 162.

Catur, s. A light rowing vessel used on the coast of Malabar in the early days of the Portuguese. We have not been able to trace the name to any Indian source. Is it not probably the origin of our 'cutter'? Since these words were written we see that Capt. Burton in his Commentary on Caneons, vol. iv. p. 391, says: "Catur is the Arab. Kattrech, a small craft, our 'cutter.'"

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 that quoted below from 'An-
son's Voyage.'
Blutean gives *catur* as an Indian term indicating a small war-vessel, which in a calm can be aided by oars.

Jal (Archéologie Navale, ii. 259) quotes Witean as saying that the *Catur* or *Maladus* were Calicut vessels, having a length of 12 to 13 paces (60 to 65 feet), sharp at both ends, and curving back, using both sails and oars. But there was a larger kind, 80 feet long, with only 7 or 8 feet beam.

1510. "There is also another kind of vessel...These are all made of one piece...sharp at both ends. These ships are called *Chaturi*, and go either with a sail or oars more swiftly than any galley, *fusta*, or brigantine."—Varthema, 154.

1544. "...navigium majus quod vocant *caturem*."—Scti. Franc. Xav. Epistole, 121.

1549. "Naves item duas (quas Indi *cature* vocant) summat celeritate armari jussit, vt oram maritimam legentes, hostes conmeatu prohieriunt."—Goës, de Bello Cebatoc, 1583.

1552. "And this winter the Governor sent to have built in Cochín thirty *Catures*, which are vessels with oars, but smaller than brigantines."—Castañeda, iii. 271.


1601. "Biremes, seu *Cathurus* quam pluri- mae conduntur in Lassoon, Javae civitate. ..."—De Bry, iii. 109 (where there is a plate, iili. No. xxxvii).

1688. "No man was so bold to contra- dict the man of God; and they all went to the Arsenal. There they found a good and sufficient back of those they call Catur, be- sides seven old foystas."—Dryden, Life of Xavier, in Works, 1821, xvi. 200.

1742. "...to prevent even the possi- bility of the galéons escaping us in the night, the two *Cutters* belonging to the *Centurion* and the *Gloucester* were both manned and sent in shore..."—Anson’s Voyage, 8th 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. *Kaviri*, and Sanskritized *Kārī*. The earliest men- tion that is of Toleomy, who writes the name (after the Skt. form) *Kārīs* (sc. *kārīddis*). The Kaupā of the Periplus (c. a. D. 80—90) probably, however, represents the same name, the *Kārīs* (sc. *kārīddis*) of Ptolemy. The meaning of the name has been much debated, and several plausible but unsatisfactory explanations have been given. Thus, the Skt. form Kāvēri has been ex- plained from that language by kāvēra, "saffron." A river in the Tamil country is, however, hardly likely to have a non-mythological Sanskrit name. The Cauvery in flood, like other S. Indian rivers, assumes a reddish hue. And the form Kāvēri has been explained by Bishop Caldwell, as possibly from the Dravidian kāvī, ‘red ochre,’ or kā (Kā-va) ‘a groove,’ and ēr-ū Tel. ‘a river,’ ēr-i Tam. ‘a sheet of water,’ thus either ‘red river’ or ‘grove river’ (Comp. Grammar, 450).

Kāvēri, however, the form found in inscriptions, affords a more satisfactory Tamil interpretation, viz., Kā-vēri, ‘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 remark- able feature of this stream.

c. 150 A.D.

"*Xaβyρον ποταμον ζεβολαί* " *Xaβyρης ομορόπων.*"—Ptolem. lib. vii. 1.

The last was probably represented by Kaveriwanu.

c. 545. "Then there is Siedelada, i.e. Tapro- bane...and then again on the Continent, and further back, is Marallo, which exports conch-shells; Kaver, which exports alabah- dinum."—Cosmas, Topog. Christ. in Cathay, c. clxvii.

1310-11. "After traversing the passes, they arrived at night on the banks of the river Kānolari, and hivonacked on the sands."—Amir Kāhār, in Elliot, ii. 90.

The Cauvery seems to be ignored in the older European account and maps.

Cavally, s. This is mentioned as a fish of Ceylon by Ives, 1755 (p. 57). It is no doubt the same that is de- scribed in the quotation from Pyrard. This would appear to 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. Many of the spp. are extensively sun-dried, and eaten by the poor.

c. 1610. "Ces Moncous pescheurs prene- nent entremes grande quantite d‘une sorte de petit poisson, qui n’est pas plus grande que la main et large comme vn petit bremen. Les Portugais l’appellent Pesche cauallo. Il est le plus commun de toute ceste coste, et c’est de quoy ils font le plus grand trafic ; car ils le fendent par la moitie, ils le salent, et le font secher au soleil."—Pyrard de la Val. i. 278; see also 309.

1236. "The Ile inricht us with many good things : Buffols, ... oysters, Breems, Cavolloes, and store of other fish."—Sir T. Herbert, 28.

Cawney, Cawny, s. Tam. kāni,
‘property,’ hence ‘land,’ and so a measure of land used in the Madras Presidency. It varies, of course, but the standard Cawpore is considered to be 24 manai or ‘Gounds’ (q.v.) of 2,400 sq. f. each, hence = 57,600 sq. f. or Ac. 1-322. This is the only sense in which the word is used in the Madras dialect of the Anglo-Indian tongue. The ‘Indian Vocabulary’ of 1788 has the word in the form Connys, but with an unintelligible explanation.

1807. ‘The land measure of the Japhire is as follows: 24 Aides square = 1 Coly; 100 Colees = 1 Canay. Out of what is called charity however the Culy is in fact a Bamboo 25 Aides, or 22 feet 8 inches in length . . . the Ady or Malabar foot is therefore 10,000 inches nearly; and the customary Canay contains 51,375 sq. feet, or 1,200 acres nearly; while the proper Canay would only contain 48,778 feet.’—F. Buchanan, Mynore, &c. i. 6.

Cawpore, n.p. The correct name is Kânhpur, ‘the town of Kân or Krishna.’ The city of the Doab so called, having in 1872 a population of 122,770, has grown up entirely under British rule, at first as the bazar and dependence of the cantonment established here under a treaty made with the 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 (Littré). But it appears formerly to have been in general use among the Dutch in the East.

1580. ‘The country is extravagantly hot; and the rivers are full of Caimans, which are certain water-lizards (lagarti).’—Nuño de Guzman, in Ramusio, iii. 389.

1596. ‘In this river (Zaire or Congo) there are living divers kinds of creatures, and in particular, mighty great crocodiles, which the country people call Caiman.’—Pigafetta, in Harlesian 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 footstep 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 Kaiman 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. . . .”—Valentin, 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, Mystirica ineris. In his Descr. 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).

1510. ‘There also grows here a very great quantity of Iaca for making red colour, and the tree of this is formed like our trees which produce walnuts.’—Varthema, p. 238.

c. 1560. ‘I being in Canton there was a rich (bed) made wrought with Iunor, and of a sweet wood which they call Cayolaque, and of Sandalum, that was prized at 1500 Crowns.’—Gaçar Da Cruz, in Purchas, iii. 177.

1588. ‘Euerie morning and evening they do offer unto their idolles frankence, benjamin, wood of aquila, and cayolaque, the which is maruesul sweete. . . .’—Mendoza’s China. i. 58.

Cazee, &c., s. Arab. kaḍī, ‘a judge,’ the letter zwâd with which it is spelt being always pronounced in India like a z. The form Cadi, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, al-kaḍī, becomes in Spanish alcald; * not alcâide, which is from kâdî, ‘a chief;’ nor alquâcil, which is from waâzîr. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find “ao guazil da justiça q' em elles he como corregedor entre nos;” where guazil seems to stand for kâzî.

1588. ‘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.’—Letters of Friar Pascal, in Cathay, &c. 235.

* Dr. R. Rost observes to us that the Arabic letter zwâd is pronounced by the Malays like l (see also Crawford’s Malay Grammar, p. 7). And it is curious to find a transfer of the same letter into Spanish as l. In Malay kaḍī becomes lâdī.
c. 1461. "Au temps que Alexandre regna
Ung hom, nommé Diomedes
Devant luy, on lui amena
Engrillonné pouces et doña.
Comme vous larron ; car il fut des
Roumains que voyons courir
Si fut mys devant le cadès,
Pour estre jugé à mourir."—
Gd. Testament de Fr. Villon.

1648. “The government of the city (Ah-
medabad) and surrounding villages rests
with the Governor Couteuil, and the
Judge (whom they call Cassy).”—Van Twist,
15.

1673. “Their Law-Disputes, they are
soon ended; the Governor hearing; and
the Cadi or Judge determining every Morn-
ing.”—Freroy, 32.

1688. “... more than 3000 poor men
gathered together, complaining with full
mouths of his exaction and injustice to-
wards them: some demanding Rupees 10,
others Rupees 20 per man, which Bulchund
very generously paid them in the Cazee's
presence. ...”—Hedges, Nov. 5.

1689. “A Cogeo ... who is a Person
skilled in their Law.”—Orinhton, 206.

Here there is perhaps confusion with
Kogia.

1727. “When the Man sees his Spouse,
and likes her, they agree on the Price and
Term of Weeks, Months, or Years, and
then appear before the Cadjee or Judge.”—
A. Ham. i. 52.

1763. “The Cadi holds court in which
they are tried all disputes of property.”—Orme,
i. 26 (ed. 1808).

1824. “Have you not learned this com-
mon saying—’Every one’s teeth are blunted
except the cadi’s, which are by sweet’s.’”—Rafi Bahi,
ed. 1835, p. 316.

1880. “... whereas by the usage of the
Mohammaned community in some parts
of British India the presence of Kazis appoint-
ed by the Government is required at the
celebration of marriages. ...”—Bill intro-
duced into the Council of Gor. Gen., 30th
January, 1880.

Ceded Districts, n.p. A name applied
familiarly at the beginning of this
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, Cuddap-
ah, and Karnul, with the Palnad, which
is now a subdivision of the Kistna
District. The name perhaps became
best known in England from Gleig’s
Life of Sir Thomas Munro, that great
man having administered these pro-
vinces 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 of-
nice now deceased belonged to the Madras
Establishment of the 11. 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 cam-
paign against the Zenindar of Madura.”—
The True Reformer, p. 7 (“wrot serekst-
tick”).

Célèbès, n.p. According to Craw-
furd 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 Portu-
guese 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.’ It seems sometimes to
have been called the Isle of Macassar.
In form Célèbès is apparently a Portu-
guese plural, and several of their early
writers speak of Célèbès as a group of
islands. Crawford makes a suggestion,
but not very confidently, that
Pulo sãlabah, ‘the islands over and
above,’ might have been vaguely
spoken of by the Malays, and under-
stood by the Portuguese as a name.

1816. “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 Cèlèbè.”—Barbos,
202-3.

1544. “In this street (of Pegu) there
were six and thirty thousand strangers of
two and forty different Nations, namely ...
Papuauas, Séelèbres, Mundanãos ... 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 Macaracar.”—Barbos, Dec. IV.
i. 18.

1579. “The 16 Day (December) wee had
sight of the Island Célèbès or Silébès.”—
Drake, World Encompassed (Hak. Soc.), p.
150.

1610. “At the same time there were at
Ternate certain ambassadors from the Isles
of the Macarás (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 locom, the head of which (stretching to the south to 55 degrees) is formed by the Collebes (or Colles), which havea King over them. These islands are ruled by many Kings, differing in language, in laws, and customs. —"Couto, Dec. V. vii. 2.

Centipede, s. This word was perhaps borrowed directly from the Portuguese in India (centópea).

1663. "There is a kind of worm which the Portuguese call un centópea, and the Dutch also 'thousand-legs' (tussend-bein)." —T. Sad, 68.

Ceram, n.p. A large island in the Molucca Sea, the Serang of the Malays.

Cerame, Caramé, &c., s. The Malayalam Sreambi, &c., 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. The word is also applied to a chamber raised on four posts.

1551. "... where stood the carame of the King, which is his temple..." —Cas- tungheca, ii. 2.

1552. "Pedralvalares... was carried ashore on men's shoulders in an andor (q.v.) till he was set among the Gentoo Princes whom the Camerin had sent to receive him at the beach, whilst the said Camerin himself was standing within sight in the carame awaiting his arrival." —Barros, I. v. 5.

1557. The word occurs also in D'Albuquerque's Commentaries (Hak. Soc. Tr. i. 110), but it is there erroneously rendered "jetty."

1666. "Antes de entrar no Cerame vierão receber alguns senhores dos que ficaraço com el Rei." —Dâm. 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 Sinkola or Shkala, 'lions' abode,' the name adopted in the island itself at an early date. This, with the addition of 'Island,' Shkala-dvipa, comes down to us in Cosmas as Sicalôda. There was a Pali form Shihala, which, at an early date must have been colloquially shortened to Stilan, as appears from the old Tamil name Ilam (the Tamil having no proper sibilant), and probably from this was formed the Sarandip and Sarandib which was long the name in use by mariners of the Persian Gulf.

It has been suggested by Mr. Van der Tunk that the name Sialan or Silan was really of Javanese origin, as sala (from Skt. sila, a rock, a stone) in Javanese (and in Malay) means 'a precious stone,' hence Pulo Sialan would be 'Isle of Gems.' The island was really called anciently Ratnadeipa, 'Isle of Gems,' and is termed by an Arab historian of the 9th century Jazirat-al-yakat, 'Isle of Rubies.' So that there is considerable plausibility in Van der Tunk's suggestion. But the genealogy of the name Siala 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 Sarandib, through the predominance of Malay navigation in the middle ages.


c. 430. "The island of Lanka was called Siala 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.'" —Dipavansa, IX. i. 2.

c. 545. "This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called Sieladibha, but by the Greeks Tappobane." —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. "Masudi 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 Jârân, where is Jaimr, then Malia, then Kâñji, then Darûd, where there is a great gulf in which is Sinkalip (Sinkala dipa), or the Island of Sarandip." —Al Birûni, as given by Rashiduddin, in Elliot, i. 96.

1275. "The Island Sialan is a vast island between China and India, 90 parangares in circuit... It produces wonderful things, sandal-wood, spikenard, cinnamon, cloves, brazil, and various spices..." —Kavuri, in Gildemeister, 203.

1298. "You come to the Island of Sialan, which is in good sooth the best island of its size in the world." —Marco Polo, Book III. Ch. 14.

c. 1300. "There are two courses..."
from this place (Ma’har); one leads by sun to Chin and Mæchin, passing by the island of Silan.”—Rashiduddin, in Elliot, i. 70.

1380. “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. Odorik, in Cathay, i. 98.

c. 1350. “... I proceeded to sea by Seyilan, 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 Zeillam, 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 Gillam, and which is 8 days distant from Calicut.”—Roteiro de V. de Gama, 88.


1516. “Leaving these islands of Mahalda... there is a very large and beautiful island which the Moors, Arabs, and Persians call Ceylam, and the Indians call it Ylimarin.”—Barboosa, 166.

1586. “This Ceylon is a brave Iland, very fruitfull and faire.”—Hak. ii. 397.

1602. “... having run 35 miles North without seeing Zelen.”—Hedges, MS. Journal, July 7.

1727. A. Hamilton writes Zeolan (i. 340, &c.), and as late as 1780, in Dunn’s Naval Directory, we find Zeolan throughout.

Chabee, s. H. châbi, ’a key,’ from Port. chave. In Bengali it becomes sâbi, and in Tam. sâti. In Sea-Hind, ’a f’d.’

Chabootra, s. Hind. chabûrâ and chabûtvâra, a paved or plastered terrace or 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.

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, 133.

Chackur. P.—H.—châkar, a servant. The word is never now used in Anglo-Indian households except as a sort of rhyming amplification to Naikar (vide Nokur): “Naikar-châkar,” the whole following. But in a past generation there was a distinction made between naikar, the superior servant such as a manshit, a gomâshita, a chobdar, a khânsuma, &c., and châkar, a menial servant. Williamson gives a curious list of both classes, showing what a large Calcutta household embraced at the beginning of this century (V. M. i. 186-187).

1810. “Such is the superiority claimed by the nokers, that to ask one of them ‘whose chauncer he is?’ would be considered a gross insult.”—Williamson, i. 187.

Chalia, Chalé, n.p. Chálayam or Châlayam; an old port of Malabar, on the south side of the Beypur R., and opposite Beypur. The terminal station of the Madras Railway is in fact where Châlayam was. A plate is given in the Lendas de Correa, which makes this plain. The place is incorrectly alluded to as Kálugn in Imp. Gazetteer, ii. 49; more correctly on next page as Chálum.

c. 1330. See in Abulfeda “Shâliyât, a city of Malabar.”—Güldemeister, 185.

c. 1344. “I went then to Shâliyat, a very pretty town, where they make the stuffs that bear its name [see under Shalle].”... Thence I returned to Kalikut.”—Im Bâtuta, iv. 109.

1516. “Beyond this city (Calicut) towards the south there is another city which is called Châlyam, where there are numerous Moors, natives of the country, and much shipping.”—Barboosa, 153.

c. 1570. “And it was during the reign of this prince that the Franks erected their fort at Shaleat... it thus commanded the trade between Arabia and Calicut, since between the last city and Shaleut the distance was scarcely 2 parasangs.”—Tohfat-ul-Mujahidin, p. 129.

1772. “A Sampaio feroz succederá
Cunha, que longo tempo tem o leme:
De Châle as torres altas ergerá
Em quanto Dio illustre delle trame.”
Camões, x. 61.

“Then shall succeed to fierce Sampaio’s powers
Cunha, and hold the helm for many a year,
building of Châle-town the lofty towers,
while quails illustrious Dia his name to bear.”—Burnet.

1672. “Passammo Cinacotta situata alle
bocca del flume Clai, dove li Portaghese
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 Cochinchina. The race inhabiting this portion, Chams or Tsiams, are traditionally said to have once occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the Khmer or Cambodian 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 Komboja itself and so many other Indo-Chinese names. The original Champa was a city and kingdom on the Ganges, near the modern Bhagalpur. And we find the Indo-Chinese Champa in the 7th century called Mahâ-champa, as if to distinguish it. It is probable that the Zâ youngsters or Zêta of Ptolemy represents the name of this ancient kingdom; and it is certainly the San’ or Cham’s of the Arab navigators 600 years later; this form representing Champa as nearly as is possible to the Arabic alphabet.

C. d. 640. "... plus loin à l’est, le royaume de Mo-ho-ten-ke (Mahâchampa)."—Huen Thang, in Pèlerins Bowddih. III. 83.

861. "Ships then proceed to the place called Sa’nt or Cham*. There fresh water is procured; from this place is exported the aloes-wood called Champa. This is a Kingdom."—Relation des Voyages, &c. i. 18.

1298. "... You come to a country called Chamba, a very rich region, having a King of its own. The people are idolaters, and pay a yearly tribute to the Great Kaan. ... there are a very great number of Elephants in this Kingdom, and they have lign-aloes in great abundance."—Marco Polo, Bk. iii. ch. 5.

c. 1300. "Passing on from this, you come to a continent called Jampa, also subject to the Kaan..."—Rashidul-din, 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 Jordanus, 37.

1516. "Having passed this island (Borney)... towards the country of Anslam 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."—Barros, 204.

1552. "Concorriam todolos navegantes dos mares Occidentaes de India, e dos Orientaes a ella, que sã ao regiones di Siao, China, Champa, Cambôja..."—Barros, II. vt. 1.

1572. "Vas, corre a costa, que Champa se chama Cuja mata he do pao cheiroso ornada."—Camões, x. 129.

"Here courseth, see, the called Champa shore... with woods of odorous wood 'tis deckt and dight."—Burton.

1606. "... Thence (from Assam) eastward on the side of the northern mountains are the Mangata [i.e. Naga] lands, the land of Pukham lying on the ocean, vakku [Baigu? i.e. Pegu], the land Rakhang, Hamsavati, and the rest of the realm of Muniyang; beyond these Champa, Kamboja, etc. All these are in general named Koki."—Tuk-nath (Tibetan) Hist. of Buddhiam, by Schiefler, p. 262.

The preceding passage is of great interest as showing a fair general knowledge of the Buddhist 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. Bowyear says the Prince of Champa whom he met at the Cochín Chines 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. Hind. Chandal, an outcaste, ‘used generally for a man of the lowest and most despised of the mixt tribes’ (Williams); ‘properly one sprung from a Sudra father and Brahman mother’ (Wilson).

712. "You have joined these Chandals and cowheaters, and have become one of them."—Chack-Nâmah, in Elliot, i. 193.

Chandernagore, n.p. The name of the French settlement on the Hooghly, 24 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly Chandan(a)-nagara, ‘Sandal-wood City,’ but the usual form points rather to Chandrâ-nagara, ‘Moon City.’

1727. "He forced the Ostadiers to quit their Factory, and seek Protection from the French at Chandernagor... 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. Hom. ii. 18.

Chank, s. Hind. Sankh, Skt. Santh,
CHANK.

141

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 Sileledia, i.e. Taprobane .... and then again on the continent, and further back is Marallo, which exports conch-shells (cocciovas).”—Cosmas, in Cathay, i. cxxxviii.

361. “They find on its shores (of Ceylon) the pearl, and the chank, a name by which they designate the great shell which serves for a trumpet, and which is much sought after.”—Reinaud, Relations, i. 6.

1568. “... And this chanco is a ware for the Bengal trade, and formerly it produced more profit than now. ... And there was formerly a custom in Bengal that no virgin in honour and esteem could be corrupted unless it were by placing bracelets of chanco on her arms: but since the Patans came in this usage has more or less ceased; and so the chanco is rated lower now.”—Garcia, f. 141.

1644. “What they chiefly bring (from Tuticorin) are cloths called cachas * ... a large quantity of Chanco; these are large shells which they fish in that sea, and which supply Bengal, where the blacks make of them bracelets for the arm; also the biggest and best fowls in all these Eastern parts.”—Bocarro, MS. 316.

1672. “Garronde flew in all haste to Brahma, and brought to Kima the chanko, or kinkhorn, twisted to the right.”—Baldeus, Germ. ed. 521.

1673. “There are others they call chanquo; the shells of which are the Mother of Pearl.”—Fryer, 322.

1727. “It admits of some Trade, and produces Cotton, Corn, coars Cloth, and Chonk, a Shell-fish in shape of a Periwinkle, but as large as a Man's Arm above the Elbow. In Bengal they are saw'd into Rings for Ornaments to Women's Arms.”—A. Ham. i. 131.

1734. “Expended towards digging a foundation, where chanks were buried with accustomed ceremonies.”—In Wheeler, iii. 147.

1770. “Upon the same coast is found a shell-fish called xanxus, of which the Indians at Bengal make bracelets.”—Raynal (tr. 1777) i. 216.

* These are probably the same as Millburn, under Tuticorin, calls ketches. We do not know the proper name.

1813. “A chank opening to the right hand is highly valued, ... always sells for its weight in gold.”—Millburn, i. 357.

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.

Charpoj, s. Hind. chârîpâ, from Pers. chîhâr-pâ (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. 1360. “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 slates are laid; between these 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 Tashtdar 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 (châmâr-pâl) and the villagers carried him along on their shoulders.”—MS. quoted in Elliot, iv. 418.

1662. “Turbans, long coats, trowsers, shoes, and sleeping on chârîpâs, are quite unusual.”—H. of Mir Jumla's Invasion of Assam, transl. by Blochmann, J. A. S. B. xlii. pt. i. 80.

1876. “A syce at Mozuffernagar, lying asleep on a charopp ... was killed by a tame buck going 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 charop, or country bed, and hold an impromptu levee of all the village folk.”—C. Rasles in L. of L. Lawrence, i. 57.

Chatta, s. An umbrella. Hind. chhâta, chhâtâr, &c., Sansk. chhatra.

c. 900. “He is clothed in a waist-cloth, and holds in his hand a thing called a jatras; this is an umbrella made of peacock's feathers.”—Reinaud, Relations, i. 154.

c. 1340. “They hoist upon these elephants as many chatrâs, or umbrellas of silk, mounted with precious stones, and with handles of pure gold.”—Ibn Batuta, iii. 228.

c. 1854. “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 chaîr.” I brought one home to Florence with me ...”—John Mariynolti, in Cathay, &c. p. 381.
1673. “Thus the chief Naik with his loud Musick... an Ensign of Red, Swallow-tailed, several Chafteries, little but rich Kit-salls (which are the Names of several Countries for Umbrellas)...”—Fryer, 160.

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 Hind. ghurrar (gharrar) is more commonly used there. The word is Tamil, shâti (which appears in Pali as châdi).

1781. “In honour of His Majesty’s birthday... we had dinner... and drank his health in a chatty of sherbet.”—Narr. of an Officer of Bussil’s Detachment, quoted in Lives of the Lindsays, iii. 389.

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 chá, i.e. Tea (q.v.).

1616. “I sent... a silver chaw pot and a fan to Capt. China wife.”—Cocks’s Diary, i. 215.

Chawbuck, s. and v. A whip; to whip. An obsolete vulgarism from Pers. châbuk, ‘alert;’ in Hind. ‘a horse- whip.’ It seems to be the same word as the sjambock in use at the Cape, apparently carried from India (see the quotation from Van Twist).

1648. “... Poor and little thieves... 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. “Rangivan, our Vekel there (at Hugly) was sent for by Permaindradas, Bulchund’s servant, who immediately clapt him in prison... Ye same day was brought forth and alppered; the next day... Chawbucked, and ye 4th drub’d till he could not speak, and all to force a writing in our names...”—J. Hedges, Nov. 2.

1688. “Small offenders are only whipt on the Back, which sort of Punishment they call Chawbuck.”—Dompier, ii. 138.


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 people upon their Factories and threatened their Vauquits with the Chawbuck.”—In Long, 79.

1784. “The sentinels placed at the door... are for our security bail; With Muskets and Chawbucks 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 man, woman, or child who dared to think otherwise.”—Lailla Rookh.

Chawbuckswar, s. Hind. from Pers. châbuk-suward, a rough-rider. Obsolete.

Cheburi. The denomination of one of the kinds of myrabolans (q.v.) exported from India. The true etymology is probably Kabult, as stated by Thevenot. The Mirabolan, or from Cabul.

1853. “Cheburi mirabolans.”—List of Spices, &c., in Pegelotti (Della Decima, iii. 508).

1865. “De la Province de Caboul... les Mirabolans croisent dans les Montagnes et c’est la cause pourquoi les Orientaux les appellent Cabuly.”—Thevenot, v. 172.

Cheechee, adj. A disparaging term applied to half-castes or Eurasians (q.v.) (corresponding to the lip-lay of the Dutch in Java), and also to their manner of speech. The word is said to be taken from chî (Tie!), a common native (S. Indian) interjection of re-monstrance 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.


1873. “He is no favourite with the pure native, whose language he speaks as his own in addition to the hybrid minc’d English (known as chee-chee), which he also employs.”—Fraser’s Magazine, Oct. 437.

1880. “The European girl is often pretty and graceful...” What if upon her lips
there hung The accents of her tchi-tchi 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 convent 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. 26th.

**Cheenar.** s. Pers. Chinar, the Oriental Plane (Platanus orientalis) and platanus of the ancients; native from Greece to Persia. It is often by English travellers in Persia miscalled sycamore, from confusion with the common British tree (Acer pseudoplatanus), which English people also habitually miscall sycamore, and Scotch people miscall plane-tree! Our quotations show how old the confusion is. The tree is not a native of India, though there are fine chinar in Kashmir, and a few in old native gardens of the Punjab, introduced in the days of the Moghul emperors. The tree is the Arbore Sec of Marco Polo (see 2nd ed. vol. i. 131, 132).

Chinars of especial vastness and beauty are described by Herodotus and Pliny, by Chardin and others. At Buyukderreh near Constantinople, is still shown the Plane under which Godfrey of Boulogne is said to have encamped. At Tejrish, N. of Tehran, Sir H. Rawlinson tells us that he measured a great chinár which had a girth of 108 feet at 5 feet from the ground.

c. 1628. "The gardens here are many... abounding in lofty pyramidal cypresses, broad-spread Chenasws. "—Sir T. Herbert, 136.

1677. "We had a fair Prospect of the City (Ispahan) filling the one half of an ample Plain, few Buildings... shewing themselves by reason of the high Chimens, or Sycamores shading the choicest of them..."—Fryer, 229.

"We in our Return cannot but take notice of the famous Walk between the two Cities of Jelfa and Ispahan; it is planted with two Rows of Sycamores (which is the tall Maple, not the Sycamore of Alkair)."—Ibid, 286.

1882. "At the elegant villa and garden at Mr. Bohun's at Lee. He shewed 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 was abated of its mortal effects."—Evelyn's Diary, Sept. 16.

1726. "... the finest road that you can imagine... planted in the middle with 135 Senaar trees on one side and 132 on the other."—Valentinii, v. 205.

1783. "This tree, which in most parts of Asia is called the Chinaur, grows to the size of an oak, and has a taper straight trunk, with a silver-coloured bark, and its leaf, not unlike an expanded hand, is of a pale green."—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.

Chinar 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. 134.

**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 Dictionary). And the most probable source of the term is Pers. and L. chiz = 'thing.' For the expression used to be common among young Anglo-Indians, e.g., "My new Arab is the real chiz;" "These chera-root are the real chiz," i.e., the real thing. The word may have been an Anglo-Indian importation, and it is difficult otherwise to account for it.

**Cheeta.** s. Hind. chita, the Felis jubata, Schreber, or 'Hunting Leopard,' so called from its being commonly trained to use in the chase. From Sansk. chitraka, or chitrakya, lit. 'having a speckled body.'

1563. "... and when they wish to pay him much honour they call him Rdo; as for example Chita-Rao, whom I am acquainted with; and this is a proud name, for Chita signifies 'Ounce' (or panther) and this Chitir-Rao means 'King as strong as a Panther.'—Garcia, l. 36.

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."—Ain- Akbari, l. 286.

1610. Hawkins calls the Cheetas at Akbar's Court 'ounces for game.'—In Purchas, i. 218.

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 tamed as a house-cat, and, like the puma, purred beautifully when stroked."—"Jamrock's," in Sat. Review, May 17th, p. 612.

It has been ingeniously suggested
by Mr. Aldis Wright that the word cheater, as used by Shakspere, in the following passage, refers to this animal:

*Pulton*: 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 in Beaumont and Fletcher:

"... if you give any credit to the juggling rascal, you are worse than simple wiggins, and will be drawn into the net by this decoy-duck, this tame cheater."—The *Fair Maid of the Inn*, iv. 2.

But we have not been able to trace any possible source from which Shakspere could have derived the name of the animal at all, to say nothing of the familiar use of it.

**Cheling, Cheli, s.** This word is applied by some Portuguese writers to the traders of Indian origin who were settled at Malacca. It is not found in the Malay dictionaries, and it is just possible that it originated in some confusion of *Quelin* (*Kling*) and Cheli (Choolia) (or rather of *Quelin* and Chetin) (see Chetty).

1567. "From the cohabitation of the Chelins of Malacca with the Christians in the same street (even although in divers houses) spring great offences against God and our Lord."—Proclamations of the Sacred Council of Goa, in *Archiv. Port. Orient.*, Dec. 23.

1613. "E depois daquelle porto aberto e franco aporto mercadores de Choromandel; mormente aquelles cheles com roupas..."—Pedro de Ereira, 4 v.

"This settlement is divided into two parishes, S. Thome and S. Estevão, and that part of S. Thome called Campon Chelins extends from the shore of the Joao Bazar to the N.W. and terminates at the Stone Bastion; in this part dwell the Chelins of Choromandel."—Ibid. v. See also f. 22.

**Chelingo, s.** From Arab. *shalandi*.

This seems an unusual word. It is perhaps connected through the Arabic with the medieval vessel *chelandria*, *chelandria*, *chelindras*, *chelande*, &c., used in carrying troops and horses.

1726. "... as already a Chialeng (a sort of small native row-boat, which is used for discharging and loading cargo)."—*Valentinian*, V. Chor. 20.

1761. "No more than one frigate hath escaped; lose not an instant in sending chelingoes upon chelingoes loaded with rice."—*Carraccio's Life of Clive*, i. 58.

**Cherroot, 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. This word is Tamil, *shuruttu*, 'a roll (of tobacco).' In the South cherroots are chiefly made at Trichinopoly and in the Godavery Delta, the produce being known respectively as *Trichies* and *Lunkas*.

The earliest occurrence of the word that we know is in Father Beschi's Tamil story of Parnartta Guru (c. 1725). On p. 1 one of the characters is described as carrying a firebrand to light his *pug藜際: shuruttu*, 'roll (cherry) of tobacco.'

Grose (1750—60), speaking of Bombay, whilst describing the cherroot does not use that word, but another which is, as far as we know, entirely obsolete in British India, viz., *buncus* (q.v.).

1759. In the expenses of the Nabob's entertainment at Calcutta in this year we find:

"60 lbs. of Masulipatam cherroots, Rs. 500."—*In Long*, 194.

1781. "... am tormented every day by a parcel of gentlemen coming to the end of my berth to talk politics and smoke cherroots—advise them rather to think of mending the holes in their old shirts, like me."—*H. J. Lindsay* (in *Lives of the Lindseys*), iii. 297.

"Our evening amusements instead of your stupid Harmonics, was playing Cards and Backgammon, chewing Beecham smoking Cheroots."—*Old Country Cateogies in India* Gazette, Feb. 24th.

1782. "Le tabac y réussit très bien; les chirotes 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. 48.

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 fuses, 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 *segars*, though usually made rather more bulky."—*Williamson*, V. M. i. 499.

1811. "Dire que le Tcherout est la cigarre, c'est me dispenser d'en faire la description."—*Sokarya*, iii.

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.

**Chetty, s.** A member of any of the...
trading castes in S. India, answering in every way to the Banians of W. and N. India, Malayal. Chetti, Tamil ehetti, in Ceylon seddi; and see also Sett. These have all been supposed to be forms from the Sansk. Sreshthi; but C. P. Brown (MS.) denies this, and says, "Shetti, a shop-keeper, is plain Telugu," and quite distinct from Sreshthi. Whence then the Hind. Seth?

c. 1349. The word occurs in Ibn Batuta (iv. 289) in the form sati, which he says was given to very rich merchants in China; and this is one of his questionable statements about that country.

1511. "The great Afoose Dabolquerque ... determined to appoint Ninachatu, because he was a Hindoo, Governor of the Qullins and Chettins."—Comment. of Af. Dabolqy., Hak. Soc. iii. 128.

1516. "Some of these are called Chettis, who are Gentiles, natives of the province of Cholmender."—Barbos, 144.

1552. "whom our people commonly call Chattis. 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 subtilty and skill in merchant's traffic they say of him, 'he is a Chatta,' and they use the word chattinar for to trade,"—which are words now very commonly received among us."—Barros, I. ix. 3.

c. 1566. "Vi sono uomini periti che si chiamano Chititi, li quali mettono il prezio alle perle."—Cesurc Federici, Ram. iii. 390.

1596. "The vessels of the Chattins of these parts never sail along the coast of Malavar nor towards the north, except in a caliga, in order to go and come more securely, and to avoid being cut off by the Malavars and other corsairs, who are continually roving those seas."—Viceroy's Proclamation at Goa, in Archiv. Port. Or., fasc. 3, 661.

1598. "The Souldiers in these dayes give themselves more to be Chettijnis and to deale in Marchandise, than to serve the King in his Armado."—Linschoten, 58.

1651. "The Sitty are merchant folk."—Rogierus, 8.

1686. "... And that if the Chetty Bazaar people do not immediately open their shops, and sell their grain etc. as usually, that the goods and commodities in their several ships be confiscated."—In Wheeler, i. 132.

1796. "Setti, merchanti astuti, diligenti, laboriosi, sobrii, frugali, ricchi."—Fra Pau
tino, 79.

Chiamay, n.p. The name of an imaginary lake, which in the maps of the 16th century, followed by most of those 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 (q.v.) or Chiang-mai.

c. 1544. "So proceeding onward, he arrived at the Lake of Singipamor, which ordinarily is called Chiammay ..."—P. M. Pinto (Cogân'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."—Canôes, 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. Heytin's Cosmographie, ii. 298.

Chicane, Chicanery. These English words, signifying pettifogging, capacious contention, taking every possible advantage in a contest, have been referred to Spanish chico, 'little,' and to Fr. chic, chiquet, 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 chaujân, 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 Byzant
tium, where it was popular under a modification of its Persian name (verb
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 chaugan as familiar to the Sassanian kings; Ferdusi puts the chaugan-stick into the hands of Siawush, the father of Kai Khusru or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Nuruddin the Just, Atabek 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 chaugan-players were the great Saladin, Jalaluddin Mankarni of Khwarizm, and Malik Bibe, Marco Polo's "Bendecquedar Soldan of Babylon," who was said more than once to have played chaugan 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 maidan, as the chaugan-field was especially called; e.g. Kutbuddin Ibak of Dehli, who was killed by such a fall at Lahore in (or about) 1207.

In Makrizi (I. i. 121) we read of an Amr at the Mameluke Court called Husanuddin La'jin 'Azzi the Jukandar (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 winternow 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 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

* The court for chaugan 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. (716-719).

On the other hand, a probable origin of chaugan would be an Indian (Prakrit) word, meaning "four-corners," viz., as a name for the polo-ground. The chaugan is possibly a 'striving after meaning,'
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 with 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. 233-234.

We see from this passage that at Byzantium the game was played with a kind of racket, and not with a polo-stick.

We have not been able to find an instance of the medieval French chicane in this sense, nor does 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 chaugan or chicane.

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 chukán (ποικιλείς) 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 chukán (ποικιλείς) he shall find things prosper with him."—The Dream-Judgments of Achetin Em Seirim, from a MS. Greek version quoted by Ducange in Gloss. Gracilatis.

c. 940. Constantine Porphyrogenitus, speaking of the rapids of the Donusiris or Donier, says: "si de aequo flume tumulatur aut in eodem loco visa in plato tov πυκναστηριον" ("The defile in this case is as narrow as the width of the chukan-ground").—De Admin. Imp., cap. ix. (Bonn ed. iii. 75).

269. "Cumque inquisitionis sedicio non modica petit pro Constantino... ex ea parte qua Zucanistri magnitudine portentudur, Constantius crines solutus per cancellos caput exposit, suque ostentione populii max tumulum sedavit."—Lindgrandus, in Pertz, Mon. Germ., iii. 333.

| "... he selected certain of his medicines and drugs, and made a goff-stick (jau- kaz?) 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 goff-stick..."—Lane's Arabian Nights, i. 85-86.

| c. 1030-1040, "Whenever you march... you must take these people with you, and you must... not allow them to drink wine or to play at chaugâh."—Bailhaki in Elliot, ii. 120.

| 1416. "Bernardus de Castro novo et non-nulli aii in studio Tholosano studentes, ad ludum lignobilini sive Chucarum ludorum pro vino et volema, qui ludus est quasi ludus billardi," &c.—MS. quoted in Henschel's Ducange.

| 1420. "The τυχαναστηριον was founded by Theodosius the Less... Basilius the Macedonian extended and levelled the τυχαναστηριον."—Georgius Codinus de Antiq. Constant., Bonn. ed. 81-82.

| c. 1350. "His Majesty also plays at chaugan 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 chaugan sticks. If one of them breaks, any player that gets hold of the pieces may keep them."—Ain-i-Akbari, i. 238.

1587. "The game of Choughan mentioned by Baber is still played everywhere in Tibet; it is nothing but 'hockey on horseback,' and is excellent fun."—Vigne, in J. A. S. Bengal, vi. 774.

1881. "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 subtletry in the game, the root of our own word chicanery."—Sat. Rev., Sept. 10, p. 326 (Essay on French Slang).

Chick, s.

a. Hind. châk; 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 may probably have come in with the Mongols, for we find in Kovalefski's Mongol. Dict. (2174) "Tâchâ = Natte." The Ain (226) has châgh. Chicks are now made in London, as well as imported from China and Japan.

1673. "Glass is dear, and scarcely purchasable... therefore their Windows are usually folded doors screened with Cheeka or lattises."—Fryer, 92.

The pron. cheek is still not uncommon among English people.

"The Coach where the Women were was
Chick.

148

CHICKORE.

covered with Cheeks, a sort of hanging Curtain, made with Bents variously Coloured with Lacker, and Chequer'd with Packthread so artificially that you may see all without, and yourself within unperceived.”— Ibid. 83.

1810. “Cheeks or Screens to keep out the glare.”— Williamson, V. M. ii. 43.

1825. “The cheek of the tent prevents effectually any person from seeing what passes within.”— Héber, i. 192, ed. 1844.

b. Short for chickeen, a sum of four rupees. This is the Venetian secchino, secchino, 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 16th century Nicolò Conti mentions that in some parts of India Venetian ducats, i.e. sequins, were current (p. 30). And recently, in fact to our own day, chick was a term in frequent Anglo-Indian use, e.g. “I’ll bet you a chick.”

The word secchino is from the Zecca, or Mint at Venice, and that name is of Arabic origin, from sīkha, ‘a coming 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 also it has 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 civilization, 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 Shāhār, or toddy-drawer climbing the palm-tree! See also Venetian.

We apprehend that the gambling phrases ‘chicken-stakes’ and ‘chicken-hazard’ originate in the same word.

1583. “Chickins which be pieces of Golde woorth seuen shillinges a piece sterlind.”— Caesar Frederick, in Hak. ii. 343.

1608. “When I was there (at Venice) a chiquiness 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 on, and so give over.”—Pericles, P. of Tyre, iv. 2.

1612. “The Grand Signiors Custome of this Port Moha is worth yearly unto him 1500 chiequines.”—Saris, in Purchas, i. 348.

1623. “Shall not be worth a chequin, if it were knock’d at an outcry.”—Beaum. & Flet., The Maid in the Mill, v. 2.

1689. “Four Thousand Checkins be privately tied to the floocks of an Anchor under Water.”—Ovington, 418.

1711. “He (the Broker) will charge 32 Shakes per Chequeen, when they are not worth 31 in the Bazar.”—Lockyer, 227.

1727. “When my Barge landed him, he gave the Cockswain five Zequenas, and loaded her back with Poultry and Fruit.”—A. Ham. i. 301.


1875. “‘Can’t do much harm by losing twenty chikkes,’ observed the Colonel in Anglo-Indian argot.”—The Dilemma, ch. 7.

Chick, s. Embroidery. Chicken-walla, an itinerant dealer in embroidered handkerchiefs, petticoats, and such like. From Pers. chikin or chikin, ‘art needlework.’

Chickore, s. The red-legged partridge, or its close congener Cuculus chukor, Gray. It is common in the Western Himalaya, the N. Punjab, and in Afghanistan. The francolin of Moorcroft’s Travels is really the chickore. The name appears to be Sansk, chakora, and this disposes of the derivation formerly suggested by one of the present writers, as from the Mongol tsekhor, ‘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 chā-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 gularis, Tem.) of Eastern Bengal, called in Hind. kaiyah or ban−tilor (‘forest partridge’). See Jerdon, ed. 1877, ii. 575.

Also the birds described in the extract from Mr. Abbott below do not
appear to have been cacab̲is (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 (Perocles arenarius, Pal.), which in both Persia and Afghanistan is called by names meaning 'Black-breast.'

The belief that the chikore eats fire, mentioned in a quotation below, is probably from some verbal misconception (quasi ātish-khûr?). Jerdon states that the Afghans call the bird the 'Fire-eater.'

1190. "... plantains and fruits, Kolls, Chakers, peacocks, Saras, beautiful to behold."—The Prithividya Raman of Chand Bardati, in Ind. Ant., i. 273.

In the following passage the word cator is supposed by the editor to be a clerical error for chucor or chakor.

1298. "The Emperor has had several little houses erected in which he keeps in new a huge number of cators, which are what we call the Great Partridge."—Marco Polo, i. 287 (2nd ed.).

1520. "Haidar Alemdār had been sent by me to the Kaârs. He met me below the Pass of Bādātj, 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 chikārs."—Baker, 292.

1814. "... partridges, quails, and a bird which is called Cupik by the Persians and Afghans, and the hill Chikore by the Indians, and which I understand is known in Europe by the name of the Greek Partridge."—Eiphinson's Cawbook, i. 192 (ed. 1839).

c. 1815. "One day in the fort he found a hill-partridge enclosed in a wicker basket... This bird is called the chockor, and is said to eat fire."—Mrs. Sherwood, Autobiog. 440.

1820. "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 chukore."—K. Abbott, Notes during a Journey in Persia, in J. R. Cog. Soc. xxv. 41.

Chilaw, n.p. A place on the west coast of Ceylon, an old seat of the pearl-fishery. The name is a corruption of the Tamil salâbham, 'the diving; ' in Singhalese it is Halavatta. The name was commonly applied by the Portuguese to the whole aggregation of shoals (Baixos de Chilao) in the Gulf of Manaar, between Ceylon and the coast of Madura and Tinnevelly. See for example quotation from Correa under Beadala.

1610. "La pesqueria de Chilao... por hazerse antiquamente en un puerto del mismo nombre en la isla de Seylan... llamado asi por esta causa; por que chilao, en lengua Chongala, ... quiere decir pesqueria."—Teutro, F. ii. 28.

Chillum, s. Hind. chilam; "the part of the hukka (see Hooja) which contains the tobacco and charcoal balls, whence it is sometimes loosely used for the pipe itself, or the act of smoking it" (Wilson). It is also applied to the replenishment of the bowl, in the same way as a man asks for "another glass." The tobacco, as used by the masses in the bubble-bubble, is cut small and kneaded into a pulp with poor, i. e., molasses, and a little water. Hence actual contact with glowing charcoal is needed to keep it alight.

1781. "Dressing a bubble-bubble, per week at 3 chillum a day.

1820. "Fan 0, dube 3, cash 0."—Prison Experiences in Captivity of Hon. J. Lindsay, in Lives of Lindsay, iii.

1831. "They have not the same scroples for the Chillum as for the rest of the Hooja, and it is often lent... whereas the very proposition for the Hooja gives rise frequently to the most ridiculous quarrels."—Soleyns, iii.

1858. "Every sound was hushed but the noise of that wind... and the occasional bubbling of my hookah, which had just been furnished with another chillum."—The Kuzzilbash, i. 2.

1829. "Tugging away at your hookah, find no smoke; a thief having purlfined your silver chilam and surpouse."—John Skipp, ii. 150.

1848. "Jos however... could not think of moving till his baggage was cleared, or of travelling until he could do so with his chillum."—Vanity Fair, ii. ch. xxvi.

Chillumbum, n.p. A town in St. Arcot, which is the site of a famous temple of Siva, properly Shidamburam. Etym. obscure.

Chillumchee, s. Hind. chillamchē, also sitilchē, and sitilpēchē, of which chillamchē 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 chiliungie of Manilla work ... "—In Wheeler, ii. 246.

1833. "Our supper was a peaflava ... 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.

There is an Anglo-Indian tradition, which we would not vouch for, that one of the orators on the great Hastings trial depicted the oppressor on some occasion, as "grasping his chillum in one hand and his chillumchee in the other."

The latter word is used chiefly by Anglo-Indians of the Bengal Presidency and their servants. In Bombay the article has a different 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 commanded by a brother officer, he broke out in just wrath: "The Bombay Army! Don't talk to me of the Bombay Army! They call a chillumchee a gindy!—The Beasts!"

Chilly, s. The popular Anglo-Indian name of the pod of red pepper (Capsicum frutescens and C. annuum, Nat. Ord. Solanaceae). There can be little doubt that the name, as stated by Bontius in the quotation, was taken from Chilli in S. America, whence the plant was carried to the Indian Archipelago, and thence to India.

1631. "... eos addere fructum Ricini Americani, quod iada Chili Malaii vocant, quasi diesus Piper c Chile, Brasiliæ ceteriæ regiones."—Jac. Bontius, Dial. V. p. 10.

Again (lib. vi. cap. 40, p. 131) Bontius calls it 'piper Chilenis,' and also 'Ricinus Braziliensis.' But his commentator, Piso, observes that Ricinus is quite improper; "vera Piperis sive Capsici Braziliensis species appetur." Bontius says it was a common custom of natives, and even of certain Dutchmen, to keep a piece of chilly continually chewed, but he found it intolerable.

1848. "'Try a chilli with it, Miss Sharpe,' said Joseph, really interested. 'A chilli?' said Rebecca, gasping. 'Oh yes!' ... 'How fresh and green they look,' she said, and put one into her mouth.

It was hotter than the curry; flesh and blood could bear it no longer."—Vanity Fair, ch. iii.

Chimney-glass, s. Gardener's name, on the Bombay side of India, for the flower and plant Allamanda cathartica (Sir G. Birdwood).

China, n.p. The European knowledge of this name in the forms Thinae and Sinæ goes back nearly to the Christian era. The famous mention of the Sinim 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 of 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, i. 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. R. Geog. Soc. November, 1882).

(After this was in type our friend M. Terrien de la Coubere communicated 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 Kiao-ti, was the Katiagara of Poloeny's authority, he denies that Jih-nan can have been the original of Sinæ. 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 Aue, 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 Cochín 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. Cochín-China. (2) That the ancient pronunciation of Jih-nan,
as indicated by the Chinese authorities of the Han period, was Nit-nam. It is still pronounced in Sinico-Annamite (the most archaic of the Chinese dialects) Nhat-nam, and in Cantonese Yat-nam. M. Terrien further points out that the export of Chinese goods, and the traffic with the south and west, was for several centuries B.C. monopolised by the State of Ts'en (now pronounced in Sinico-Anamnite Chen, and in Mandarin Tien), which corresponded to the centre and west of modern Yun-nan. The She-ki of Szema Tsien (B.C. 91), and the Annals 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. Sue-chuen) to India, these envoys were detained by Tang-Kiang, King of Ts'en, 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 R., the emporium of sea-trade with that state would be at its mouth, viz., at Kiao-ti 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, Sin, Sinae, Thinae, and preserved its predominance in the mouths of foreigners, even when, as in the 2nd century of our era, the great Empire of the Han had extended over the Delta of the Song-Koi.

This theory needs more consideration than we can give it whilst this work is passing through the press. But it will doubtless have discussion elsewhere. And it does not disturb Richtofen’s identification of Kathigara.

c. A.D. 80-89. “Behind this country (Chryse) 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 Lymirice. It is not easy, however, to get to this Thin, and few and far between are those who come from it.” —Periplius Maris Erythraei.—See Müller, Geog. Gr. Min. 1. 303.

c. 150. The inhabited part of our earth is bounded on the east by the Unknown Land of the Isles along the region occupied by the easternmost races of Asia Minor, the Sinae and the natives of Sericë . . ." —Claudius Ptolemy, Bk. vii. ch. 5.

c. 545. “The country of silk, I may mention, is the remotest of all the Indies, lying towards the left when you enter the Indian Sea, but a vast distance further off than the Persian Gulf or that island which the Indians call Seledibha, and the Greeks Taprobane. Tanitza (elsewhere Tanista) is the name of the Country, and the Ocean compasses it round to the left, just as the same Ocean compasses Barbari (i.e. the Somali Country) round to the right. And the Indian philosophers called Brachmans tell you that if you were to stretch a straight cord from Tanitza through Persia to the Roman territory, you would just divide the world in halves.” —Commodius. Civ. Anim., Bk. II.

c. 641. “In 641 B.C. The King of Magadha (Behar, etc.) 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 Shiloyo (Sifadiyya) was all astonishment. ‘Since time immemorial,’ he asked his officer, ‘did ever an ambassador come from Mahōchinta?’ . . . The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called Mahā-Chinasthāna.” —From Cathay, &c., lxviii.

781. “Adam Priest and Bishop and Pope of Tainesthan . . . The preachings of our Fathers to the King of Tainia.” —Syrinx. Port. of the Inscription of Singanfa.

11th Century. The “King of China” (Sinamastraikon) appears in a list of provinces and monarchies in the great Inscription of the Tanjore Pagoda.

1128. China and Mahāchīna appear in a list of places producing silk and other cloths, in the Abhikshāśāthāhchāntāmānt of the Chālukya King. —Somesvaradiva (M.S.).” 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, ‘tie Manzi they mean.” —Marco Polo, Bk. III. ch. iv.

c. 1300. “Large ships, called in the language of Chin ‘junks,’ bring various sorts of

* It may be well to append here the whole list which I find on a scrap of paper in Dr. Burnell’s handwriting (V):
choice merchandizes and cloths..."—Rashiduddin in Elliot, i. 60.

1516. "...there is the Kingdom of China, which they say is a very extensive dominion, both along the coast of the sea, and inside of the interior..."—Barberis, 204.

1568. "Then Ruelius and Mathiobus 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.

O. Then you may tell Ruelius and Mathiobus of Siena that though they are so well acquainted with Greek and Latin, there's no need for them 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, f. 48 b.

1590. "Near to this is Pegu, which former writers called Cheen, accounting this to be the capital city."—Ayen, ed. 1590, ii. 4.—See Maccheen.

China, s. In the sense of porcelain this word (Chinii, &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 phrase China-dishes as occurring in Drake and in Shakspere, 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.

881. "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."—Reinaud, Relations, i. 34.

C. 1350. "China-ware (al-fakhk'hir al-siny) is not made except in the cities of Zaithun and of Sin K'an..."—Ton Batuta, iv. 256.

C. 1350. "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 (suhfat min al-fakhk'hir al-siny) which they call in that country saken. It broke, and a crowd gathered round the little Mameluke."—Ibn Batuta, i. 238.

C. 1367. "Le mercantie ch'andanna ogn' anno da Goa a Bexeneger erano molti casualli Arabi...e anche pezze di China, zaffari, e scarlatti."—Cesare de' Federici in Ram. ill. 398.

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 aureorum et argentorum Aegyptii rejecerunt, ubi murchina vasa adinvenire; quae ex India afferrtur, et ex ea. regione quam Sini vocant, ubi conficiuntur ex variis lapidibus, praeclauque ex jaspide."—Prosp. Alpinus, Pt. I., p. 56.

c. 1590. "The gold and silver dishes are tied up in red cloths, and those in Copper and China (china) in white ones."—Ain, i. 58.

c. 1603. "...as it were in a fruit-dish, a dish of some threepence, your honours have seen such dishes; they are not China dishes, but very good dishes."—Measure for Measure, ii. 1.

1608-9. "A faire China dish (which cost nineitie 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. 1639. Kaempfer in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called Chináhána, "the China-closet"; and those servants who carried in the dishes were called Chinikash.—Ameon. Eoz., p. 125.

1711. "Purselaine, or China-ware is so tender a Commodity that good Instructions are as necessary for Package as Purchase."—Lockyer, 120.

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, MDCCLXVII.

This is the title of the original edition of Mrs. Glass's Cookery, as given by G. A. Sala in Ild. News, May 12th, 1883.

1876. Schuyler mentions that the best native earthenware in Turkestan is called Chini, and bears a clumsy imitation of a Chinese mark. (See Turkestan, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:—

Suniya is spoken of thus in the Latãfíl-ma'arif of al-Thâribi, ed. De Jong,
Leyden, 1867, a book written in A.D. 990. "The Arabs were wont to call all elegant vessels and the like sinia (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 wawnda (pl. of sinia) to the present day."

So in the Taj-aribol-Onam of Ibn Maskowaih (Fr. Hist. Ar. ii. 457), it is said that at the wedding of Mamun in Bajran "her grandmother strewed over her 1,000 pears from a sinia of gold." In Egypt the familiar round brass tray, used to dine off, are now called sinia (vulgo ʂaŋi), and so is a European cancer.

The expression sinyat al śin, "A Chinese sinia," is quoted by De Goeje from a poem of Abul-shahlib Agāni, xiii. 27.

**China-Buckeer, n.p.** One of the chief Delta-mouths 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 Chiniae and Tuber Chinae, being the tuber of various species of Smilax (N. O. Smí-laceae, 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 pharmacopeias of China and India.

**1568.** "R. I wish to take to Portugal some of the Root or Wood of China, since it is not a contraband drug..."

"G. This wood or root grows in China, an immense country, presumed to be on the confines of Muscovy... and because in all those 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.

**1590.** "Sincar Silhat is very mountainous... China-Root (ço-bh-chih) is produced here in great plenty, which was but lately discovered by some Turks."—Ayén Abá, by Gladwin, ii. 10.

**1598.** "The roots of China is commonlie 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. Paludanus, in Linschoten, 124.

c. 1610. "Quant à la verole... Ils la guerissent sans suer avec du bois d'En-chine."—Pyrrard de la Val., ii. 9 (ed. 1679).

**Chinapatam, n.p.** A name sometimes given by the natives to Madras. The name is now written Shennai-pat-tam, and the following is the origin of that name according to the statement given in W. Hamilton’s Hindoos.

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 descendant of the Hindoo dynasty of Rijangar, then reigning at Chandergerry, for the erection of a fort. This document from Sree Rung Rayeel expressly enjoins, that the town and fort to be erected at Madras shall be called after his own name, Sree Bungra Rayapatatam; but the local governor or Nāk, Damerla Vendi-watadi, 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 Chennappas, and the name of Chenappatam 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).

**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-foo (Thiaw-an-chéou-fou of French writers), the Zayton of Marco Polo and other medieval travellers. But the Chinchew of the Spaniards and Portuguese to this day, and the Chinchew of older English books, is, as Mr. G. Phillips pointed out some years ago, not Chwan-chau-foo, but Chang-chau-foo, distant from the former some 80 m. in a direct line, and about 140 by navigation. The province of Fuhkien is often called Chinchew by the early Jesuit writers. Changchau and its dependencies seem to have con-

* A note of Dr. Burnell’s on this subject has unfortunately been mislaid. He doubted the origin of the name, and considered that the actual name could hardly have been formed from that of Chenna-ya. It is possible that some name similar to Chinapatam was borne by the place previously. It will be seen under Madras that Barros curiously connects the Chinese with St. Thome.
stituted the ports of Fuzhien with which Macao and Manilla communicated, and hence apparently they applied the same name to the port and the province, though Chang-chan was never the official capital of Fuzhien (see Eayye, Britann., 9th ed. s.v. and references there).

Chinceos is used for "people of Fuzhien" in a quotation under Compound, q.v.

1517. "... in another place called Chinceo, where the people were much richer than in Canton (Cantão). From that city used every year, before our people came to Malaca, to come to Malaca 4 junkas 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 ts'ing-ts'ing, Pekingese ch'ing-ch'ing, a term of salutation answering to 'thank-you,' 'adieu.' In the same vulgar dialect chin-chin joss means religious worship of any kind (see Joss). It is curious that the phrase occurs in a quaint story told to William of Rubruck by a Chinese priest whom he met at the Court of the Great Khan (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 the 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 salvas a Charchina como entre este pente se custuma.") In Cogan, p. 56; in orig. ch. xlviii.

1795. "The two junior members of the Chinese delegation came at the appointed hour. On entering the door of the marquis they both made an abrupt stop, and resisted all solicitation to advance to chairs that had been prepared for them, until I should first be seated; in this dilemma Dr. Buchanan, who had visited China, advised me what was to be done; I immediately seized on the foremost, whilst the Doctor himself grasped with the second; thus we soon fixed them in their seats, both parties, during the struggle, repeating Chin Chin, Chin Chin, the Chinese term of salutation."—Symes, Embassy to Ava, 295.

1829. "One of the Chinese servants came to me and said, "Mr. Talbot chin-chin you come down.""—The Fenoukaus 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 'chin-chin,' 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 'chin-chin,' though an expression used by the Chinese, does not in its true meaning come near to the 'good-bye, old fellow,' for which it is often used, or the compliments for which it is frequently substituted."—W. Gill, River of Golden Sand, i. 156.

Chinsura, n.p. A town on the Hooghly 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.

1705. "La Loge appelée Chambnager est une très-belle Maison située sur le bord d'un des bras du fleuve de Gange. ... A une lieue de la Loge il y a une grande Ville appelée Chinchurat. ..."—Lullier, 64-65.

1726. "The place where our Lodge (or Factory) is is properly called Sinterna [i.e. Chinsura] and not Hoogli (which is the name of the village)."—Valentijn, v. 162.

1727. "Chinchura, 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. Ham. ii. 20.

Chints, Chinch, s. A bug. This word is now quite obsolete both in India and in England. It is a corrup-
tion of the Portuguese chinche, which again is from cimex. 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’ (Wedgwood). Thus the case was exactly the opposite of what she chose to imagine; chints was the real name, bug the more or less affected euphonism.

1616. "In the night we were likewise very much disquieted with another sort, called Musqueeters, like our Gnats, but some-what less; and in that season we were very much troubled with Chinchas, another sort of little troublesome and offensive creatures, like little Tikes: and these annoyed us as two ways; as first by their biting and stinging, and then by their stink."—Terry, ed. 1665, p. 372.

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 chimes."—Evelyn’s Diary, Sept. 29.

1673. "... Our Bodies broke out into small fiery Pimpls... augmented by Musqueeties-Bites, and Chines raising Blisters on us."—Fryer, 35.

"Chints are venomous, and if squeezed leave a most Poisonous Stench."—Ibid. 180.

Chintz, s. A printed or spotted cotton cloth; Port. chita; Mahr. chit, and Hind. chin.<br>The word in this last form occurs (c. 1590) in the Ain-i-Akbari (p. 55). It comes apparently from the Sansk. chitra, ‘variegated, speckled.’ The best chintzes were bought on the Madras coast, at Masulipatam and Sadras.<br>The French form of the word is chite, which has suggested the possibility of our sheet being of the same origin. But chite is apparently of Indian origin, through the Portuguese, whilst sheet is much older than the Portuguese communication with India. Thus (1450) in Sir T. Cumberworth’s will he directs his "wretched body to be buried in a chitte with owte any kysto” (Academy, Sept. 27, 1879, p. 230). The resemblance to the Indian forms in this is very curious.
CHITTAGONG.

CHIPE. 156

Chintz manufactures of Pulicut 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 (ii. 13). There is also a very complete account in the Lettres Édifiantes, 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 baithi.

Chipe, s. In Portuguese, use, from Tamil chippati, 'an oyster.' The pearl-oystere taken in the pearl-fisheries of Tutiocorin and Mannar.

1865. "The chipe, for so they call those oysters which their boats are wont to fish."—Ribeiro, f. 63.

1710. "Some of these oysters or cheps, as the natives call them, produce pearls, but such are rare, the greater part producing only seed pearls (aljofres)."—Sousa, Oriente Conquist. ii. 248.

Chireta, s. Hind. chiraitâ, Mahr. kiraitâ. A Himalayan herbaceous plant of the order Gentianaceae (Swertia Chirata, Ham.; Ophelia Chirata, Griesbach; Gentiana Chiryota, Roxb.; Agathotes chryota, Don.), of which the dried twigs of which, infused, afford a pure bitter tonic and febrifuge. Its Sansk. name kiraita-tikta, 'the bitter plant of the Kiratâs,' refers its discovery to that people, an extensively diffused forest.

market and the "Mogul" traders at Bombay. At Pulicut very peculiar chintzes are made, which are entirely Kalam Kari work, or hand-painted (apparently the word now used instead of the Calmendar of Tavernier,—see above, and under Calmader.) This is a work of infinite labour, as the ground has to be stopped off with wax almost as many times as there are colours used. At Calcutta Bunga (q. v.) are printed for the Straits. Very bold printing is done at Wallâjâpât 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 aide 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.)

tripe, east and north-east of Bengal, the Kôpâdâ of the Peripius, and the people of the Kôpâdâ of Ptolemy. There is no indication of its having been known to G. De Orta.

1820. "They also give a bitter decoction of the neem (Melia azadirachta) and chirafeta."—Acq. of the Township of Lamy, in Trans. Lit. Soc. of Bombay, ii. 232.

1874. "Chiretes has long been held in esteem by the Hindus. . . . In England it began to attract some attention about 1589; and in 1838 was introduced into the Edinburgh Pharmacopoeia. The plant was first described by Roxburgh in 1814."—Hambly and Flückiger, 392.

Chit and Chitty, s. A letter or note; also a certificate given to a servant, or the like; a pass. Hind. chitti; Mahr. chirati. The Indian Portuguese also use chito for escripto (Bluteau, Supplement). The Tamil people use shôt for a ticket, or for a playing card.

1873. "I sent one of our Guides, with his Master's Chitty, or Pass, to the Governor, who received it kindly."—Fryer, 126.

1785. "... Those Ladies or Gentlemen who wish to be taught that polite Art (drawing) by Mr. Home, may know his terms by sending a Chit..."—In Seton-Karr, i. 114.

1876. "You are to sell rice, &c., to every merchant from Muscat who brings you a chitty from Meer Kâzim."—Tippoo's Letters, 284.

1879. "The petty but constant and universal manufacture of chittes which prevails here."—Hugh Boyd, 147.

1829. "He wanted a chithas 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."—Mem. of Col. Mountain, 2nd ed., 80.

1839. "A thorough Madras lady... receives a number of morning visitors, takes up a little worsted work; goes toiffin with Mrs. C., unless Mrs. D. comes to tiffin with her, and writes some dozen of chits... These incessant chits are an immense trouble and interruption, but the ladies seem to like them."—Letters from Madras, 284.

Chitchky, s. A curried vegetable mixture, often served and eaten with meat curry. Properly, Hind. ch'henchit.

1875. "... Ghenchki, usually called tarkri in the Vardhamana District, a sort of hodge-podge consisting of potatoes, brinjals, and tender stalks..."—Govinda Samanta, i. 59.

Chittagong appears to be the City of Bengal of Varthema and some of the early Portuguese.

c. 1346. "The first city of Bengal that we entered was Suktawayan, 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 Chattigan, 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.

1591. "So also they inform me that Antonio de Sousa Goundino has served me well in Benuputta, and that he has made tributary to this state the Isle of Sundiva, and has taken the fortress of Chatagato by force of arms."— King's Letter, in Archivio Port. Orient., fasc. iii. 257.

1598. "From this River Eastward 50 miles lieth the town of Chattigan, which is the chief town of Bengal."— Linschoten, ch. xvi.*

c. 1610. Fyrdar de la Val has Chartican, i. 334.

1727. "Chittagowng, or, as the Portuguese call it, Xatigam, about 50 Leagues below Dacca."— A. Ham. ii. 24.


1768. "The province of Chatigan (vulg. Chittagong) is a noble field for a naturalist. It is so called, I believe, from the chatag, which is the most beautiful little bird I ever saw."— Sir W. Jones, ii. 101.

Elsewhere (p. 81) he calls it a "Montpelier." The derivation given by this illustrious scholar is more than questionable. The name seems to be really a form of the Sanskrit Chatavryama (=Tetrapolis), and it is curious that near this position Ptolemy has a Pentapolis, very probably the same place.

Chittledroog, n.p. A fort S.W. of Bellary; properly Chitra Durgam,

Red Hill (or Hill-Fort) called by the Mahomedans Chittaldurg (C. P. B.).

Chittore, n.p. Chitór, or Chittorgarh, a very ancient and famous rock fortress in the Rajput state of Mewár. It is almost certainly the Taróupa of Ptolemy (vii. 1).

1533. "Badour (i.e., Bahadur Shāh) ... in Champanel ... sent to carry off a quantity of powder and shot and stores for the attack on Chitor, which occasioned some delay because the distance was so great."— Correa, iii. 506.

1615. "The two and twentieth (Dec.), Master Edwards met me, accompanied with Thomas Coryat, who had passed into India on foot, his course to Cytor, an ancient Chiefe runned on a hill, but so that it appeares to be a Tombe (Towne?) of wonderfull magnificence. ... "— Sir Thomas Roe, in Purchas, i. 540.

Chobdar, s. Hind. from Pers. chobdær, '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 chobdars carry a staff overlaid with silver.

1442. "At the end of the hall stand tchobdars, drawn up in line."— Abdur-Razzaq, 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 Chobdars and 25 men, as a safeguard."— In Wheeler, i. 371.

1738. "Chobdar ... Among the Nabobs he proclaims their praises aloud, as he runs before their palankeens."— Indian Vocabulary.

1793. "They said a Chobdar, 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, 285.

1798. "The chief 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 Chobdar, that is, a servant who attends on persons of consequence, runs before them with a silver stick, and keeps silence at the doors of their apartments, from which last office he derives his name."— Maria Graham, 57.

'This usually accurate lady has been here misled, as if the word were chhup-dar, 'silence-keeper,' a hardly possible hybrid.
Choga, s. Turk. Choghā. 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.

1883. "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 the preceding Hindi word. 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 black mail to ensure one's property.

1669. "And the Day following the Chocadars, or Souldiers, 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 chokedaurs, stirring about any house in the neighbourhood, it was so early."—Mrs. Sherwood's Stories, &c. (ed. 1873, 248).

1837. "Every village is under a potail, and there is a pursow or priest, and choukehtar (sic) or watchman."—Phillips, Million of Facts, 320.

1864. The church book at Peshawar records the death there of "The Revd. I. . . . I, 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. R. Eastwick's Panjab Handbook, p. 379.)

Chokra, s. Hind. Chhokra. '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 Chuckeroo.

Choky, s. Hind. chauki, which in all its senses is probably connected with Skt. chatur, 'four;' whence chatushka, '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. The act of watching or guarding.


1608. "The Kings Custome called Chuky, is eight bagges upon the hundred bagges."—Saris in Purchas, i. 391.

1673. "We went out of the Walls by Broach Gate . . . where, as at every gate, stands a Chockey, or Watch to receive Toll for the Emperor . . . ."—Fryer, 100.

"And when they 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 Custum."—18. 410.

1852. "About 12 o'clock Noon we got to ye Chowkie, where after we had shown our Dustick and given our present, we were dismissed immediately."—Hedg., Dec. 17.


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 cites it in this sense, as a Hindi word which has no resemblance to any Sanskrit vocable. Mr. Grouse, 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. chaubandi (i.e., 'four fastening') the complete shoeing of a horse; chauphara ('four watches') all night long; chaupar, a quadruped; chaukāt and chaukhat ('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 chokey, and tell me it won't do . . . ."—W. Hastings to G. Vansittart in Gleig, i. 238.

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
(χολέπα) is a derivative from χολή, 'bile,' and that it really means 'a gutter,' the disease being so called from the symptoms. This should, however, rather be ἐπὶ τῶν χολέπων, the latter word being anciently used for the intestines (the etym given by the medical writer, Alex. Trallianus). But there is a discussion on the subject in the modern ed. of Stephani Thesaurus, which indicates a conclusion that the derivation from χολή is probably right; it is that of Celsus (see below). For quotations and some particulars in reference to the history of this terrible disease, see under Mort-de-chien.


c. a.d. 100. "ΠΕΡΙ ΧΟΛΕΡΗΣ . . . θάπατσι ἐνάτωρος καὶ ὁλοτόσιος στάματος καὶ πνεύματι καὶ ἐκάστῳ κενώ."—Arctaeus, De Causis et signis acutorum morborum, ii. 5.

1563. "Q. 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, and its symptoms, and the treatment of it in use?"
"O. Among us it is called Collerica passio . . . !"—Garcia, f. 74v.

1673. "The Diseases reign according to the Seasons."—In the extreme Heats, Chollas and Morbus.—Fryer, 113-114.

1832. "Le Choléra Morbus, dont vous me parlez, n'est pas inconnu à Cachemire."—Jacquement, Corresp., ii. 109.

Cholera Horn. See Collery.

Choolah, s. Hind. chulhā, chulhā, chula, fr. Skt. chuli. 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, O. M., ii. 120.

Choolia, s. Chuliā is a name given in Ceylon and in Malabar to a particular class of Mahommedans, and sometimes to Mahommedans generally. There is much obscurity about the origin and proper application of the term. According to Sonnerat (i. 109), the Chulia are of Arab descent, and of Shiah profession.

c. 1345. "... The city of Kanlam, which is one of the finest of Malibär. Its bazaars are splendid, and its merchants are known by the name of Shulia (i.e. Chuliā)."
—Ibn Bat. iv. 99.

1754. "Choolies are esteemed learned men, and in general are merchants."—Ives, 25.

1782. "We had found . . . less of that foolish timidity, and much more disposition to intercourse in the Chollahs of the country, who are Mahommedans and quite distinct in their manners . . . ."—Hugh Boyd, Journal of an Embassy to Candy, in Misc. Works (1800), i. 155.

1783. "During Mr. Saunders's government I have known Choolia (Moors) vessels carry coco-nuts from the Nicobar Islands to Madras."—Forrest, V. to Mergui, p. v.

... "Chula is and Malabars (the appellations are I believe synonymous)."—Ibid. 42.

1836. "Mr. Boyd . . . describes the Moors under the name of Chollas, and Sir Alexander Johnstone designates them by the appellation Chollies. 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."—Caste Chitty, in J. R. A. Soc., ii. 338.

1879. "There are over 15,000 Klinghs, Chullahs, and other natives of India."—Bird, Golden Chersonese, 254.

Chop, s. Properly a seal-impression, stamp, or brand; Hind. chhāp; the verb (chhāpna) being that which now used in Hindustani to express the art of printing (books).

The word chhāp seems not to have been traced back with any certainty 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 chape 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 cha-pado," explained as 'a man of

* Thus, is Shakspeare, "This in Monsieur Pa-roles, the gallant militarist . . . that had the whole theory of war in the knot of his scarf, the practice of the shape of his dagger!"—All's Well That Ends Well, iv. 3. And, in the Scottish States and Valuations, under 1612:

"Lockatiis and Chapes for daggers."
notable worth or excellence,' and Bluteau considers this a metaphor 'taken from the chapas or plates of metal on which the kings of India caused their letters patent to be engraved.' Thus he would seem to have regarded, though perhaps erroneously, the chhāpā and the Portuguese chapa as identical. On the other hand, Mr. Beames entertains no doubt that the word is genuine Hindi, and connects it with a variety of other words signifying striking, or pressing. And Thompson in his Hindi Dictionary says that chhāpā is a technical term used by the Vaishnavas to denote the sectarial marks (lotus, trident, &c.), which they delineate on their bodies. Fallon gives the same meaning, and quotes a Hindi verse, using it in this sense. We may add that Drummond (1808) gives chhāpāyā, chhāpārā, as words for 'Stampers or Printers of Cloth' in Guzerat, and that the passage quoted below from a Treaty made with an ambassador from Guzerat by the Portuguese in 1537, uses the word chapada for struck or coined, exactly as the modern Hindi verb chhāpā might be used.* Chop, in writers prior to this 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 (cháp) is adopted in Malay, and has acquired the specific sense of a passport or license. 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 vii. (1788) 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.* Chop-dollars is a dollar chopped, or stamped with a private mark, as a guarantee of its genuineness.* (Dollars similarly stamped had currency in England in the first quarter of this 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.* 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, Oranceayo (q.v.) 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 (q.v.) of Atcheen, on Capt. Thomas Forrest."
day to Compare the Coppys with those sent, in order to ye Chaup, he refused it, alleging that they came without ye Vissers Chaup to him. —Letter in India Office from Dacca Factory to Mr. Matthias Vincent (Pt. St. George!).

1689. "Upon their Chops as they call them in India, or Seals engraved, 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 Scepter, over 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, i. 224.

1727. "On my Arrival (at Acheen) I took the Chop at the great River's Mouth, according to Custum. This Chop 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 Chop, that we come on an honest Design to trade."—A. Ham. ii. 103.

1771. " . . . with Tiapp or passports."—Osebeck, i. 181.

1782. " . . . le Pilote . . . apporte avec lui leur choppe, ensuite il adore et consule son Poussa, puis il fait lever l'ancre."—Somerset, ii. 293.

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 Merqui, 41.

1785. "The only pretended original produced was a manifest forgery, for it had not the chop or smaller seal, on which is engraved the name of the Mogul."—Carracciolo's olive, i. 214.

1817. " . . . so great reluctance did he (the Nabob) show to the ratification of the Treaty, that Mr. Pigot is said to have seized his chop, or seal, and applied it to the paper."—Mill's Hist., iii. 340.

1876. "First chop! tremendously pretty too," said the elegant Grecian, who had been paying her assiduous attention."—Daniel de Ronda, Bk. i. ch. x.

1882. "On the edge of the river facing the 'Pou-shan' and the Creek Hongs, were Chop houses, or branches of the Hoppo's department, whose duty it was to prevent smuggling, but whose interest it was to aid and facilitate the shipping of silks . . . at a considerable reduction on the Imperial tariff."—The Fankwee 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 cháp, 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. kāp-kāp, of what is in the Mandar dialect kīp-kīp. In the Northern dialects kwai-kwai, 'quick-quick,' is more usual (Bishop Moule).

Chopper, s. Hind. chhappar, 'a thatched roof.'

1780. "About 20 Days ago a Villian was detected here setting fire to Houses by throwing the Ticken of his Hooks on the Choppers, and was immediately committed to the Phousdar's Prison. . . . On his tryal it appearing that he had more than once before committed the same Nefarious and abominable Crime, he was sentenced to have his left Hand, and right Foot cut off. . . . It is needless to expatiante on the Efficacy such exemplary Punishments would be of to the Publlick in general, if adopted on all similar occasions . . ."—Letter from Moorshedabad, in Hicky's Bengal Gazette, May 6th.

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 chappor huts in what part of the town they pleased."—Price, Some Observations, 61.

1810. "Choppers, or grass thatches."—Williamson, V. M., i. 510.

c. 1817. "These cottages had neat choppers, and some of them wanted not small gardens, fitly fenced about."—Mrs. Sherwood, Stories, ed. 1873, 258.

Chopper-cot, s. Much as this looks like a European conoection, it is a genuine Hind. term, chhappar khât, 'a bedstead with curtains.'


c. 1809. "Bedsteads are much more common than in Puraniya. The best are called Polang, or Chhapar Khat . . . they have curtains, mattrasses, pillows, and a sheet . . ."—Buchanan, Eastern India, ii. 92.

c. 1817. "My husband chanced to light

* H. Thiyi is 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 'kwat-les,' '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).

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 custome 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 to be a pair of Cizers (this is the translator's folly; it is really com duo pas secante, 'like spindles')." —Pinto (orig. cap. lxxxiii.), in Cogan, p. 108.

c. 1610. "... ont comme deux petites spastules de bois fort bien faites, qu'ils tieuent entre leurs doigts, et prennent avec cela qu'eus veulent manger, si dextrement que rien plus." —Moqquet, 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, 133-4.

Chota-hazry, s. Hind. Chhoti-hazri, 'little breakfast;' refreshment taken in the early morning, before or after the morning exercise. The term (v. hazry) 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.

1883. "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.

Choul, Chaul. n.p. A seaport of the Concan, famous for many centuries under various forms of this name, Cheinwal properly, and pronounced in Konkani Tsinvval.* It may be regarded as almost certain that this was the Σμολα of Ptolemy's Tables, called by the natives, as he says, Τιμολα. It may be fairly conjectured that the true reading of this was Τιμυλα, or Τιμυλα. We find the sound ch of Indian names apparently represented in Ptolemy by τι (as it is in Dutch by τ). Thus Τιντορα = Chitor, Τιονταις = Chahtapa; here Τιμιολα = Cheinwal; whilst Τιμυλα and Τιμυλα probably stand for names like Chagura and Chauspa. Still more confidently Cheinwal 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 as a harbour goes back beyond that of Suali (see Swally), Bassein, or Bombay. There were memorable sieges of Choul in 1570—71, and again in 1594, in which the Portuguese successfully resisted Mahomedan attempts to capture the place.

Dr. Burgess identifies the ancient Σμολα rather with a place called Chembour, 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 Reyadaṇḍa. Even the name is not to be found in the Imperial Gazetteer. Rewadanda has a place in that work, but without a word to indicate its connexion with this ancient and famous port.

Mr. Gerson d'Acunha has published in the J. Bo. Br. As. Soc., vol. xii., Notes on H. and Ant. of Chaul.

A.D. c. 80—90, "Μέτα δὲ Καλλίτειν άλλα ἐπιρία τοπικά, Σμολάλα, και Μαυδεφόρα ..." —Periplus.

A.D. c. 150, "Σμόλαλα ἐπιρήματα (σαλέουμεν ὑπὸ τῶν ἑγερομένων Τίμυλοι ..." —Ptol. i. cap. 17.

A.D. 916. "The year 304 I found myself in the territory of Saimur (or Chaimur), belonging to Hind and forming part of the province of Lār ... There were in the place about 10,000 Mussulmans, both of those called baiśārāh (half-breeds), and of

* See Mr. Sinclair, in Ind. Ant. iv. 383.
† See Ferguson & Burgess, Genea. Temples, pp. 108 & 349. See also Mr. James Campbell's excellent Bombay Gazetteer, xiv. 59, where reasons are stated against the view of Dr. Burgess.
natives of Siráf, Omán, Basrah, Bagdad, 
&c."—Maťfúi, i. 86. 

c. 1150. "Saimur, 5 days from Sindán, 
is a large, well-built town."—Edrisí, in 
Ellîd, i. 
c. 1470. "We sailed six weeks in the 
twice to a reachd Chivil, and left Chivil 
on the seventh week after the great day. 
This is an Indian country."—Ath. Nikítin, 
9, in Indic. in XVth Cent. 

1510. "Departing from the said city of 
Combeia, I travelled on until I arrived at 
another city named Cevul (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 
Guzerá."—Varthema, 113. 

1546. Under this year D'Acunha quotes 
from Freire a & Andradas a story that when the 
Viceroy required 20,000 pardas (c. v.) 
to send for the defence of Dm, offering in 
pledge a wisp of his mustachio, the women 
of Choul sent all their earrings and other 
jeellery, to be applied to this particular 
service. 

—1554. "The ports of Mahaim and 
Shall belong to the Deccan."—The Móhit, 

1584. "The 10th of November we arrived 
at Châul which standeth in the firme land. 
There be two townes, the one belonging 
to the Portugales, and the other to the 
Moores."—R. Fîch, in Hakluyt, ii. 384. 
c. 1630. "After long toil... we got 
to Choul; then we came to Damam."—Sir 
T. Herbert, ed. 1668, p. 42. 

1635. "Chivil, a seaport of Deccan."— 
Sâdîk Isfahâni, 88. 

1727. "Chaul, in former Times, was a 
noted Place for Trade, particularly for fine 
embroidered Quilts; but now it is miserably 
poor."—A. Ham., i. 243. 

Choultry, s. Peculiar to S. India, 
and of doubtful etymology; Malayâl. 
châvâdî, Tel. châvâdî. In W. India the 
form used is chouvery, or charouree (Dakh. 
châõr). A hall, a shed, or a simple 
tloggía, used by travellers as a resting-
place, and also intended for the trans-
action 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 Surât) we 
were welcomed by the Deputy President, 
who took care for my Entertainment, which 
here was rude, the place admitting of little 
better Tenements than Booths stiled by the 
name of Choultries."—Frýer, 82. 

"Madas... enjoys some 
Choultries for Places of Justice."—Ibid. 
89. 

1683. "... he shall pay for every slave 
so shipped... 50 pagodas to be recovered 
of him in the Choultry of Madraspat-
ttanam."—Order of Madras Council, in 
Wheeler, i. 106. 

1689. "Within less than half a Mile 
from the Sea (near Surat) are three Choul-
tries... done at Lodginge 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. 

1727. "There are two or three little 
Choultries or Shades built for Patients to 
rest in."—A. Ham. ch. ix. 

1732. "Les fortunes sont employées à 
bâtrir des Chauderlies sur les chemins."— 
Sonnerat, i. 42. 

1800. "He resides at present in an old 
Choultry which has been fitted up for his 
use by the Resident."—Ed. Valentîs, i. 
356. 

1817. "Another fact of much import-
ance is, that a Mahomedan Sovereign was 
the first who established Choultries."— 
Mill's Hist., ii. 181. 

1820. "The Chowree or town-hall where 
the public business of the township is trans-
acted, is a building 30 feet square, with 
square gable-ends, and a roof of tile sup-
ported on a treble row of square wooden 
pots."—Acc. of Township of Loony, in Tr. 
As. Soc. Bombay, ii. 181. 

1833. "Junar, 6th Jan., 1833. ... We 
at first took up our abode in the Chowri, 
but Mr. Escombe of the C. S. kindly in-
vited us to his house."—Smith's Life of Dr. 
John Wilson, 156. 

1836. "The roads are good, and well 
supplied with choultries or taverns" (!) 
—Phillips, Million of Facts, 319. 

1879. "Let an organized watch... be 
established in each village. ... armed 
with good tulawars. They should be stationed 
each night in the village chouri."—Over-
land Times of India, May 12th, Suppl. 7 b. 
See also Chutttrüm. 

Choultry Plain, n.p. This was the 
name given to the open country for-
merly existing to the S. W. of Madras. 
"Choultry Plain" was also the old 
designation of the Hd. Quarters of the 
Madras Army; equivalent to "Horse 
Guards" in Westminster (C. P. B. 
Ms.). 

1780. "Every gentleman now possess-
ing a house in the fort, was happy in ac-
commodating the family of his friend, who 
before had resided in the Choultry Plain. Note. 
The country near Madras is a perfect 
flat, on which is built, at a small distance 
from the fort, a small choultry."—Hodges, 
Travels, 7. 

Chouse, s. and v. This word is 
originally Turk. châûsh, in former days 
a sergeant-at-arms, herald, or the
like. 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.

1560. “Cum vero me taeester inclusionis in eodem diversiora, ago cum me Chiausoe (genus id est, ut tibi scripsis alias, multiplices apud Turcas officili, quod etiam ad oratorum custodiam extenditur) ut mihi licet aere meo domum conducere. . . .” Busseq. 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?

* * *

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.

1858. “Polgusso. Gulls or Moguls,
Tag, rag, or other, hogen-mogen, vanden,
Skip-jack or chouses. Whoa! the brace are finched.
The pair of shavers are sneak’d from us,
Don . . .
Ford, The Lady’s Trial, Act II. sc. i.

1853. “Chiaux en Turq est vn Sergent du Dijan, et dans la campagne la garde d’vn Karaouen, qui fait le guet, se nomme aussi Chiaux, et cet employ n’est pas autrement honeste.”—Le Gous, ed. 1697, p. 556.

1859.

“Conquest. We are
In a fair way to be ridiculous.
What think you? Chiaus’d by a scholar.”
Shirley, Honoria & Mammom, Act II. sc. iii.

1663. “The Portugues 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 commision from the King of Portugal to receivit, the Governor by some pretence or other will not deliver it to Sir Abraham Shipman.”— Pepys’s Diary, May 15th.

1674. “When geese and pullen are seduc’d
And sows of sucking pigs are chows’d.”
Hudibras, Pt. II. canto 3.

1674. “Transform’d to a Frenchman by my art;
He stole your cloak, and pick’d your pocket,
Chow’d and caldes’d ye like a block-head.”

1826. “We started at break of day from the northern suburb of Ispahan, led by the chaoushes of the pilgrimage. . . .”—Haji Baba, ed. 1835, p. 6.

Chow-chow, s. A common application of this 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.

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 depreciates 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.”—Bombay 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 Farswak, p. 65.

Chowdry, s. Hind. Chaudhurt, lit. ‘a holder of four;’ the explanation of which is obscure. The usual application of the term is to the headman of a craft in a town; 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.

c. 1300. “. . . The people were brought to such a state of obedience that one revenue officer would string twenty . . . chaud-
haris together by the neck, and enforce payment by blows."—Zūd-ad-dīn Barni in Elliot, ii. 183.

1348. "The territories dependant on the capital (Dehli) are divided into hundreds, each of which has a Jāhānri, who is the Sheikh or chief man of the Hindus."—Ibn Batuta, iii. 388.

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.

Chowk, s. Hind. Chauk. An open place or wide street in the middle of a city where the market is held. It seems to be adopted in Persian, and there is an Arabic form Sāk, which, if it is just possible, may have been borrowed and Arabized from the present word. The radical idea of chauk seems to be "four ways," the crossing of streets at the centre of business. Compare the Quattro Cantoni of Palermo. In that same city there is a market place called Piazza Ballarò, which in the 16th century a chronicler calls Seggeballarath, or as Amari interprets. Sāk-Balhārā.

Chowringhee, n. p. The name of a road and quarter of Calcutta, in which most of the best European houses stand; Chaourangi.

1789. "The houses . . . at Chowringhee also will be much more healthy."—Stedman, Karr, ii. 203.

1790. "To dig a large tank opposite to the Cheringhee Buildings."—Id. 13.

1791. "Whereas a robbery was committed on Tuesday night, the first instant, on the Chowringhy Road."—Id. 54.

Chowry, s.
(a) See Choutly.
(b) Hind. chæwr, chauri, and chaurī; from Skt. chamara, and châmaræ. The bushy-tail of the Tibetan Yak (q.v.), often set in a costly decorated handle to use as a fly-flapper, in which form it was one of the insignia of ancient Asiatic royalty. The tail was often also attached to the horse-trappings of native warriors; whilst it formed from remote times the standard of nations and nomad tribes of Central Asia.

The Yak-tails and their uses are mentioned by Aelian, and by Cosmas (see under Yak). Allusions to the châmaræ, as a sign of royalty, are frequent in Skt. books and inscriptions, e.g. in the poem Katidasa (see transl. by Dr. Mill in J. As. Soc. Beng. i. 342; the Amarakosha, ii. 7, 31, &c.).

The common Anglo-Indian expression in last century appears to have been "cow-tails" (q.v.). And hence Bogle in his Journal, as published by Mr. Markham, calls Yaks by the absurd name of "cow-tailed cows," though "horse-tailed cows" would have been more germane!


A.D. 634-5. "... with his armies which were darkened by the spotless châmaræ that were waved over them."—Athole Inscription.

c. 940. "They export from this country the hair named al-zamar (or al-chamar) of which these fly-flaps are made, with handles of silver or ivory, which attendants hold over the heads of kings when giving audience."—Mas'udi, i. 386.

The expressions of Mas'udi are aptly illustrated by the Assyrian and Persepolitan sculptures.

See also Marco Polo, Bk. iii. ch. 18; and Nic. Conti, p. 14, in India in the Xvth Century.

1623. "For adornment of their horses they carried, hung to the castles of their saddles, great tufts of a certain white hair, long and fine, which they told me were the tails of certain wild oxen found in India."—P. della Valle, ii. 662.

1809. "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 Indranee on their elephant, and below is a female figure holding a chamara or chowree."—Maria Graham, 56.

Chowryburdar, s. The servant who carries the chowry. Hind. Pers. chauriubirdar.

1774. "The Deb-Rajah on horseback . . . a chowry burdar on each side of him."—Bogle, in Markham's Tibet, 24.

Chowt or Chout, s. Mahr. chauth, "one fourth part." The black-mail levied by the Maharattas from the provincial governors as compensation for leaving their districts in immorality from plunder. The term is also applied to some other exactions of like ratio (see Wilson).

1644. "This King holds in our lands of
Choya, Chaya, or Chey. s. A root (Hedyotis umbellata, L., Oldenlandia umb., L.) of the Nat. Ord. Cimicifugaceae, affording a red dye, sometimes called 'Indian Madder'; from Tan. shaya. It is exported from S. India, and was also at one time from Ceylon. There is a figure of the plant in Letters Edif. xiv. 104.

c. 1566. "Also from S. Tome they layd great store of red yarne, of bombast died with a roote which they call saia, as aforesaying, which colour will never out."—Cæsar Frederiks, in Hak.

1672. "Here groweth very good Zaye."—Caldeus, Ceylon.

1726. "Saya (a dye-root that is used on the Coast for painting chintzes)."—Valentin, Chor. 45.

1727. "The Islands of Diu (near Musulipatam) produce the famous Dye called Shal. It is a Shrub growing in Grounds that are overflowed with the Spring tides."—A. Ham, l. 380.

1860. "The other productions that constituted the exports of the Island were sapan-wood to Persia; and choya-roote, a substitute of Madder, collected at Mannar... for transmission to St. Thoma."—Tennent's Ceylon, ii. 54-55. See also Chitty's Ceylon Gazetteer (1834), p. 40.

Chukar, Chukar. s. English soldier's lingo for Chokra, q.v.

Chucker. From Hind. chakar and chak, 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 Akâit, generally encircling their peaked turbans. The thing is described by Tavernier (E. T. ii. 41) as carried by a company of Mahommedan Fakirs whom he met at Shérpûr in Guzzrat.

1516. "In the Kingdom of Dely... they have some steel wheels which they call châcarnâ, two fingers broad, sharp outside like knives, and without edge inside; and the surface of these is the size of a small plate. And they carry seven or eight of these each, put on the left arm; and they take one and put it on the finger of the right hand, and make it spin round many times, and so they hurl it at their enemies."—Barbosa, 100-101.

1630. "In her right hand shee bare a chuckerkey, which is an instrument of a round forme, and sharp edged in the superficies thereof... and slung off, in the quicknesse of his motion, it is able to delier or conuey death to a farre remote enemy."—Lord, Discov. of the Banian Religion, 12.

(b) v. and s. To lunge a horse. Hind. chakarnâ or chakar karna. Also, 'the lunge.'

1829. "It was truly tantalizing to see those fellows chukering their horses, not more than a quarter of a mile from our post."—John Shipp, i. 153.

Chuckerbutty, n.p. This vulgarized Bengali Brahmin family name is, as Wilson points out, a corruption of chakravarti, the title assumed by the most exalted ancient Hindu sovereigns, an universal Emperor, whose chariot wheels rolled over all (so it is explained by some).

c. 400. Then the Bihkundi Uthals began to think thus with herself, 'To-day the King, ministers, and people are all going to meet Buddha... but I—a woman—how can I contrive to get the first sight of him?' Buddha immediately, by his divine power, changed her into a holy Chakravarti Raja."—Travels of Fuh-hian, tr. by Beale, p. 63.

c. 460. "On a certain day (Asoka), having... ascertainment that the supernaturally gifted... Nâga King, whose age extended to a Kappa, had seen the four Buddhas... he thus addressed him: 'Beloved, exhibit to me the pericu of the
omniscient being of infinite wisdom, the Chakravarti of the doctrine."—The Mahawansa, 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 Chakravarti Raja... the holy and universal sovereign, a character who appears once in a cycle."—Mission to the Court of Ava (Major Phayre's), 1856, p. 164.

Chuckler. s. Tamil and Malayal. shakkii, the name of a very low caste, members of which are tanners or coddlers, like the Chamaars (see Chumar) of Upper India. But whilst the latter are reputed to be a very dark caste, the Chucklers are fair (see Elliot's Glos. by Beames, i. 71, and Caldwell's Gram. 574). Colloquially in S. India Chuckler is used for a native shoemaker.

c. 1580. "All the Gentoos (Gentios) of those parts, especially those of Bisnaga, have many castes, which take precedence one of another. The lowest are the Cha-quivilis, who make shoes, and eat all unclean flesh..."—Frimer et Honra, &c., f. 95.

1759. "Shackolays are shoemakers, and held in the same despisive light on the Coromandel Coast as the Niaddes and Pullies in the Malabar."—Ives, 26.

1869. "The Komatais 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.

Chuckrum. s. An ancient coin once generally current in the S. of India, Malayal. chakram, Telug. chakraru; from Sansk. chakra (see under Chuckler). 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. The denomination survives in Travancore.

1554. "And the fanoms of the place are called chockroes, which are coins of inferior gold; they are worth 12½ or 12¼ to the parado of gold, reckoning the parado at 360 reis."—A. Nunez, Livro dos Feos, 36.

1711. "The Enemy will not come to any agreement unless we consent to pay 30,000 chuckrumus, which we take to be 16,600 and odd pagodas."—In Wheeler, ii. 165.

1813. Milburn, under Tanjore, gives the chuckrum as a coin equal to 20 Madras, or 10 gold fanams. 20 Madras fanams would be ½ of a pagoda.

Chudder, s. Hind. chadar, a sheet, or square piece of cloth of any kind; the ample sheet commonly worn as a mantle by women in Bengal. It is also applied to the cloths spread over Mahommedan tombs.

1516 and 1588. Barbosa and Linschoten have chautars, chutures, as a kind of cotton piece-goods, but it is certain that this is not the same word. Choturs occur among Bengal piece-goods in Milburn, ii. 221.

1525. "Chader of Cambay."—Lembrance, 56.

1614. "Printados, chints and chadors."—Peyton in Purchas, l. 530.

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, Qanooon-Islam, xi. xii.

1878. "Two or three women, who had been chattering away till we appeared, but who, on seeing us, drew their 'chaders'... round their faces, and retired to the further end of the boat."—Life in the Mofussil, i. 79.

—. Rampore. A kind of shawl, of the Tibetan shawl-wool, of uniform colour without pattern, made originally at Rampur on the Sutlej; and of late years largely imported into England.

Chumpuk, s. A highly ornamental and sacred tree (Michelia champaca, L., also M. Rheedidi), a kind of magnolia, whose odorous yellow blossoms are much prized by Hindus, offered at shrines, and rubbed on the body at marriages, &c. Hind. champak, Skt. champaka. Drury strongly says that the name is "derived from Ciampa, an island between Cambogia and Cochin China, where the tree grows." Champa is not an island, and certainly derived 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 Pogu and Tenasserim, and along the Ghatas to Travancore.

1623. "Among others they showed me a flower, in size and form not unlike our lily, but of a yellowish white colour, with a sweet and powerful scent, and which they call champa."—P. della Valle, ii. 517.

1788. "The walks are scented with blossoms of the champaca and nagisar, and the plantations of pepper and coffee are equally new and pleasing."—Sir W. Jones, in Mem. &c., ii. 81.
CHUNAM.

168

1810. "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 champaka's odours fall
Like sweet thoughts in a dream."
-Shelley, Lines to an Indian Air.

1821. "Some champak flowers proclaim
it yet divine."
-Medwin, Sketches in Hindoostan, 73.

CHUNAM, s. Prepared lime; also especially used for fine polished plaster. Forms of this word occur both in Dravidian languages and in Hind. In the latter chûnâ is from Skt. chûrna, 'powder'; in the former it is somewhat uncertain whether the word is, or is not, an old derivative from Sanskrit. In the first of the following quotations the word used seems taken from the Malayul, form chugâmba.

1510. "And they also eat with the said leaves (betel) a certain lime made from oyster shells, which they call cîonam."—Varthema, 144.

1563. "... so that all the names you meet with that are not Portuguese are Malabar; such as bâre (betel), chuna, which is lime."—Garcia, f. 37g.

c. 1610. "... Il'vn porte son éventail, l'autre la boîte d'argent pleine de betel, l'autre une boîte où il y a du chunam, qui est de la chair."—Pyrrard de la Vôl, ii. 84.

1614. "Having burnt the great idol into chunah, he mixed the powdered lime with pâe leaves, and gave it to the Rajputs that they might eat the objects of their worship."—Firiskta, quoted by Quatremère, Not. et Ext., 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 Chenam be in readiness to make up any breach."—Madras Consultations, in Wheeler, i. 168.

1809. "The row of chumam pillars which supported each side ... were of a shining white."—Ed. Valensta, i. 61.

—To. v. To set in mortar; or, more frequently, to plaster over with chumam.

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. Valensta, i. 386.

Both noun and verb are used also in the Anglo-Chinese settlements.

CHUPPATTY, s. Hind. chapâthî, 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.

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 oaten cakes; and then bake it upon small round iron hearths which they carry with them."—In Purchas, ii. 1468.


1887. "From village to village brought by one messenger and sent onward by another passed a mysterious token in the shape of one of these flat cakes made from flour and water, and forming the common bread of the people, which, in their language, are called chupatties."—Baye's Scoupy War, i. 570.

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that "chuprasies and musaulches were not such bad diet, meaning chupatties and musâla (q.v.)."

CHUPKUN, s. Hind. chapkan. The long frock (or cassock) which is the usual dress in Upper India of nearly all male natiyes who are not actual labourers or indigent persons. The word is probably of Turki or Mongol origin, and is perhaps identical with the chakman of the Ain (p. 90), a word still used in Turkestan. Hence Beam's connexion of chapkan with the idea of chap as meaning compressing or clinging, "a tightly-fitting coat or cassock," is a little fanciful (Comp. Gram. i. 212, 213). 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 chupkan, or native under-garment."—C. Raikes, in L. of L. Lawrence, i. 59.


1726. "Sjoppera (Chupra)."—Valentijn, Chorom., &c., 147.

Chuprassy, s. Hind. chaprāṣi, the bearer of a chaprāṣ, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The chaprāṣ is an office-messenger, or henchman, bearing such a badge on a cloth belt. The term belongs to the Bengal Presidency. In Madras Peon (q.v.) is the usual term; and in Bombay Puthyvala (Hind. pathīvalā) or "man of the belt." The etymology of chaprāṣ is obscure; but see Beames, Comp. Gram. i. 212. This writer gives buckle as the original meaning.

1885. "I remember the days when every servant in my house was a chuprasses, with the exception of the Khasamann and a Portuguese Ayah."—The Dak Bungalow, p. 389.

c. 1886.

"The big Sahib's tent has gone from under the Peepul tree,

With his horde of hungry chuprasses,

And oily sons of the quilt—

I paid them the bribe they wanted, and

Sheitan will settle the bill."

A. C. Lyall, The Old Pindaree.

1877. "One of my chuprasses or messengers . . . was badly wounded."—Meadows Taylor, Life, i. 227.

1880. "Through this refractory medium the people of India see their rulers. The Chaprassie 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 inscribed with his master's name. He is the arch-slanderer of our name in India."—Ali Baba, 102-3.

Churr, s. Hind. char. "A sandbank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825" (Wilson).

A char is new alluvial land deposited by the great rivers as the floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland, "New sandbank land, covered with grasses, is called in Zeeland 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 innumerable sandy islands, the soil of which is especially adapted for the growth of Indigo. They are called Churs."—Life in the Mofussil, i. 3-4.

Churruck, s. A wheel, or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. charikh, '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 Sansk. chakra, &c.

——Poojah. Beng. Charak-pūja (see Poojah). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the blade-bones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or rather was, in Bengal, but it was formerly prevalent in many parts of India. There is an old description in Purchas's Pilgrimage, p. 1000; also (in Malabar) in A. Hamilton, i. 270; and (at Calcutta) in Heber's Journal, quoted below.

1824. "The Hindoo Festival of 'Churruck 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.

Churrs, a. s. Hind. charas. The resinous exudation of the hemp-plant (Cannabis Indica), which is the basis of intoxicating preparations (see Bang and Gunja).

b. Hind. 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 (Hind. charas, a hide; Skt. charma).

Chutkarry, s. (S. India). A half-caste; Tam. shatti-kar, 'one who wears a waist-coat' (C. P. B.).

Chutny, s. Hind. chaṭni. A kind of strong relish, made of a number of condiments and fruits, &c., used in
India, more especially by Mahommedans, and the merits of which are now well known in England. For native Chutney recipes, see Herkloty, Qa boon-e-Islam, 2d ed. xvii. —xlviii.

1819. "The Chutna is sometimes made with cocoa-nut, lime-juice, garlic, and chilies, and with the pickles is placed in deep leaves round the large cover, to the number of 30 or 40." —Forbes, Orient. Mem., ii. 50-51.

1820. "Chittnee, Chatnnee, 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. Hind. 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 chădar-chhat, 'sheet-ceiling.'

CHUTTANUTTY, n.p. This one of the three villages purchased for the East India Company in 1668, when the agents found their position at Hugli intolerable, to form the settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpur. Dr. Hunter spells it Sutánati, but the old Anglo-Indian orthography indicates Chatnatt 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 "Chuttanutte;" on and after June 8th, from "Calcutta;" and from August 20th in the same year from "Fort William" in Calcutta. According to Major Ralph Smyth Chattanat 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.

CHUTTRAM, s. (S. India). Tam. chattiram, which is a corruption of Skt. sattva, 'abode.' A house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two.

1867. "There are two distinct kinds of buildings confounded by Europeans under the common name of Choultry. 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 Choultry; in the Tamil language it is called Tany 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 and 15. See Choultry.

Cinderella's Slipper. A Hindu story on the like theme appears among the Hala Kanara MSS. of the MacKenzie collection:

"Swarnaqevi having dropped her slipper in a reservoir, it was found by a fisherman of Kusumakesari, who sold it to a shopkeeper, by whom it was presented to the King Ugrabhadhu. 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.

Cintra Oranges. See Orange and Sungtara.

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, Ganzון 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 Chicaole (now Vizagapatam Dist.), Rajamandri and Ellore (these two embraced now in Godavari Dist.), with Condapilly (now embraced in Kistna Dist.), were the subject of a grant from the Great Mogul, obtained by Clive in 1765, confirmed by treaty with the Nizam in 1766. Guntur (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803). C. P. Brown says the expression "The Circars" was first used by the French, in the time of Bussy.

1758. "Il est à remarquer qu'apres mon départ d'Ayder Abad, Salabet Zingue a nommé en Phostar, ou Gouverneur, pour

1789. "The most important public transaction... is the surrender of the Gun-toor 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 peshcush, due to him by the Company for the other Circars."—Letter of T. Munro, in Life by Gleig, l. 70.

1823. "Although the Sirkars are our earliest possessions, there are none, perhaps, of which we have so little accurate knowledge in everything that regards the condition of the people."—Sir T. Munro, in Selections, &c., by Sir A. Arbuthnot, i. 294.

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 27th. See also Sirkar.

CIVILIAN, s. A term which came into use about 1760—70, 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. In Anglo-Indian parlance it is still appropriated to members of the covenanted Civil Service. The Civil Service is mentioned in CURRACOOL's Life of Clove (c. 1789), 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; 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 trances of the Company's commercial existence.

1872. "You bloated civilians are never satisfied, retorted the other."—A True Reformer, i. 4.

Classy, Classy, s. Hind. khalāṣi, usual etym. from Arab. khalās. A tent-pitcher; also (because usually taken from that class of servants) a man employed as chain-man or staff-man, &c., by a surveyor; a native sailor; or matross (q.v.). Khalāṣ is constantly used in Hindustani in the sense of 'liberation;' thus, of a prisoner, a magistrate says 'Khalāṣ kare,' 'I let him go.' But it is not clear how khalāṣ got its ordinary Indian sense. It is also written khalāshi, and Vullers has an old Pers. word khalāsha for 'a ship's rudder.' A learned friend suggests that this may be the real origin of khalāṣ in its Indian use.

1875. "A hundred clashees have been sent to you from the presence."—Tippoo's Letters, i. 171.

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, s. The seed of Strychnos potatorum, L.; a tree of S. India. 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 girofle, 'Nails of Girofle,' i.e. of garofala, Caryophyllea, &c., the name by which this spice was known to the ancients; the full old English name was similar, 'clove gillofloure,' a name which, cut in two like a polypus, has formed two different creatures, the clove (or nail) being assigned to the spice, and the 'gilly-flower' to a familiar clove-smelling flower. The comparison to nails runs through many languages. In Chinese the thing is called ting-hiang, or 'nail-spice'; in Persian melbāh, 'little nails,' or 'nailkins,' like the German Nelken, Nagelchen, and Gewürts-nagel (spice nail).

Coast, The, n.p. This term in books of the last century means the 'Madras or Coromandel Coast,' and often 'the
Cobra de Capello, or simply Cobra, s. The venomous snake Naja tripa-
dianus. Cobra is Port. for 'snake;' cobra de capello, 'snake of (the) hood.'

1523. 'A few days before, cobras de capello had been secretly introduced into
the fort, which bit some black people who died thereof, both men and women;
and when this news became known it was perceived that they must have been intro-
duced by the hand of some one, for since the fort was made never had the like been
heard of.'—Correia, ii. 776.

1539. 'Vimos tabe aquy grande soma de cobras de capello, da grossura da cosa
de hú home, e tão peçonhentas em tanto estremo, que dizião os negros que se che-
garão cò a baba da boca a qualquer cousa viva, logo em provisio cahia morta em terra
..."—Pinto, cap. xiv.

'Cobra de Capello' is a venomous snake from the Madagascan region, known for its distinctive appearance and the fear it instills in the local population. The term 'Coobra de Capello' was used in the 16th century by Spanish explorers to describe this snake. The snake was feared by the local inhabitants, who believed it to be capable of causing death merely by its touch. The snake's venomous bite was highly feared and led to a great deal of superstition and misunderstanding. The description given by the explorers highlights the snake's striking characteristics and its effect on the people of the region.
Cobra Lily. The flower Arum campandinum, which stands on its curving stem exactly like a cobra with 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 Hungaria caerulea was sent to him from Masulipatam, with the name Cobra Monil, whilst Günther says this name is given in S. India to the Daboia Russelii, or Tice-polongla (q.v.) (see Fayrer's Thanaophidia, pp. 11 and 15). One explanation of the name is given in the quotation from Lockyer. But the name is really Mahr. maner, from Skt. mani, a jewel. There are judicious remarks in a book lately quoted, regarding 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 another." — Tribes on my Frontier, 197.

1711. "The Cobra Manilla has its name from a word of Expression among the Nears 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.

1750. "The most dangerous of those reptiles are the covenymanil 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 curled up between 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 Narrative, 94.

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.

Cochin, n.p. A famous city of Malabar, Kochchi, which the nasalisings, 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 Conti in the 15th century makes the like statement.

c. 1480. "Relicta Coleìnæ ad urbem Cocyn, trium dieurn itinere transit, quinque millibus passuum ambitu supra ostium fluminis, a quo et nomen." — N. Conti in Poggius, de Variet. Fortunar, iv.

1503. "Inde Franci ad urbem Cocyn prefecti, castrum ingenis ibidem construxere, et trecentis praesidiariis viris bellicosis munivere..." — Letter of Nestorian Bishops from India, in Asseman, iii. 596.

* I have seen more snakes in a couple of months at the Bagni di Lucca, than in any two years passed in India.—H. Y.
1510. "And truly he (the K. of Portugal) desires every good, for in India and especially in Cochin, every sêday day ten and even twelve Pagans and Moors are baptiz'd."—Varthema, 296.

1572. "Vereis a fortaleza sustentar-se De Cananor con pouco força e gente
E vereis em Cochin assimilar-so Tanto hum peito soberbo, e insolente * Que eithara ja mais santou victoria, Que assi mereça eterno nome e gloria."—Camões, h. 52.

By Burton: 
"Thou shalt behold the Fortalice hold out of Cananor with scanty garrison
shall in Cochin see one approv'd so stout, who such an arr'gance of the sword hath shown, no harp of mortal sang a similar story, digné of e'lasting name, eternal glory."

**COCHIN-CHINA.** n.p. This country was called by the Malays Kuchi, and apparently also, to distinguish it from Kuchi of India (or Cochin), **Kuchi-\** China, a term which the Portuguese adopted as **Cauchi-\** China; the Dutch and English from them. **Kuchi** occurs in this sense in the Malay traditions called Sijara Malayu (see J. Ind. Archip., v. 729). In its origin this name Kuchi is no doubt a foreigner's form of the Annamite Kuo-ch'\(\)n (Chin. Kiu-Ching, South Chin. Kau-Chen), which was the ancient name of the province Thanh-ho\(\)a, in which the city of N\(\)u 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 Cenac\(\)china, which he entered in the night, escaping by miracle from being lost on the shoals. . . . ."—Correia, h. 474.

c. 1535. "This King of Cauchichina 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."—Sommario de\' Regn., in Ramista, i. 396e.

c. 1543. "Now it was not without much labour, pain, and danger, that we passed those two Channels, as also the river of Ventianu, by reason of the Pyrates that usually are encounterd there, nevertheless we at length arrived at the Town of Mana-

† Duarte Pacheco Pereira, whose defence of the Fort at Cochin (c. 1504) against a great army of the Zamorin's, was one of the great feats of the Portuguese in India.
+ M.S. communication from Prof. Terrien de la Couperie.

COCKATOO. 8. This word is taken from the Malay kahitihuwa. According to Crawford the word means properly 'a vice,' or 'grippe,' 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.
Cockroach, s. This objectionable insect (Blatta orientalis) is called by the Portuguese cucalacaço, for the reason given by Bontius below; a name adopted by the Dutch as kakkerlak, and by the French as cancrelat. The Dutch also apply their term as a slang name to half-castes. But our word seems to come from the Spanish cucaracha. The original application of this Spanish name appears to have been to a common insect found under water-vessels standing on the ground, &c., (apparently Oniscus, or woodlouse); but as cucaracha de Indias it was applied to the insect now in question (see Dic. de la Lengua Castellana, 1729).

1638. "Il y en a qui sont blancs . . . . et sont coiffés d'une haute incarnate . . . . l'on les appelle kakaton, a cause de ce mot qu'ils prononcent en leur chant assez distinctement."—Mandelayo (Paris, 1669), 144.

1654. "Some rarities of naturall things, but nothing extraordinary save the skin of a jaacall, a rarely colour'd jaacato or prodigious parrot . . . ."—Evelyn's Diary, July 11.

1673. ". . . Cockatoons and Newries (see Lory) from Bantem."—Fryer, 116.

1705. "The Crockadore is a Bird of various Sizes, some being as big as a Hen, and others no bigger than a Pigeon. They are in all Parts exactly of the shape of a Parrot . . . . When they fly wild up and down the Woods they will call Crockadore, Crockadore; for which reason they go by that name."—Funnell, in Dampier, iv. 265–6.

1719. "Maccaws, Cokatoes, plovers, and a great variety of other birds of curious colours."—Shebecke's Voyage, 54–55.

1775. "At Sooloo there are no Lories, but the Cokatoars have yellow tufts."—Forrest, Y. to N. Guinea, 295.

Cockup, s. An excellent table-fish, found in the mouths of tidal rivers in most parts of India. In Calcutta it is generally known by the Beng. name bhiggi or bhikkt, and it forms the daily breakfast dish of the European gentlemen in that city. The name may be a corruption, we know not of what; or may be given from the erect sharp spines of the dorsal fin. It is Lates calcarifer (Güthner) 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 passages quoted below. Ritter supposes, from a passage in Pigafetta's Voyage of Magellan, which we cite, that the name may have been indigenous in the Ladrone Islands, to which that passage refers, and that it was first introduced into Europe by Magellan's crew. This is however a mistake, as we find the term used earlier, not only in Barbosa, but in the Relatorio de Vasco Da Gama.

On the other hand the late Mr. C. W. Goodwin found in ancient Egyptian the word Kuku used as "the name of the fruit of a palm 60 cubits high, which fruit contained water" (Chabas, Mélanges Égyptologiques, ii. 239). It is hard however to conceive how this name 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, Garcia de Orta, Linschoten, &c., as from a Spanish word applied to a monkey's or other grotesque face. But after all may the term not have originated in the old Span. coco, '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 Copra.)

The Skt. narika has originated the Pers. nargul, which Cosmas grecizes into apykllos.

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 jans-al- Hindi). There is no evidence

* It may be noted that Theophrastus describes under the names of xicara and estita a palm of Ethiopia, which was perhaps the Drom palm of Upper Egypt (Theophr. Hist. ii. 6, 19). Schneider, the editor of Theophr., states that Struengel identified this with the coco-palm.
of its having been known to classical writers, nor are we aware of any Greek or Latin mention of it before Cosmas.

A.D. 545. "Another tree is which bears the Argell, i.e., the great Indian Nut."—Cosmas (in Cathay, &c., clxvi).

1392. "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 Corvinio, in do., p. 213.

c. 1398. "First of these is a certain tree called Nargil; which tree every month in the year sends out a beautiful frond like [that of] a [date-] palm tree, which frond or branch produces very large fruit, as big as a man's head. . . . 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, 15-16.

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 do., p. 392.

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."—Roteiro de Vasco da Gama, 94.

1510. Varthema gives an excellent account of the tree; he uses only the Malay-alam name tenga.—Pp. 163-164.

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 quoques."—Barroso, 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 vinegar, so in that country they extract all these things from one tree."—Pigafetta, Viaggio intorno il Mondo in Ramusio, i. 356.

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, tenaga, or as the Canaries call it, narle."—Barros, Dec. III. liv. iii. cap. 7.

c. 1561. Correa writes quoques.—I. i. 115.

1563. "We have given it the name of coco, because it looks like the face of a monkey, or some other animal."—Garcia, 66 b.

"That which we call coco, and the Malabar Temga."—Ibid. 67 b.

1578. "The Portuguese call it coco (because of those three holes that it has)."—Acosta, 986.

1593. "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 transl. of Pigafetta's Congo, in Harleian Coll. ii. 553.

The parallel passage in De Bry runs: "Ilas quoque quae mune Indicas cococe, id est Simias (intus enim simiae caput referunt) dictas palmas appellant."—i. 29.

Purchas has various forms in different narratives: Coccs (i. 37); Cokers, a form that still holds its ground among London stall-keepers and costermongers (i. 461, 502); coquer-nuts (Terry, in li. 1466); coco (ii. 1006); coquo (Pilgrimage, 567), &c.

c. 1690. Rumphius, who has coco in Latin, and coco in Dutch, mentions the derivation already given as that of Livschoten and many others, but proceeds:—"Moo vero judicio verior ac certior vocis orto invenienda est, plures enim nationes, quibus hic fructus est notus, nucem appellant. Sic dictur Arabice Gauzo-Indi vel Gauzo-Indi, h. e. Nux Indica. . . . Turcis Cock-Indi eadem significationem, unde sine dubio Æthiopici, Africani, comique vidini Hispani ac Portugalli coquo deflexerunt. Omnia vero ista nomina, originem suam debent Hebraice voci Egos quae nucem significat."—Herb. Ambaini, i. p. 7.

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 Coco's brightest 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 'nut'—on account of the similarity in shape between a coco-nut and a human skull:—"Mais de ce franc picton de table Qui rend spirituel, aimable, Sans vous alourdir le coco, Je m'en fourre à gogo."—H. Valère.

The Dict. Hist. d'Argot of Lorédan Larchey, from which this seems taken, explains picton as 'vin supérieur.'

Coco-de-Mer, or Double Coco-nut. The curious twin fruit so called, the produce of the Lodovica Scellarium,
a palm growing only in the Seychelles Islands, is cast up on the shores of the Indian Ocean, most frequently on the Maldive 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 Malaya-seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lempang 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).* The tree itself was called Pauseng, which Rumphius seems to interpret as a corruption of Buua-zamgi, "Fruit of Zang" or E. Africa. 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.

The medical virtues of the nut were not only famous among all the people 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 latter days offered in vain 4000 florins to purchase from the family of Woltert Hermanszen, a Dutch Admiral, one which 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 Tava-lairhi. The latter word is 'coco-nut,' but the meaning of tava does not appear from any Maldive vocabulary. Rumphius states that a book in 4to (totum opusculum) was published on this nut, at Amsterdam in 1634, by Augerius Clutius, M.D.

1592. "They also related to us that beyond Java Major ... there is an enormous tree named Campanganghi, 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 Buapianganghi, and is larger than a water-melon. ... It was understood that these fruits which are frequently found in the sea came from that place."—Piga-

fetta, Hak. Soc., p. 155.

1553. "... it appears ... that in some places beneath the salt-water there grows 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."—Barroso, I, ii. 7.

1566. "The common story is that these islands were formerly part of the continent, but being so low they were submerged, whilst these palm-trees continued in situ; and growing very old they produced such great and 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. "Esas islas de Maldiva nasce a planta No profundo das aguas soberanas, Cujos pomo contra o veneno urgente He tido por antidoto excellente."—Camões, c. 136. c. 1610. "Il est ainsi d'une certaine noix que la mer l'etit quelques fois a bord, qui est grosse comme la teste d'un homme qu'on pourrait comparer a deux gros melons joints
en ensemble. Ils la moment Tawarcáre, et ils tiennent que cela vient de quelques arbres qui sont sous la mer. . . . quand quelqu'un demeurt riche out à coup et en peu de temps, on dit communément qu'il a trouvè du Tawarcáre ou de l'ambre."—Pyramid de la Val, i. 163.

?1650. In Piso's Mantiies Aromaticas, etc., there is a long dissertation, extending to 23 pp., De Tawarcare seu Nuce Medicá Maldivensium.

1678. "P.S. Pray remember y' Coquer nutt Shells (doubtless Coco-de-Mer) and long nulls (?formerly desired for y' Prince."—Letter from Dacca, quoted under Chop.

c. 1680. "Hicitaque Calappus marinus* non est fructus terretis qui casu in mare proculdit... uti Garcias ab Orda persuadere voluit, sed fructus est in ipso crescens marl, cujus arbor, quantum scio, hominum oculis ignota et occulta est."—Rumphius, Liber xii. cap. 8.

1763. "By Durbar charges paid for the following presents to the Nawab, as per Order of Consultation, the 14th October, 1782.*

1 Sea cocoa nutt...........Rs. 300 0 0."

In Long, 308.

1777. "Coca-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. 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 Tawarcare. . . ."—Travels of Charles Peter Thunbbery, M. D. (E. T.), iv. 209.

1882. "Two minor products obtained by the islanders from the sea require notice. These are ambergis (M. goma, mävaharu) and the so-called 'sea-cocoaanut' (M. tawa-kirak). A rate at so high a value in the estimation of the Maldivian 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 shaped like a mango. . . . It is the inner nut which is double. I ate some of the jelly from inside; there must have been enough of it 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 Bengal in Valentijn (vol. v.), to the E. of Chittagong. Wilford has some Wilfordian nonsense about it, connecting it with the Towarcáre R. of Ptolemy, and with a Tawarcáre 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 "Vassal de Rey de Bengala." It was probably "Khodabakhsh Khan." His territory must have been south of Chittagong, for one of his towns was Chaucuri, still known as Chakiria on the Chittagong and Arakan Road, in lat. 21° 43'. (See Barros, IV. ii. 8, and IV. ix. 1; and Couto, IV. iv. 10, also Correa, iii. 264-266, and again as below):

1533. "But in the city there was the Rumi whose feast had been set by Dimișo Bernaldes; being a soldier (lacerum) of the King's, and seeing the present (offered by the Portuguese) he said: My Lord, these are crafty robbers; they get into a country with their wares, and pretend to buy and sell, and make friendly gifts, whilst they go spying out the land and the people, and then come with an armed force to seize them, slaying and burning. . . . till they become masters of the land. . . . And this Captain-Major is the same that was made prisoner and ill-used by Codavasco in Chittagó, and he is come to take vengeance for the ill that was done him."—Correa, iii. 479.

Coffee, s. Arab. Kahva, a word which appears to have been originally a term for 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 Kafa, one of those districts of the S. Abyssinian highlands (Enarea and Kaffa) which appear to have been the original habitat of the Coffee plant (Coffee arabica, L.); and if this is correct, then Coffee is nearer the original name than Kahwa. On the other hand, Kahwa, or some form thereof, is in the earliest mentions appropriated to the drink, whilst some form of the word Bunn is that given to the plant, and Bun is the existing name of the plant in Shoa. This name is also that applied in Yemen to the coffee-berry. There is

* Kalota, or Klapa, is the Javanese word for coco-nut palm, and is that commonly used by the Dutch.

* It is curious that Ducange has a L. Latin word caca, 'vinum album et deble.'
very fair evidence in Arabic literature that the use of coffee was introduced into Aden by a certain Sheikh Shihabuddin Dhabhani, 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 16th 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. The first European mention of coffee seems to be by Bauwolff, who knew it at Aleppo in 1573. It is singular that in the Observations of Pierre Belon, who was in Egypt, 1546-1549, full of intelligence and curious matter as they are, there is no indication of a knowledge of coffee.


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 round as they sit. In the same water they take a Fruit called Bunru, 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 Bancha of Rosie ed Almusa, exactly; therefore I take them to be the same." — Bauwolff, 92.

c. 1580. "Arborem vidi in viridario Halydeci Turcæ, cujus in iconem nunc spectabilis, ex qua semina illa ibi vulgatisima, Bon vel Ban appellata, producuntur; ex his tum Aegyptii, tum Arabum parant decument vulgatisimum, quod vini loco ipsi potant, venditurque in publicis cenopolis, non secus quod apud nos vinum: illique ipsum vocant Chaora... Avicenna de his seminibus meminit." — Prosper Alpinus, ii. 36.

* See the extract in De Sacy's Chrestomathie Arabes, cited below. Playfair, in his history of Yemen, says coffee was first introduced from Arabia by Jamaldin Daniel, from Aden, in the middle of the 16th century: the person differs, but the time coincides.
† There seems no foundation for this.

1598. In a note on the use of tea in Japan, Dr. Paludanus says: "The Turkes holde almost the same manner of drinking of their Chaona (read Chaoua), which they make of a certaine fruit, which is like unto the Baklaer,* and by the Egyptians called Bon or Ban: they take of this fruit one pound and a halfe, and roast them a little in the fire, and then seith them in twenty poundes of water, till the half be consumed away: this drinke they take everie morning fasting in their chambers, out of an earthen pot, being very hot, as we doe here drinke aqua composita in the morning; and they say that it strengtheneth them and maketh them warme, breaketh wind, and openeth any stopping." — In Linschoten, 46.

c. 1610. "La boisson la plus commune est de l'eau, ou bien du vin de Cocos tiré le même jour. On en fait de deux autres sortes plus delicats: l'une est chaude, composée de l'eau et de miel de Cocos, avec quantité de poivre (dont ils usent beaucoup en toutes leurs viandes, et ils le nomment Pasme) et d'une autre graine appelée Cahos... — Pyrand de la Val, i. 128.

1615. "They have in stead of it (wine) a certaine drinke called Cæhilete as black as Inke, which they make with the barks of a tree (!) and drinks as hot as they can endure it." — Monfort, 28.

* "... passano tutto il resto della notte con mille feste e bagordi; e particolarmente in certi luoghi pubblici... bevendo di quando in quando a sorsi (per che è calda che e'noce) più d'uno scodellino di certa loro acqua nera, che chiamano Cahuo; la quale, nelle conversazioni serve a loro, appunto come a noi il gioco dello sbaraglino" (i.e. backgammon). — Pietro della 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 with a wholesome 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.


c. 1628. "They drink (in Persia) above all the rest, Coho or Copha: by Turk and Arab called Caphe and Causa: a drink imitating that in the Stigian lake, black, thick, and bitter: destrai'd from Bunchy, Bumna, or Baj berries; which they say, if heath, it expels melancholy but not so much regarded for those good properties, as from a Romance that it was invented and brewed by Gabriel..." — i.e. Baxa Lautz; laurel berry.
restore the decayed radical Moisture of kind hearted Mahomet . . ."—Sir T. Herbert, Travels, ed. 1638, p. 241.

c. 1637. "There came in my time to the Coll: (Balliol) one Nathaniel Conopios out of Greece, from Cyrill the Patriarch of Constantinople . . . He was the first I ever saw drink coffee, which custom came not into England till 30 years after."—Evelyn's Diary.

1673. "Every one pays him their congratulations, and after a Dish of Ocho or Tea, mounting, accompany him to the Palace."—Fryer, 225.

"Cependant on l'apporte le cavé, le parfum, et le sorbet."—Journal d'Antoine Galliaud, ii. 124.

1690. "For Tea and Coffee which are jugged the privilege 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 Muscatt) as unlawful Refreshments, and abominated as Bug-bear Liquors, as well as Wine."—Ovington, 427.

1726. "A certain gentleman, M. Paschius, maintains in his Latin work published 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 Coil-beans."—Valentijn, v. 192.


Coir, s. The fibre of the coco-nut husk, from which rope is made. But properly the word, which is Malayalam kayar, from v. kaiyaru, 'to be twisted,' means 'cord' itself (see the accurate Al-Biruni below). The former use among Europeans is very early; and both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms Kânbar and Kânbar, arising probably from some misreading of the diacritical points (for Kâiyar, and Kâiyâr). The Portuguese adopted the word in the form cário.

The form coir seems to have been introduced by the English in the last century. It was less likely to be used by the Portuguese because coiro in their language is 'leather.' And Barros (where quoted below) says allusively of the rope: "parece feito de coiro (leather) encolhendo e estendendo a vontade do mar," contracting and stretching with the movement of the sea.

c. 1030. "The other islands are called Diva Kânbar from the word kânbar signifying the cord plaited from the fibre of the coco-tree with which they stitch their ships together."—Al-Biruni in J. As., Ser. IV. tom. viii. 266.

c. 1346. "They export . . . cowries and kânbar; the latter is the name which they give to the fibrous husk of the coconut. . . . 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 kânbar is better than hemp."—Jon Batuta, liv. 122.

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 Mamalle, a chief trader there, held the whole trade of the Maldives, and that the Infant of the isles . . . so that this Moor came to be called the Lord of the Maldives, 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 Ises should not be taken from him, and that he in return would furnish for the king 1000 bahars (barus) of coarse coir, and 1000 more of fine coir, each bahar weighing 43 quintals; and this every year, and laid down at his own charges in Cananor and Cochim, 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. 129-130.

1516. "These islands make much cordage of palm-trees, which they call cairo."—Barrosa, 164.

c. 1550. "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."—Corrêa, by Stanley, 133.

1558. "They make much use of this cário in place of nails; for as it has this quality of recovering its freshness and swelling in the sea-water, they stitch with it the planking of a ship's sides, and reckon them then very secure."—De Barros, Dec. III. liv. iii. cap. 7.

1563. "The first rind is very tough, and from it is made cário, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels."—Garcia, f. 87 v.

1582. "The Dwellers therein are Moors; which trade to Sofalas in great Ships that have no Decks, nor nails, but are sewed with Cairo."—Castañeda (by N. L.) f. 14 b.

c. 1610. "This revenue consists in . . . Cairo, which is the cord made of the coco-tree."—Pyrard de la Val, i. 172.
1673. "They (the Surat people) haventa been only the Cafr-yarn made of the Cooco for cording, but good Flax and Hemp."—Fryer, 121.

c. 1690. "Externus nuclei cortex putamen ambiens, quam exsiccatus est et superae similis... dicitur... Malabarice Cairo, quod non promit ubique usurbar ubi lingua Portu-galliea est in usu..."—Rumphius, i. 7.

1727. "Of the Rind of the Nut they make Ceyar, which are the Fibres of the Cask that environs the Nut spun fit to make Cordage and Cables for Shipping."—A. Ham. i. 396.

Coja, s. Pers. Cojah for Khwajä, a respectful title applied to various classes; as in India especially to eminents; in Persia to wealthy merchants; in Turkestan to persons of sacred families.

c. 1343. "The chief mosque (at Kaulam) is admirable; it was built by the merchant Cojah Muhaddab."—Ibn Batuta, iv. 190.

1786. "I also beg to acquaint you I sent for Betsit Ali Khan, the Cojah, who has the charge of the women of Oude Zamannah 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 Cojah, 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 Asia, ed. 1873, p. 161.

Coleroon, n.p. The chief mouth, or delta-branch, of the Kaveri River (see Cauvery). It is a Portuguese corruption of the proper name Kollidam, vulg. Kolladam. This name, from Tamil Kol, 'to receive,' and idam, 'place,' perhaps answers to the fact of this channel having been originally an escape formed at the construction of the great Tanjore irrigation works in the 11th century. In full flood the Coleroon is now, in places, nearly a mile wide, whilst the original stream of the Kaveri disappears before reaching the sea. Besides the etymology and the tradition, the absence of notice of the Coleroon in 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." Thus also the two rivers Pennar are popularly connected with pinnam, 'corpse.'

Fra Paolo gives the name as properly Colorro, and as meaning the River of Wild Boars. But his etymologies are often as wild as the supposed Boars.


1672. "From Triangebar one passes by Trindivacca to Colorder; here a Sandbank stretches into the sea which is very dangerous."—Baldeo, 150. (He does not speak of it as a River either.)

c. 1760. "... the same river being written Collarum, by M. la Croze, and Colledham by Mr. Ziegenbalg."—Grose, i. 281.

1780. "About 3 leagues north from the river Triminious (?) is that of Coloran. Mr. Michelson calls this river Danecotta."—Dunn, N. Directory, 138.

The same book has "Coloran or Colde-

1785. "Sundah Sahib having thrown some of his wretched infantry into a temple, fortified according to the Indian method, upon the river Kaidaron, Mr. Clive knew there was no danger in investing it."—Carraccio'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 préfet. 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 talçidentār. 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 dewan, 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. 287.
1785. "The numerous Collectors with their assistants had hitherto enjoyed very moderate allowances from their employers."—Letter in Colebrooke's Life, p. 16.

1838. "As soon as three or four of them get together they speak about nothing but employment and promotion; they if left to themselves, 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 Bogleywallah."—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 Commissioners 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. An absurd enough corruption of kâliy; 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)

Collery, Callery, &c., s. Properly Bengali khâlarî, a salt-pan, or place for making salt.

1768. "... the Collector-general is desired to obtain as exact an account as he possibly can, of the number of colleries in the Calcutta pargunnahs."—In Caraccioli's L. of Cîve, iv. 112.

Collery, n.p. The name given to a non-Aryan race inhabiting part of the country east of Madura. Tamil kâller, 'thieves.' They are called in Nelson's "Madura," Kallans; Kâllan being the singular, Kâller plural.

1763. "The Polygar Tondian . . . likewise sent 3800 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.


1790. "The country of the Colleries . . . extends from the sea coast to the confines of Madura, in a range of sixty miles by fifty-five."—M. Monthly Register or India Repository, i. 7.

Collery-Horn, s. This is a long brass horn of hideous sound, which is often used at native funerals in the Peninsula, and has come to be called, absurdly enough, Cholera-horn!

1879. "... an early start being necessary, a happy thought struck the Chief Commissioner, to have the Amildar's Collery-horn men out at that hour to sound the revéillé, making the round of the camp."—Madras Mail, Oct. 7th.

Collery-Stick, s. This is a kind of throwing-stick or boomerang used by the Colleries.

1801. "It was he also who 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 "Vallarti Thadis(?) or boomerangs."—Madura, Pt. ii. 44. See also Sir Walter Elliot in J. of the Ethnol. Soc., N. S., i. 112-113.

Colombo, n.p. Properly Kolomba, 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, Kalangi-ganga. The name Kolombum, used in several medieval narratives, belongs not to this place but to Kaulam; vide Quilon.

c. 1346. "We started for the city of Kalañbû, one of the finest and largest cities of the island of Serendib. It is the residence of the Wazir Lord of the Sea (Hâkim al-Bahr), Jalasiti, who has with him about 500 Habahis."—Ibn Batuta, iv. 156.

1517. "The next day was Thursday in Passion Week; and they, well remembering this, and inspired with valor, said to the King that in fighting the Moors they would be insensible to death, which they greatly desired rather than be slaves to the Moors. . . . There were not 40 men in all, whole and sound for battle. And one brave man made a cross on the tip of a cane, which he set in front of the standard, saying that God was his Captain, and this 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 well, he should establish a fortress in the harbour of Colombo, so as to make sure the offers of the King."—Barros, Dec. III. iv. cap. 2.

Colombo Root (or 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*, Miens; and the name *Calumba* is of E. African origin (see Hanbury and Flütschiger, 23). 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 Colombo, nor upon the whole island of Ceylon..."—Thunberg, Travels, iv. 165.

Comar, n.p. This name (Ar. *al-Kumār*), which appears often in the older 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 Kamrūp (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 *Sanf* or *Champa* (q.v.), and from ten days to twenty days' sail from *Zabaj* (or Java), together with the name, identify it with *Comboja*, or Khmer as the native name is (see Reinaud, Relation des Arabes, i. 97, ii. 48, 49; Gudemeister, 156 seqq.; Ibn Batuta, iv. 240; Abulfeda; Cathay and the Way Thither, 619, 569).

Even the sagacious De Orta is misled by the Arabs, and confounds *al-comari* with a product of Cape Comorin (see Colloquios, i. 120v).

Cómatty, s. Talung. and Canar, kōmāti, 'a trader.' This is a term used chiefly in the north of the Madras Presidency, and corresponding to Chetty, q.v.

1827. "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 againe in greater parcels."— Purchas, Pilgrimage, 907. See also quotation under Chuttickier.

Combaconum, n.p., written *Kumpakoynam*. Formerly the seat of the Chola dynasty. Col. Branfill gives, as the usual derivation, Skt. *Kumbhakoyna*, 'brim of a water-pot;' 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 Combaconum is called *Kumbhesvaran* ('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, s. 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 gives of the word is quite inadmissible. He finds that a Chinese author describes the people of Ceylon as wearing a cloth made of *loo-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 Singhalese; and we can have no doubt that it is the proper name *Cambay* (q.v.). *Paños de Cabaia* are mentioned early as used in Ceylon (Costanheda, ii. 78). In fact, since writing the preceding words, we find in the *Government List of Native Words* (Ceylon, 1869), that the form used in the Island is actually *Kambāyā*.

A picture of the dress is given by Tennent (Ceylon, i. 612). It is now usually of white, but in mourning black is worn.

1726. In list of cloths purchased at Porto Novo are "Cambayen."—See Valentin, Chorom. 10.

Commercoolly, n.p. A small but well-known town of Lower Bengal in the Nadiya District; properly *Kumārkhālī*.

Commercoolly Feathers. 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. 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 Lieutenant-Governor of the N.W. Provinces still holds also the title of Chief Commissioner of Oudh). The Central Provinces, Assam, and British 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: "Kumârî ... a young girl, a princess; a name of the goddess Durgâ, to whom a temple dedicated at the extremity of the Peninsula has long given to the adjacent cape and coast the name of Kumârî, corrupted to Comorin . . . " The Tamil pronunciation is Kumârî.

1572. "V'corre a costa celebre Indiana Para o Sul até o cabo Comori Ja chamado Cori, que l'aprobana (Que ora he Ceilão) de frente tem de si."—Camões, x. 107.

Here Camões identifies the ancient Kôryâ or Komâra with Comorin. These are in Ptolemy distinct, and his Kôryâ appears to be the point of the Island of Râmesvaram from which the passage to Ceylon was shortest. This, as Komâra, 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 Colâ as the turning point of the Indian coast, and even in Ptolemy's Tables his Kôryâ is further south than Komâria, and is the point of departure from which he discusses distances to the further East (see Ptolemy, Bk. I. capp. 13 and 11; also see Bishop Caldwell's Comp. Grammar, Introd. p. 103). It is important to note how comparative geographers of the 16th century identified Kôrya with C. Comorin.

In 1864 the late venerated Bishop Cotton visited C. Comorin in company with two of his clergy (now both 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.*

1817. "... Lightly latticed in With odoriferous woods of Comorin."—Lalla Rookh, Molanna.

This probably is derived from D'Herbelot, and involves a confusion often made between Comorin and Comar (q. v.)—the land of aloes-wood.

Comotay, or Comaty, n.p. This name appears prominently in some of the old maps of Bengal, e.g., that embraced in the Magna Mogolis Imperium of Blaeu's great Atlas (1645-1650). It represents Kamata, a state, and Kâmatâpûr, 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 name of Eastern India (vol. iii. pp. 426 seqq.). The city stood on the west bank of the R. Darlâ, which formed the defence on the east side, about 5 miles in extent. The whole circumference of the enclosure

* There is here a doubtful reading. The next paragraph shows that the word should be Komârî.
is estimated by Buchanan at 19 miles, the remainder being formed by a ram- part which was (c. 1809) "in general about 130 feet in width at the base, and from 20 to 30 feet in perpendicular height."

1553. "Within the limits in which we comprehend the kingdom of Bengal are those kingdoms subject to it ... lower down towards the sea the kingdom of Comotaji."—Barros, IV. iv. 1.

1873. "During the 15th century, the tract north of Rangpur was in the hands of the Rajahs of Kamata. . . . Kamata was invaded, about 1498 A.D., by Husain Shâh."—Blochmann, in J. As. Soc. Bengal, xlii., pt. i. 240.

Competition-wallah, s. A hybrid of English and Hindustani, applied in modern Anglo-Indian colloquial to members of the Civil Service who have entered it by the competitive system first introduced in 1856. The phrase was probably the invention of one of the older or Haileybury members of the same service. These latter, whose nominations were due to interest, and who were bound together by the intimacies and esprit de corps of a common college, looked with some disfavour upon the children of innovation. The name was readily taken up in India, but its familiarity in England is probably due in great part to the "Letters of a Competition-wala," written by one who had no real claim to the title, Mr. G. O. Trevelyan, now M.P. for Hawick Burghs, the able Irish Secretary, and author of the excellent Life of his uncle, Lord Macaulay.

The second portion of the word, wâlã, is properly a Hindi adjective affix, corresponding in a general way to the Latin -arius. Its usual employment as affix to 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 incidental; there is no real limitation to such meaning. This is demonstrable from such usual phrases as Kãbul-wâlã ghorã, "the Kabulian horse," and from the common form of village nomenclature in the Punjab, e.g., Mir-Khan-wâlã, Ganda-Singh-wâlã, and so forth, implying the village established by Mir-Khan or Ganda-Singh. In the three immediately fol- lowing quotations, the second and third exhibit a strictly idiomatic use of wâlã, the first an incorrect English use of it.

1785. "Tho' then the Bostonians made such a fuss, Their example ought not to be followed by us, But I wish that a band of good Patriot-wallahs . . ."—In Seton-Karr, 3. 93.

1883. "In this year Tippoo Sahib addresses a rude letter to the Nawab of Shâhâr Safwan in which he says that the English are shaamoo-wallahs."—Select Letters of Tipoo, 184.

1884. "The stories against the Competition-wallahs, which are told and fondly believed by the Haileybury men, are all more or less founded on the want of savoir-faire. A collection of these stories would be a curious proof of the credulity of the human mind on a question of class against class."—Trevelyan, p. 9.

1887. "From a deficiency of civil servants . . . it became necessary to seek reinforcements, not alone from Haileybury, . . . but from new recruiting fields whence volunteers might be obtained . . . under the pressure of necessity, such an exceptional measure was sanctioned by Parliament. Mr. Elliot, having been nominated as a candidate by Campbell Marjoribanks, was the first of the celebrated list of Competition-wallahs."—Biog. Notice prefixed to vol. i. of Downson'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 involve competition; it only authorised a system by which writerships could be given to young men who had not been at Haileybury College, on their passing certain test examinations, and they were ranked according to their merit in passing such examinations, but below the writers who had left Haileybury at the preceding half-yearly examination. The first examination under this system was held 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 well-known names, the list included H. Burdett, Sir H. B. Harington, Sir R. Montgomery, Sir J. C. Cruroft Wilson, Sir T. Eyre, W. Tayler, the Hon. E. Drummond.

1878. "The Competition-Wallah, at home on leave or retirement, dines perpetually into our ears the greatness of India . . . . We are asked to feel awestruck and humbled at the fact that Bengal alone has 36 millions of inhabitants. We are invited to experience an awful thrill of sublimity when we learn that the area of Madras far exceeds that of the United Kingdom."—Sat. Rev., June 15, p. 750.
**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 assumed by Bishop Heber in passages quoted below. In one he derives it from campaña (for which, in modern Portuguese at least, we should read campanha); but campaña 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 campo (sic), but there is no such word.

It is also alleged by Sir Emerson Tennent (infra), who suggests campanha; 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, ii. 436, 442; vi. 3) the words used for what we term compound, are jardim, patio, horta. An examination of all the passages of the Indo-Portuguese Bible where the word might be expected to occur, affords only horta.

There is a use of campo by the Italian Capuchin P. Vincenzo Maria (Roma, 1672), which we thought at first to be analogous: "Gionì alla porta della città (Aleppo) ... arrivati al Campo de' Francesi; dove è la Dogana" ... (p. 475). We find also

in Rauwolf's Travels (c. 1573), as published in English by the famous John Ray: "Each of these nations (at Aleppo) have their peculiar Champ to themselves, commonly named after the Master that built it" ... and again: "When ... the Turks have washed and cleansed themselves, they go into their Chappells, which are in the Middle of their great Campo or Curvatescara" ... (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 the translation of Mandan or some such Oriental word.

(b.) As regards campagne, which once commendéd 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 Littré.

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': "queymon a cidade toda, sans que nos sey qual que campo em que esteves." (They burned the whole city till nothing remained but the site on which it stood, Castanheda, vi. 130). There is a special use of campo by the Portuguese in the Further East, alluded to in the quotation from Palle- goix's 'Siam,' but that which we shall see to be only a representation of the Malay Kampung. We shall come back upon it.

(c.) The objection raised to kampung as the origin of compound is chiefly that the former word is not so used in Java by either Dutch or natives, and the author of 'Max Havelaar' expresses doubt if compound is a Malay or Javanese word at all (pp. 360-361). Erf is the usual word among the Dutch. In Java kampung seems to be used only for a native village, or for a particular ward or quarter of a town.

But it is impossible to doubt that among the English in our Malay settlements compound is used in this sense in speaking English, and kampung in speaking Malay. Kampung is also used by the Malays themselves, in our settlements, in this sense. All the modern dictionaries that we have
consulted give this sense among others. The old Dictionarium Malaico-Latinum of David Haex (Romae, 1631) is a little vague:

"Campon, coniunctio, vel conuen-
tus. Hinc vicinia et parua loca, campon etiam appellantur."

Crawford (1852): "Kampung... an enclosure, a space fenced in; a village; a quarter or subdivision of a town."

Pépinappel (1875), Maleis-Hollan-
dische Woordenboek: "Kampoeng—
Omheind Erf, Wijk, Buurt, Kamp," i.e. "Ground hedged round, village, hamlet, camp."

And also, let it be noted, the Java-
nese Diet. of P. Janaz (Javansch-
Nederlandsch Woordenboek, Samarang, 1876): "Kampoeng—Omheind erf
van Woningen; 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 ex-
panded definition: "Village palissadé,
on, dans une ville, quartier séparé et
généralement clos, occupé par des gens
de même nation, Malays, Siamesis,
Chinois, Bouguis, &c. Ce mot signifie
proprement un enclos, une enceinte,
et par extension quartier clos, fau-
bourg, ou village palissadé. Le mot
Kampong 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 Dic-
tionary, 1812) because he gives an
illustration: "Kampong, an en-
closure, a place surrounded with a
paling; a fenced or fortified village;
a quarter, district, or suburb of a
city; a collection of buildings. Mem-
budat [to make] runnah [house] serta
dahgan [together with] kampong-nia
[compound thereof], to erect a house
with its enclosure... Ber-Kampong,
to assemble, come together; menangam-
pang, to collect, to bring together." The
Reverse Dictionary gives: "YARD,
alamen, Kampang."

In a Malay poem given in the
p. 44, we have these words:--

"Tādā sawah ka kampong s'orange Saudagar."

["Passed to the kampong of a Merchant."]

and:

"Tādā bāginādā rajā sulānti
Kampong sātāpad gānganin īnī."

["Thus said the Prince, the Raja
Sultan, 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 English corruption of
it.*

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 satis-
factorily) should have found ready
acceptance. In fact the word, from
like causes, has spread to the ports of
China and to the missionary and mer-
cantile stations in tropical Africa, East
and West, and in Madagascar.

But it may be observed that it is
possible that the word kampong was it-
self 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 Taiwa—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. We have found no Anglo-

* Mr. E. C. Baber, who lately spent some time
in our Malay settlements on his way from China,
tells me that the frequency with which he heard
kampong applied to the "compound," convinced
him of this etymology, which he had before doubted
greatly.—H. Y.
Indian example of the word compound prior to 1772; but the example of that year shows that the word had general diffusion by that time. In a quotation from Dampier under Cot, where compound would come in naturally, if in use, he says 'yard.'

1613. (At Malacca). "And this settlement is divided into 2 parishes, S. Thomé and S. Stephen, and that part of S. Thomé called Campon Chelum extends from the shore of the Joes bazar to N. W., terminating at the Stone Bastion; and in this dwell the Cholis of Coromandel. . . . And the other part of S. Stephen, called Campon China, extends from the said shore of the Joes Bazar, and mouth of the river to the N.E., . . . and in this part, called Campon China, dwell the Chinkees . . . and foreign traders, and native fishermen."—Godinho de Eredita, f. 6.

In the plans given by this writer we find different parts of the city marked accordingly, as Campon Chelum, Campon China, Campon Bendara (the quarter where the native magistrate, the Bendara, (q.v.) lived. See also Cochin.

1772. "Yard (before or behind a house), Angamum. 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. Banker's a place to lodge our ropes, And Mango orchers all are Tapes. Godown usurps the ware-house place, Compound donates each walled space. To Dufferkhanna, Otter, Tanka, The English language owes no thanks; Since Office, Essence, Fish-pond shew We need not words so harsh and new. Much more I could such words expose, But Ghosts and Daws the list shall close; Which in plain English is no more Than Wharf and Post expressed before."—India Gazette, March 3rd.

"... will be sold by Public Auction . . . all that Brick Dwelling-house, Godowns, and Compound."—Ibid. April 21st.


1793. "To be sold by Public Outsery . . . the House, Out Houses, and Compound," etc.—Bomby Courier, Nov. 2.

1810. "The houses (at Madras) are usually surrounded by a field or compound, with a few trees or shrubs, but it is with incredible pains that flowers or fruit are raised."—Maria Graham, 124.

"When I entered the great gates, and looked around for my palankeen . . . and when I beheld the beauty and extent of the compound . . . I thought that I was no longer in the world that I had left in the East."—An Account of Bengal, and of a Visit to Government House (at Calcutta) by Ibrahim the son of Candu the Merchant, cited, p. 198. This is a Malay narrative translated by Dr. Leyden. Very probably the word rendered compound was kempung, but that cannot be ascertained.

1811. "Major Yule's attack was equally spirited, but after routing the enemy's force at Campong Malaya, and killing many of them, he found the bridge on fire, and was unable to penetrate further."—Sir S. Achmaty's Report of the Capture of Fort Cornelia.

1817. "When they got into the compound, they saw all the ladies and gentlemen in the verandah waiting."—Mrs. Sherwood's Stories, ed. 1803, p. 6.

1824. "He then proceeded to the rear compound of the house, returned, and said, 'It is a tiger, sir.'"—Selley, Wonders of Ellora, ch. . . .

"... The large and handsome edifices of Garden Reach, each standing by itself in a little woody lawn (a 'compound' they call it here, by an easy corruption from the Portuguese word compaixa . . . )"—Hobcr, ed. 1844, i. 28.

1860. "Even amongst the English, the number of Portuguese terms in daily use is remarkable. The houses attached to a house are its 'compound,' campinho."—Emerson Tenment, ii. 70.

We have found this word singularly transformed, in a passage extracted from a modern novel:


A little learning is a dangerous thing!

Compadore, Compadore, &c., s. Port. comprador, 'purchaser,' from comprar, 'to purchase.' This word was formerly in use in Bengal, where it is now quite obsolescent; but it is perhaps still remembered in Madras, and it is common in China. In Madras the compadore is (or was) a kind of house-steward, who keeps the household accounts, and purchases necessaries. In China he is much the same as a butler (q.v.).

1583. "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 compadres."—Correia, iii. 562.

1711. "Every Factory had formerly a Compadore, whose business it was to buy in Provisions and other Necessaries. But the Hoppes have made them all such Knaves and Thieves."—Lockyer, 108.

1754. "Compadre. The office of this servant is to tend to market and bring home small things, such as fruit, &c."—Litt. 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 Funkwae at Canton (1882), p. 28.

1785. "Le Comprador est celui qui fournit généralement tout ce dont a besoin, excepté les objets de cargaison; il appertaining la loge, et tient sous lui plusieurs commiss chargés de la fourniture des vaisseaux."—Sonnerat (ed. 1782), ii. 236.

1785. "Computour . . . Sicca Re. 3."—In Seton-Karr, i. 107 (Table of Wages).

1810. "The Compadre, or Kurs-burdar, or Butler-Konnah-Sirwar, are all designations for the same individual, who acts as purveyor. . . . This servant may be considered as appertaining to the order of stearns, of which he should possess all the cunning."—W. M. i. 270. See Sirwar. "The obsolete term Kurs-burdar above represents Kharach-bardar "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, 184.

1876. "We speak chiefly of the educated classes, and not of 'boys' and compradores, who learn in a short time both to touch their caps, and wipe their noses in their masters' pocket—handkerchiefs."—Giles, Chinese Sketches.

1876. "An' Massa Coe feel velly sore An' go an' scold he compradores."—Loaid, Pidgin English Sing-Song, 26.

1882. "The most important Chinese within the Factory was the Compradores . . . all Chinese employed in any factory, whether as his own servant, or in the capacity of servants, cooks, or coolies, were the Compradores own people."—The Funkwae, p. 53.

Conbalingua, s. This word, which we could not interpret in a quotation under Brinjal, indicates evidently a large gourd, as these quotations from Varthema and Rumphius show :

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.

1690. "In Indiae insulis quaedam quoque Cucurbitae est Cucumaria repertur species ab Europaeis diversae . . . harumque nobilissima est Comolanga, quae maxima est species Indicarum cucurbitarum."—Herb. Amb. v. 395.

Concan, n.p. Sansk. Konkanya, in the Pauranic lists the name of a people; Hind. Konkan and Konkan. The low country of Western India between the Ghauts and the sea, extending roughly speaking, from Goa northward to Guzerat. But the modern Commissionership, 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 Coconadae of Pliny are perhaps the Konkayas.

404. "In the south are Ceylon (Lankâ) . . . Konkan . . . ." etc.—Byhat Sanhitâ, in J. R. A. S., N. S. v. 83.

C. 1300. "Beyond Guzerat are Konkan and Tâna; beyond them the country of Malîhâ."—Rashiduddin, in Elliot, i. 63.

1335. "When he heard of the Sultan's death he fled to a Kafir prince called Bura- bra, who lived in the inaccessible mountains between Daulatabad and Kâkâ-Tâna."—Ibn Batuta, iii. 335.

1350. In the Portulano 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, all 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 part of this same Canara), that strip which extends to Cape Comorin . . . is called Malabar. . . ."—Barros, i. ix. 1.

1726. "The kingdom of this Prince is commonly called Visiaapoer, after its capital, . . . but it is properly called Gunkan."—Valentyn, iv. (Surate), 243.

1732. "Goa, in the Adel Shâh Kâkân."—Khaté Khân, in Elliot, vii. 211.

1804. "I have received your letter of the 26th, 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. ". . . Concan or Cokun . . . ."—Forbes, Or. Mem. i. 189.

1819. Mr. W. Erskie, in his Account of Elephants, writes Kâkân.—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 under Cutcha).

1896. ". . . one Marsden, who has paid his addresses to my daughter—a young man in the Public Works, who (would you believe it, Mr. Cholmendale?) has not even been confirmed."—Cholm. The young heathen!"—Trevithian, The Dark Bungalow, p. 220.

Conicopoly, s. Literally "Ac-
count-Man," from Tam. kanakka, 'account' or 'writing,' and pillai, 'child' or 'person.' A native clerk or writer (Madras use).


1548. "So you must appoint in each village or station fitting teachers and Canacopoly, as we have already arranged, and these assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and religion." — St. Franc. Xav., In Corderidge's Life of him, ii. 24.

1578. "At Tamar in Malabar I was acquainted with a Nayre Canacopela, a writer in the Camara del Rey at Tamar . . who every day used to eat to the weight of 5 dracones (of opium), which he would take in my presence." — Acosta, Tractado, 415.

1580. "One came who worked as a clerk, and said that he was a poor canaquopolle, who had nothing to give." — Primor e Honra, &c., i. 94.


1718. "Besides this we maintain seven Kanakkappel, or Malabarick writers." — Propagation of the Gospel in the East, Pt. ii. 56.

1735. "The Canakapules (commonly called Kannekappels) are writers." — Valentijn, Choroi. 88.

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. Conjee also forms the usual starch of Indian washermen. It is from the Tamil kaishi, 'boilings.'

1563. "They give him to drink the water squeezed out of rice with pepper and cummin (which they call canje)." — Garcia, i. 765.

1580. "Canji, which is the water from the boiling of rice, keeping it first for some hours till it becomes acrid . . ." — Acosta, Tractado, 56.


1673. "They have . . . a great smooth stone on which they beat their Cloaths till clean; and if for Family use, starch them with Congee." — Eyre, 260.

1680. "Le dejeté des noirs est ordinairement de Cangé, qui est une eau de ris épaisse." — Dello, Inquisition at Goa, 136.

1796. "Cangi, boiled rice water, which the Europeans call Canji, 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. Antig. i. 59.

Conjee-House, s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditional regimen of the inmates.


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 Fan-huaa, p. 23). The name is probably a corruption of 'Council.'

Consumah, Khansama, s. Pers. Khânsâmân; 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 Mahommiedan. The literal meaning of the word is 'Master of the household-gear;' it is not connected with khowain, 'a tray,' as Wilson suggests. The analogous word Mir-sâmân occurs in Elliot, vii. 153. The Anglo-Indian form Consumer seems to have been not uncommon in the last 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 1755, 8 to 10 rupees.

1712. "They were brought by a great circuit on the River to the Chansamma or Steward (Dispenser) of the aforesaid Mahal." — Valentijn, iv. (Suratte) 288.

1793. "Dustuck or Order, under the Chan Bumaun, or Steward's Seal, for the
COOCHEHAR.

Honourable Company's holding the King's [i.e., the Great Mogul's] fleet.

"At the back of this is the seal of Zeccah 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. 231-2.

1788. "After some deliberation I asked the Khansaman, what quantity was remaining of the clothes that had been brought from Iran to camp for sale, who answered that there were 15,000 jackets, and 19,000 pair of long drawers."—Mem. of Khojsh Abdulkurreem, tr. by Gladwin, 55.

1810. "The Kansamah may be classed with the house-steward, and butler; both of which offices appear to unite in this servant."—Williams, J. M., i. 199.

1831. "I have taught my khansama to make very light iced punch."—Jacquemont, Letters, E. T., ii. 104.

Cooch Behar, n.p. Koch Bhîrâ, a native tributary state on the N.E. of Bengal, adjoining Bhutan and the Province of Assam. The first part of the name is taken from that of a tribe, the Koch, apparently a forest race who founded this state about the 15th century, and in the following century obtained dominion of considerable extent. They still form the majority of the population, but, as usual in such circumstances, give themselves a Hindu pedigree, under the name of Rajbânsi. The site of the ancient Monarchy of Kamrûp is believed to have been in Koch Bhîrâ, 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 Vihâra, or Buddhist Monastery, but we have not found information on the subject.

1865. "I went from Bengal into the country of Cooche, which lieth 25 days journey Northwards from Tanda."—R. Fitch in Hak. ii. 397.

c. 1596. "To the north of Bengal is the province of Cooch, the Chief of which commands 1,000 horse, and 100,000 foot. Kamroop, which is also called Kamroo and Kamtsh (see Comotay) makes a part of his dominions."—Ayen (by Gladwin), ed. 1800, ii. 3.

1726. "Gos Bhaar is a Kingdom of itself, the King of which is sometimes subject to the Great Mogul, and sometimes throws his yoke off."—Valentijn, v. 150.

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., 14-15.

(But Mr. Markham spells 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, Tassaddon, and Paridrong, to Channammony the then residence of the Lama."—Renell (3rd ed.) 301.

Cooch Azo, or Azo simply, n.p. Koch Haizo, a Hindu kingdom on the banks of the Brahmapatru R., to the E. of Koch Bhîrâ, annexed by Jahângîr's troops in 1637. See Blochmann in J. A. S. B. xli. pt. i. 53, and xlii. pt. i. 235. In Valentijn's map of Bengal (made c. 1660) we have Coos Assam with Azo as capital, and T'Byke van Asoe, a good way south, and E. of Silhet.

Cooa, s. Pers. kâza. An earthenware water-vessel (not long-necked, like the gurâhi, see Serai) It is a word used at Bombay chiefly.

1883. "They (tree-frogs) would perch pleasantly on the edge of the water cooa, or on the rim of a tumbler."—Trives 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 Courts Letter, March 3, in Longy, 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 Mofussil, 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. Kulkañian, apparently from Kula, 'tribe,' and Kârena, a writer, &c. (see under Cranny).

c. 1590. "... in this Soobah (Berar) ... a chowdry they call Deymanuck; a Canooonou, with them is Deyespandek; a Mokuddem ... they style Patiel; and a Putweree they name Kulkurnee."—Gladwin's Ayen Akbery, ii. 57.

Coolicoy, s. A Malay term, properly kult-kayu ('skin-wood') explained in the quotation:
1784. "The coolie or coolasy ... This is a bark procured from some particular trees. (It is used for malleting the sides of houses, and by Europeans as a 'dowage in pepper cargoes.)"—Marsden’s H. of Sumatra, 2nd ed. 51.

**COOLY.**

Cooly, s. A hired labourer, or burden-carrier; and, in modern days especially, a labourer induced to emigrate from India, or from China, to labour in the plantations of Mauritius, Réunion, or the West Indies, sometimes under circumstances, especially in French colonies, which have brought the cooly’s condition very near to slavery. In Upper India the term has frequently a specific application to the lower class of labourer who carries earth, bricks, &c., as distinguished from the skilled workman, and even from the digger.

The original of the word appears to have been a *nomen gentile*, the name (Koli) of a race or caste in Western India, who have long performed such offices as have been mentioned. The application of the word would thus be analogous to that which has rendered the name of a *Slav* captured and made a bondservant, the word for such a bondservant in many European tongues. According to Dr. H. V. Carter the *Koli* 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 those limits (see *Ind. Antiquary*, ii. 154). In the *Rās Mādā* the *Koolees* are spoken of as a tribe who lived long near the Indus, but who were removed to the country of the *Null*, 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 word *kūlī* in common use, signifying ‘hire’ or ‘wages,’ which Wilson indeed regards as the true origin of Cooly. Also in both Oriental and Osmanli Turkish *Kol* is a word for a slave, whilst in the latter also *Kūlēh* means ‘a male slave, a bonds-

---

* The *Null* (or more properly *Nil*) is a brackish lake some 40 miles S.W. of Ahmedabad.

---

* See also Jāschke’s *Tibetan Dict.* (1881), p. 59.
et pertent avec eux tout leur ménage."—
Tessenot, v. 21.

*1673. "The Inhabitants of Ramnagar are the Salvages called Coolies ..."—Fryer, 181.

"Coolies, Frasses, and Holencores are the Dregs of the People."—ib. 194.
1680. "It is therefore ordered forthwith that the drum be beat to call all coolies, carpenters, ..."—Official Memo. in Wheeler, i. 129.

* c. 1703. "The Imperial officers ... sent ... ten or twelveauldars, with 13,000 or 14,000 horse, and 7,000 or 8,000 trained Khils of that country."—Khafi Khân, in Elliot, vii. 375.

1711. "The better sort of people travel in Palankeens, carry’d by six or eight Coolies, whose Hire, if they go not far from Town, is threepence a Day each."—Lockyer, 26.


*1727. "Gogas has had some Mud Wall Fortifications, which still defend them from the Insults of their Neighbours the Coolies."—A. Ham. 1. 141.

1755. "The Families of the Coolies sent to the Negrois complain that Mr. Brock 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 6l. per month for every cooly or porter employed."—Carraccioli’s L. of Olive, i. 243-4.

1789. "If you should ask a common cooly or porter, what cast he is of, he will answer, the same as Master, parlar cast."—Munro’s Narrative, 29.

1791. "... deux relais de vigoureux coolis, ou porteurs, de quatre hommes chacun, ..."—B. de St. Pierre, La Chau-


mibre Indienne, 15.

*1813. "Gudgerah, a large populous town surrounded by a wall, to protect it from the depredations of the Coolees, 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. 63.

1817. "These (Chinese) emigrants are usually employed as coolies or labourers on their first arrival (in Java)."—Raffles, H. of Java, i. 200.

*1820. "In the profession of stealing the Coolees may be said to act con amore. A Khoolee of this order, meeting a defenceless person in a lane about dusk, would no more think of allowing him to pass unpunished 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. 305.

*1825. "The head man of the village said he was a Kholee, the name of a degenerate race of Rajpoots 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.


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 Pauncefoate, 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 sought 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. Stang Dictionary).

Coolung, Coolen, and in W. India Cullum, s. Properly the great grey crane (Grus cinerea), Hind. Kulang (said by the dictionaries to be Persian, but Jerdon gives Mahr. Kallam, and Telug. Kbalangi, which seem against Persian origin). 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 over head at night.

"Ille grumus ... Clamor in aestheris dispersus nubibus auctri."—(Lucr. iv. 182-3.)

The name, in the form Coolen, is often misapplied to the Demoiselle Crane (Anthropoides virgo, L.), which is one of the best of Indian birds for the table (see Jerdon, ed. 1877, ii. 667, and last quotation below). The true Coolun, though inferior, is tolerably good eating. This bird, which is now quite unknown in Scotland, was in the 15th
century not uncommon there, and was a favourite dish at great entertainments (see Acts. of L. H. Treasurer of Scotland, i. ccv.

1898. “Peculiarly Brand-geese, Colum, and Serass, a species of the former.”—Fryer, 117.

1813. “Peacocks, partridges, quails, doves, and green-pigeons supplied our table, and with the addition of two stately birds, called the 
Sokhres and cullum, added much to the animated beauty of the country.”—Forbes, Or. Mem. ii. 29.

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 vista of the future?”—Trades 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 Koomja.”—Ibid. p. 171.

Coomkee, adj., used as sub. This is a derivative from Pers. kumak, ‘aid,’ and must have been very widely diffused in India, for we find it specialized in different senses in the extreme West and East, besides having in both the general sense of ‘auxiliary.’

a.—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 under Coomy.

b.—Koomkee, in Bengal, is the technical name of the female elephant used as a decoy in capturing a male.

1897. “When an elephant is in a proper state to be removed from the Koddak, he is conducted either by koomkies (i.e. decoy females) or by tame males.”—Williamson, Oriental Field Sports, folio ed., p. 30.

Coomry, s. Kumari cultivation is the S. Indian (especially in Canara) 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 is known as jhum (vide Jhoom); and in Burma as tounggyan. We find kum-ribed 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 and Kumari privileges stand on a very different platform. The former are perfectly reasonable, and worthy of a civilized 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, 15th 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 1894. The name is a corruption of Kojaga, of which Gundert says: “perhaps from koja, ‘steep,’ or Tamil kudaga, ‘west.’”

Coorg is also used for a native of the country, in which case it stands for Kijaga.

Coorsy, s.H.—from Ar.—Kursi. The word usually employed in Western India for ‘a chair.’ Choky (q.v.) (chakki) is always used in the Bengal Presidency. Kursi is the Arabic form, borrowed from the Aramaic, in which the emphatic state is kurejga. But in Hebrew the word possesses a more original form with šš for ra (leše, the usual word in the O. T. for ‘a throne’). The original sense seems to be ‘a covered seat.’

Coosumba, s. H. kusum and 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 Shakespeare) to an infusion of bang (q.v.).

Cootub, The, n.p. The Kuth 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 Kuth-uddin Ithak 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, the magnificent Minâr was begun by Kutb-uddin Irab about 1200, and completed by his successor Shamsuddin Tâyltimish 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 Ushî, 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. 1330. “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, equaling the Pharaos of Alexandria.”—Abu'l-feda, in Gildemeister, 130.

c. 1340. “In the northern court of the mosque stands the minaret (al-jawâna’), which is without parallel in all the countries of Islam ... It is of surpassing height; the pinnacles are 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.”—Im Batu, ii. 151.

The latter half of the last quotation is fiction.

1603. “At two Leagues off the City on Agra’s side, in a place by the Mahometans called Ktâb Kothâbedine, 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.

1825. “I will only observe that the Cattab Minar ... is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful.”—Heber, ed. 1844, i. 308.

**Copeck.** s. This is a Russian copper coin, 1/50 of a rouble. The degeneration of coin denominations is often so great that we may suspect this name to preserve that of the dinâr Kopeki often mentioned in the histories of Timur and his family. Kopek is in Turkî = dog, and Charmoy explains the term as equivalent to Ablk-kalb (‘Father of a dog’), formerly applied in Egypt to Dutch crowns (Löwenthal) 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 kopek suggested (in Chaudoir, Aperçu des Monnaies Russes) is from Russ. kopi, a pike, many old Russian coins representing the Prince on horseback with a spear. Kopeks are mentioned in the reign of Vassil III., about the middle of the 15th century, but only became regularly established in the coinage c. 1536.

1390. (Timour resolved) “to visit the venerated tomb of Sheik Maslahat ... and with that intent proceeded to Tashkand ... he there distributed as aims to worthy objects, 10,000 dinâr kopeki.”—Sarifuddin, in Extracts by M. Charmoy, Mem. Acad. St. P., vi. S., tome iii. p. 363, also note, p. 135.

1585. “It was on this that the Grand Duchess Helena, mother of Ivan Vassilievitch, and regent in his minority, ordered, in 1536, that these Denqui should be melted down and new ones struck, at the rate of 300 denqui, or 3 Rubles of Moscow à la grivenka, in Kopeks. ... From that time accounts continued to be kept in Rubles kopeks, and Denqui.”—Chaudoir, Aperçu.

c. 1655. “The pension in lieu of provisions was, for our Lord the Patriarch 25 copecks daily.”—Travels of the Patriarch Macarius, Or. Tr. Fund, i. 281.

1783. “The Copeck 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. 1806, ii. 392.

**Coppersmith.** s. Popular name both in Hind. (tambayat) and English, of the crimson-breasted barbet (Xantholaema indica, Latham). See the quotation from Jerdon.

1802. “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 ... ”

---

COPRAH. 196 CORCOPALI.

1883. "For the same reason mynas seek the top, and the 'blue jay,' so-called, and the little green coppersmith hoctoring ventri-liquostically."—Trubes on my Frontier, 154.

Coprha, 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 Malayalam korpara, which is however apparently borrowed from the Hindi khopra, of the same meaning. The latter is connected by some with khapna, 'to dry up.' Shakespeare, however, more probably, connects khopra, as well as khopri, a skull, a shell, and khappar, 'a skull,' with Sansk. khappara, 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, cocoa, 'a shell,' and with the slang use of coco there mentioned.

1563. "And they also dry these coces . . . and these dried ones they call copra, and they carry them to Ormuz, and to the Balaghat."—Garcia, Colloq. f. 686.

1578. "The kernel of these cocoes 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. "Copra, from Cochín and Malabar . . ."—Barret, in Hakl. ii. 413.

1598. "The other Oyle is prest out of the dried Cocus, which is called Copra . . ."—Linschoten, 101. See also (1602), Couto, Dec. I, liv. iv. cap. 8; (1606) Gouvea, f. 629; (c. 1690) Rumphius, Herb. Amb. i. 7.

1727. "That tree (coco-nut) produceth . . . Copera, or the Kernels of the Nut dried, and out of these Kernels there is a very clear Oil exprest."—A. Hurn. i. 307.

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 cocoa-nut oil."—Tennent, Ceylon, f. 351.

1878. It appears from Lady Brassy'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 coco-nut cut into strips and dried in the sun. This is brought to the trader (at New Britain) in baskets varying from 3 to 20 lbs. in weight; the payment . . . was a thimbleful of beads for each pound of copra . . . The nut is full of oil, and on reaching Europe the copra is crushed in mills, and the oil pressed from it . . . half the oil sold as 'olive-oil' is really from the coco-nut."—Wifred Powell, Wanderings in a Wild Country, p. 37.

Coral-tree. s. Brythrina indica, Lam., so called from the rich scarlet colour of its flowers.

Corcopali, s. This is the name of a fruit described by Varthena, Acosta, and other old writers, the identity of which has been the subject of much conjecture. It is in reality the Gar- cinia 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 of commerce. It produces an agreeable, acid, purple fruit, which the Portuguese call brindos. From the seeds a fatty oil is drawn, known as kokun butter. The name in Malayalam is kodukka, and this possibly, with the addition of puli, 'acid,' gave rise to the name before us. It is stated in the English Cyclopaedia (Nat. Hist. s. v. Garcinia) that in Travancore the fruit is called by the natives Gharka puli, and in Ceylon goraka.* The Cyclo- pedia also contains some interesting particulars regarding the uses in Cey- lon 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 Bed- dome's Flora Sylvestria, pl. lxxv.

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 quinose tree, and forms its leaves in the same manner. This fruit is called Corcopali; it is extremely good for eating, and excel- lent as a medicine."—Varthema (transl. modified from Hak. Soc. 167.

1578. "Caracapuli is a great tree, both lofty and thick; its fruit is in size and as- pect like an orange without a rind, all divided in lobes . . ."—Acosta, Tractado, 387.

(From this author gives a tolerable cut of the fruit; there is an inferior plate in Debyr, iv. No. xvii.)

1672. "The plant Caracapuli is peculiar to Malabar . . . The ripe fruit is used as ordinary food; the unripe is cut in pieces and dried in the sun, and is then used all the year round to mix in dishes, along with . . .

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). Kort is used exactly in the same way by natives all over Upper India. Indeed, the vulgar there in numeration habitually say do kort, tin kort, 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.' But, unless a root can be traced, this may easily be a corruption of the trade-word. Littré explains corge or courage as 'Paquet de toile de coton des Indes;' and Marcel Devic says: 'C'est vraisemblablement l'Arabo khordj,'—which means a saddle bag, a portmanteau. Both the definition and the etymology seem to miss the essential meaning of corge, which is that of a score, and not that of a packet or bundle, unless by accident.

1510. "If they be stuffs, they deal by curia, and in like manner if they be jewels. By a curia is understood twenty."—Varthema, 170.

1525. "A corja dos quotonias grandes vale (250) tamgases."—Lembrança das Causes da India, 48.

1554. "The nut and mace when gathered were bartered by the natives for common kinds of cloth, and for each korja of these ... they gave a behar of mace ... and seven bahars of the nut."—Castanheda, vi. 8.

1612. "White callicos from twentieth to fortieth Royals the Corge (a Corge being twentieth pieces), a great quantity."—Cpt. Storis, in Purchas, i. 247.

1612-13. "They returning brought doune the Mustras of everie sort, and the prices demanded for them per Corge."—Downton, in Purchas, i. 299.

1615. "6 pec. whit bofastas of 16 and 17 Rs. ... corg. 6 pec. blew byrans, of 15 Rs. ... ... corg. 6 pec. red zelas, of 12 Rs. ... ... corg."—Cocks's Diary, i. 75.

1622. Adam Denton ... admits that he made "50 corge of Pintados" in their house at Patani, but not at their charge.—Staunton's Hist. 42.

1644. "To the Friars of St. Francis for their regular yearly allowance, a cow every week, 24 candies of wheat, 15 sacks of rice girasol, 2 sacks of sugar, half a candy of sero (qu. sevo, 'tallow,' 'grease,'?) ½ candy of coco-nut oil, 6 maunds of butter. 4 corjas of cotton stuffs, and 25,920 rês for dispensary medicines (mecinhas de botica)."—Bocarro, MS. f. 217.

c. 1670. "The Chites ... which are made at Lahor ... are sold by Corge, every Corge consisting of twenty pieces. ..."—Taxnerier, On the Commodities of the Downs. of the Great Mogul, &c., E. T. p. 58.

c. 1760. "At Madras ... 1 gorge is 22 pieces."—Grose, i. 284.

"No washerman to demand for 1 corge of pieces more than 7 pun of cowries."—In Long, 289.

1784. "In a Calcutta Lottery-list of prizes we find 55 corge of Pearls."—In Scet-Kar, i. 33.

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, F. M., i. 293.

1813. "Corge is 22 at Judda."—Milburn, i. 93.


Corle, s. Singh. kōrāle, a district.

1726. "A Coral is an overseer of a Corle or District ..."—Valentyn, 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 Karnikin, éléphant." "Dans les Indes" is happily vague, and the etymology is worthless. Blount gives Cornaçā, but no etymology. In Singhalese Kāravā = 'Elephant Stud.' (It is not in the Singhalese Dict., but is in the official Glossary of Terms, &c.), and our friend Dr. Rost suggests Kārāwa-nāyaka ('Chief of the Kārāwa') as a probable origin. This is
confirmed by the form Cournakeas in Valentijn, and by another title which he gives as used for the head of the Elephant Stable at Matura, viz. Gopinacke (Names, &c., p. 11), i.e. Gayinayar, from Gaya, 'an elephant.'

1672. "There is a certain season of the year when the old elephant discharges an oil at the two sides of the head, and at that season they become like mad creatures, and often break the neck of their carnac or driver."*—Baldaeus, Germ. ed., 422.

1685. "O carnaca! q estava de baixo delle tinha hum lace que metia em hta das moes ao bravo."—Ribeiro, f. 498.

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 Octave of Easter, on which day in India they make the procession of Corpus Domini, because of the calm weather. I doubt not that the Carnacas of these animals had taught them to perform these acts of apparent adoration. But at the same time there appears to be Religion and Piety innate in the Elephant."†—In Bluteau, s. v. Elephante.

1726. "After that (at Mongeer) one goes over a great walled area, and again through a gate, which is adorned on either side with a great stone elephant with a Carnak on it."—Valentijn, v. 167.

"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. Hom., ii. 110.

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 in the famous story of the Elephant's revenge on the Tailor.

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 Krishna, sometimes to Orissa. It corresponds pretty nearly to the Maabar of Marco Polo and the Ma-

**COROMANDEL.**

* See Must.
† "This Elephant is a very plious animal" — a German friend once observed in India, misled by the double sense of his vernacular frumus (harmless, tame 'as well as 'pious or innocent'.

hemmedan writers of his age, though that is defined more accurately as from C. Comorin to Nellore.

Much that is fanciful has been written on the origin of this name. Tod makes it Kuru-mandala, the Realm of the Kuru.—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 Karumalai ('black sand'), the name of a small village on the coast north of Madras, which is habitually pronounced and written Coromandel by European residents at Madras. The 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. 389) 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 Kharamandalam, 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 Oola (i.e. Chola) mandalam, but his explanation of it as meaning the Country of Cholam (or juvuri,—Sorghum vulgare, Pers.) is erroneous.

An absurd etymology is given by Teixeira (Relacion de Harnus, 28; 1610). He writes: "Coromódel or Choro Badel, i.e. Rice Port, because of the great export of rice from thence." He apparently compounds (Hind.) chaul, 'cooked rice' (!) and bandel, i.e. bandar (qq.v.) 'harbour.' This is a very good type of the way etymologies are made by some people, and then confidently repeated.

* Journ. R. As. Soc., N.S., vol. v. 148. He had said the same in earlier writings, and was apparently the original author of this suggestion.
The name is in fact Chóraramadala, the Realm of Chóra; this being the Tamil form of the very ancient title of the Tamil Kings who reigned in Tanjore. This correct explanation of the name was already given by W. Hamilton in 1820 (ii. 405), by Ritter quoting him in 1836 (Erdbunde, 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 Cholaman-dalam or Solaman-dalam on the great Temple Inscription of Tanjore (11th century), and in an inscription of A.D. 1101 at a temple dedicated to Varahasvāmi near the Seven Pagodas. We have other quite analogous names in early inscriptions, e.g. Ramadalam, Cheramanadalam, Tondaimandal, &c.

Chola, as the name of a Tamil people and of their royal dynasty appears as Choila in one of Asoka’s inscriptions, and in the Telugu inscriptions of the Chalukya dynasty. Nor can we doubt that the same name is represented by Σαραα of Ptolemy who reigned at 'Аραρα (Arcoi), Σαραρα̂ς who reigned at Ὀπθεύα (Warīr), and the Σαραρι νομάδες who dwelt inland from the site of Madras.*

The word Soli, as applied to the Tanjore country, occurs in Marco Polo (Bk. iii. ch. 20), showing that Cholu in some form was used in his day. Indeed Soli is used in Ceylon.† And though the Choromandel of Baldaeus and other Dutch writers is, as pronounced in their language, ambiguous or erroneous, Valentijn (1726) calls the country Sjola, and defines it as extending from Nagapatum 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 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 Nagapatum.*

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 had originally a cedilla (Ramosio, i. 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 Bowlandson’s Translation of the Tokhf-at-ul-Mujahidin, where we find it stated that the Franks had built fortresses “at Meelapoor (i.e. Matlapor or San Tomé) and Nagapatum, and other ports of Solmondul,” 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, Solmondul, and the countries about Kael.” At p. 160 of the same work we have mention of “Coromandel and other parts,” but we do not know how this is written in the original Arabic. Varthema (1510) has Chor-mandel, i.e. Chormandel, but which Eden in his translation (1577, which probably affords the earliest English occurrence of the name) deforms into Cyromandel (f. 396 b). Barbeta in the Portuguese edition of the Lisbon Academy, Charamandel; in the Span. MS. translated by Lord Stanley of Alderley, Cholmedel and Cholmender. D’Alboquerque’s Commentaries (1557), Mendez Pinto (c. 1550) and Barros (1553) have Choro-mandel, and Garcia De Orta (1563); 4

*See Bp. Caldwell’s Comp. Gram., 18, 95, etc.  
† See Rm. Tenente, i. 396.  
‡ “This coast bears commonly the corrupted name of Choromondel, and is 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.”—Val. ii. 2.

" e. g. 1675. "Hence the country . . . has become very rich, whereas the Portuguese were induced to build a town on the site of the old Gentoo (Jentiefie) city Choromandela ..."—Report on the Dutch Conquests in Ceylon and S. India, by Rykloof Van Goens in Valentijn, v. (Ceylon) 324.
Charamandel. The ambiguity of the ch, soft in Portuguese and Spanish, but hard in Italian, seems to have led early to the corrupt form Coromandel, which we find in Parkes's Mendoza (1589), and Coromandyll, among other spellings, in the English version of Cestanheza (1582). Cesare Federici has in the Italian (1587) Chiaramandel (probably pronounced soft in the Venetian manner), and the translation of 1599 has Coromandel. This form thenceforward generally prevails in English works, but not without exceptions. A Madras document of 1672 in Wheeler has Coromandel, and so have the early Bengal records in the India Office; Dampier (1689) has Coromandel (i. 509); Locker (1711) has "the Coast of Coromandel:" A. Hamilton (1727) Choromandel (i. 349); and a paper of about 1759 published by Dalrymple has "Choromandel Coast" (Orient. Repert. i. 120—121). The poet Thomson has Coromandel:

"all that from the tract
Of woody mountains stretch'd through gorgeous Ind
Fall on Coromandel's Coast or Malabar."—Summer.

The Portuguese appear to have adhered in the main to the corrector 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 Malabarros que se chama Coromandel." Bernier has "la côte de Koromandhe" (Amst. ed. ii. 322). W. Hamilton says that it is written Choramandhe in the Madras Records until 1779; but this can hardly be correct in its generality.

In the French translation of Ibn Batuta (iv. 142) we find Coromandel, but this is only the perverse and misleading manner of Frenchmen, who make Julius Caesar cross from "France" to "England." The word is Ma'bar in the original.

"Corporal Forbes." 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 Shipp's Memoirs, ii. 218.

Corral, s. An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the Keddahe of Bengal. The word is Sp. corral, a court, &c., Port. corral, '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, pen.

The word Kraal applied to native camps or 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 specially in churches for septum nobilium feminarium, a pen for ladies.

1627. "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.

1672. "About Nature they catch the Elephants with Coraals" (Coralen, but sing. Coraal).—Baldaeus, Ceylon, 1672.

1800. In Emerson Tennant's Ceylon, Bk. viii. ch. iv., the corral is fully described.


Corundum, s. This is described by Dana under the species Sapphire, as including the grey and darker coloured opaque crystallized specimens. The word appears to be Indian. Shakespeare gives Hind. kurund, Dakh. kurund. Littre attributes the origin to Skt. kuruvinda, which Williams gives as the name of several plants, but also as 'a ruby.' In Telugu we have kuruvindam, and in Tamil kuruindam for the substance in present question; the last is probably the direct origin of the term.


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 Irawadi 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. Kusima or Kusumanaqara, a city founded about the beginning of the 5th century.

Kusima-mapdala 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 last century, changed it to Bathein. 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 1500–50, published by Dairymple (Or. Repertory, paseim), seems hardly consistent with this statement of the origin of Bassein. The last publication in which Cosmin appears is the "Draught of the River Irrawaddy or Irrabatty," made in 1796, by Ensign T. Wood of the Bengal Engineers, which accompanies Symes'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 Araman, and took in battle and laid waste country from the port Sapattota, over which Kirtipurapam was governor."—J. A. S. Bengal, vol. xii. pt. 1, p. 198.

1516. "Anrique Leme set sail right well equipped, with 80 Portuguese. And pursuing his voyage he captured a junk belonging to Pegu merchants, which he carried off towards Martaban, in order to send it with a cargo of rice to Malaca, and so make a great profit. But on reaching the coast he could not 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 Cosmim, in which merchants buy and sell and do business. . . ."—Correa, ii. 474.

1545. "... and 17 persons only out of 83 who were on board, being saved in the boat, made their way for 5 days along the coast; intending to put into the river of Cosmin, in the kingdom of Pegu, there to embark for India (i.e. Goa) in the king's lacker ship. . . ."—F. M. Pinto, ch. cxlvii.

1554. "Cosymm . . . 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. Nunes, 38.

1556. "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."—Couto, 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 currenm . . . . Nowes from Cosmin to the cite Pegu . . . it is all plains and a goodly Country, and in 8 daies you may make your voyage."—Cosmau Frederike, in Hakluyt, 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, i. 94.

1587. "We entered the barre of Negrais, which is a brave barre, and hath 4 fadomes water where it hath least. Three daies after we came to Cosmin, which is a very prettie 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. Fitch in Hakluyt, ii. 390.

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 Blaauw's Atlas (c. 1650), appearing generally to the west of the Ganges Delta. Considering how the geographical names of different ages and different regions sometimes get mixed up in old maps, we at one time tried to trace it to the Kastavrope 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. 1, 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 Chakravarti, or Universal Monarch (see Chuckerbutty). Gajpati ruled the South; Aśvapati (Lord of Horses) the North; Chhatrapati (The Lord of the Umbrella) the West; Narapati (Lord of Men) the East. In later days these titles were variously appropriated (see Lassen, ii. 27-28), 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 Zaminard 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 ChalavartoLT king... Chen-pu (Somba-
divisa) was divided among four lords. The southern was the Lord of Elephants (Gaj-
pati)&c."

1553. "On the other, or western side, over against the Kingdom of Orissa, the Bengalis (os Bengalos) hold the kingdom of Cospetir, whose plains at the time of the rainy season 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 Gen-
toos and Moors of those parts say that God has given to each its peculiar gift: to Ben-
gala Infantry numberless; to the Kingdom of Orissa Elephants; to that of Bisnaga men most skilful in the use of sword and shield; to the Kingdom of Dely multitudes of cities and towns; and to Cun a vast number of horses. And so naming them in this order they give these other names, viz.: Espatry, Gajpaty, Noropaty, Bupapaty, and Gopaty."—Barros, ibid.

[These titles appear to be Atlrpati, "Lord of Horses;" Gajpati; Norapaty, "Lord of Men;" Bijapaty, "Lord of Earth;" Gopati, "Lord of Cattle."}

c. 1590. "His Majesty (Akbar) plays with the following suits of cards. 1st. Ask-
worth, the lord of the horses. The highest card represents a King on horseback, resembling the King of Dihli... 2nd. Gajpati, the King whose power lies in the number of his elephants, as the ruler of Orisah. 3rd. Norapaty, a King whose power lies in his in-
fantry, as is the case with the rulers of Bijaptur, etc."—Ain, i. 306.

c. 1590. "Orissa contains one hundred and twenty-nine brick forts, subject to the command of Gujpetty."—Aigten (by Glad-
win), ed. 1800, ii. 11.

Coss, s. The most usual popular measure of distance in India, but like the mile in Europe, and indeed like the mile within the British Islands up to a recent date, varying much in different localities.

The Skt. word is krośa, which also is a measure of distance, but originally

signified 'a call,' hence the distance at which a man's call can be heard.*

In the Pali vocabulary called Abhi-
dhanappadipika, which is of the 12th century, the word appears in the form koss; and nearly this, kōs, is the ordi-
nary Hindi. Kuroh 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 kiosses (a word which, considering the Russian way of writ-
ting Turkish and Persian words, must be identical with kōs). With them this measure is "indicated by the time necessary to cook a piece of meat." Kios is = to about 5 verst, or 1½ miles, in hilly or marshy country, but on plain ground to 7 verst, or 2¼ m.†

The Yakuts are a Turk people, and their language = Turk dialect. The suggestion arises whether the form kōs may not have come with the Mong-
ols into India, and modified the pre-
vious krośa? Yet this is met by the existence of the word kōs in Pali, as mentioned above.

In ancient Indian measurement, or estimation, 4 krośas went to the yojana.

Sir H. M. Elliot deduced from distances in the route of the Chinese pilgrim Fa-hian that the yojana of his age was as nearly as possible 7 miles. Cunningham makes it 7½ or 8, Fergus-
son 6½; but taking Elliot's estimate as a mean, the ancient kōs would be 1¼ miles.

The kōs as laid down in the Ain was of 5000 gaz. The official decision of the British Government has as-
signed the length of Akbar's Itāli gaz as 33 inches, and this would make Akbar's kōs = 2 m. 4 f. 1½ yards. Actual measurement of road distance between 5 pair of Akbar's kōs-minārs,‡

* "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 "howl" implies the space over which a man can be heard when shouting that particular monosyllable at the pitch of his voice."—Tennent's Ceylon, ii. 382. In S. Canara also to this day such expressions as "a horn's blow," "a man's call," are used in the es-

† Le Nord de la Sibérie, i. 82.

‡ "... that Royal Alley of Trees planted by the command of Jehan-Coutre, and continued by the same order for 156 leagues, with little Fyra-
being two English miles."—Terry in Pur- chas, ii. 1468.

1623. "The distance by road to the said city they called seven cos. or corú, which is all one; and every cos or corú is half a farsang or league of Persia, so that it will answer to a little less than two Italian miles."—P. della Valle, ii. 504.

1648. "... which two Coss are equivalent to a Dutch mile."—Van Twist, Gen. Beschrij. 2.

1666. "... une cose qui est la mesure des Indes pour l'espace des lieux, est environ d'une demi-illeure."—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 kaza, a word of obscure origin, but which from its adoption in Central Asia we may venture to call Turki. It appears in Pavet de Courteille's Dict. Turk-Oriental as "vagabond; aventurier; 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; let. That I should turn Cossack, and never pass 24 hours in one place, and plunder all that came to hand."—Mem. of Tenmar, tr. by Stewart, p. 111.

1618. "Cossacks (Cossachis) ... 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 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 cruisesings by land and sea to the detriment of their nearest enemies, i.e. of the Turks and other Mahometans. ... As I have heard from them, they promise themselves one day the capture of Constantinople, saying that Pate has reserved for them the liberation of that country, and that they have clear prophecies to that effect."—P. della Valle, i. 614-615.

1612. "... and I am appointed to surround and plunder the camp of the French ..."—Hist. of Hyd

1623. "The term Cossack is used because it is the one by which the Maharrats describe their own species of warfare. In their language, the word Cossäke (borrowed like many more of their terms from the Moghole) means predatory."—Malcolm, Central India, 3d ed. i. 69.
Cossid, s. A courier or running messenger. Arab. kāšīd.

1682. "I received letters by a Cossid from Mr. Johnson and Mr. Catchpoole, dated ye 18th instant from Muzoodad, Bulchund's residence."—Hedges, Dec. 20th.

1690. "Therefore December the 2d, in the evening, word was brought by the Broker to our President, of a Cossid's Arrival with Letters from Court to the Voci-noovib, injoying our immediate Release."—Ovington, 416.

1748. "The Tappies [Jāk runners] on the road to Ganjaam being grown so exceedingly indolent that he has called them in, being convinced that our packets may be forwarded much faster by Cossids [mounted postmen]."—In Long, p. 3.

1803. "I wish that you would open a communication by means of cossids with the officer commanding a detachment of British troops in the fort of Sonthun."—Wellington, ii. 159.

Cossimbazar, n.p. Properly Kāsim-bāzār. A town no longer existing, which closely adjoined the city of Murshidābād, 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. Fryer (1673), by an odd corruption, calls it Castle-Buzzar (p. 38); see quotation under Daddy.

1676. "Kassemhasar, 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., i. 125.

Cossya, n.p. More properly Kāsīa, but now officially Khāšī; in the language of the people themselves kā-Kāśī, 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 about midway between the proper valley of Assam and the plain of Silhet, both of which are comprehended in that government, is in the Kāśia country, at a height of 4,900 feet above the sea.

The Kāsias 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.

1789. "The first thing that struck my observation on entering the arena was the singularity of the dresses worn by the different tribes of Cussahs 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 L., iii. 192.

1789. "We understand the Cossyahs who inhabit the hills to the north-westward of Silhet, have committed some very daring acts of violence."—In Seton-Karr, ii. 218.

Costus, see Putchock.

Cot, s. A light bedstead. There is a little difficulty about the true origin of this word. It is universal as a sea-term, and in the South of India. In Northern India its place has been very generally taken by charpoy (q.v.), and cot, though well understood, is not in such prevalent European use as it formerly was, except as applied to barrack furniture, and among soldiers and their families.

Words with this last characteristic have very frequently been introduced 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 Hind. khat and khatwā, both used in this sense, the latter also in Sanskrit; in the south, Tamil and Malayāl. katūl, 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.

* This gloss is a mistake.
than the 16th century. The form quatre has a curious analogy (probably accidental) to charpâh.

1553. "The Camarij (Zamorin) who was at the end of a house, placed on a bedstead, which they call 'cattie'..."--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 ('cattie') covered over with a silken cloth."--Albóquerque. 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..."--Domitian 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 palm-mats. Inside there was a little table, and on it a cross of the wood of St. Thómé, covered with a cloth, and a breviary. There was also a catre de coir, with a stone for pillow; and this completes the inventory of the furniture of that house."--Lucena, V. do P. F. Xavier, 159.

1648. "Indian bedsteads or Cadels."--Van Twist, 64.

1673. "... where did sit the King in State on a Cott or Bed."--Fryer, 13.

1678. "Upon being thus abused the said Serjeant Waterhouse commanded the corporal, Edward Short, to tie Savage down on his cot."--In Wheeler, i. 106.

1685. "I hired 12 stout fellows... to carry me as far as Lar in my cot (Palankeen fashion)..."--Hedges, July 29.

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 Cott or Bed that was by..."--Ovington, 211.

1711. In Canton Price Current: "Bamboo Cotts for Servants each... 1 mace."--Lockyer, 150.

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-cotts."--Sely, Ellora, ch. iii.

c. 1830. "After being... furnished with food and raiment, we retired to our quateres, a most primitive sort of couch, being a simple wooden frame, with a piece of canvas stretched over it."--Tom Cringle's Log, ed. 1863, 100.

1872. "As Badan was too poor to have akhát, that is, a wooden bedstead with tester frames and mosquito curtains."--Govinda Samanta, i. 140.

Cotia, s. A fast-sailing vessel, with two masts and lateen sails, employed on the Malabar coast. Koti is used in Malayalam, 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."--Castaneda, iii. 25. See also pp. 47, 48, 228, &c.

c. 1580. "In the gulf of Nagumá... I saw some Cutías."--Prima e Honra, &c., i. 73.

1692. "... Embarking his property on certain Cotias, which he kept for that purpose."--Couto, Dec. IV. liv. i. cap. viii.

Cotta, s. Hind. Kattlā. A small land-measure in use in Bengal and Bahar, being the twentieth part of a Bengal bigha (see Beegah), and containing eighty square yards.

1784. "... An upper roomed House standing upon about 5 cottias of ground..."--Seton-Karr, i. 34.

Cotton-Tree, Silk. See Seemul.

Cotwal. Cutwval, s. A police-officer; superintendent of police; native town magistrate. From Pers. Kotwal, 'a seneschal, a commandant of a castle or fort.' This looks as if it had been first taken from an Indian word, कोटवाल; but some doubt arises whether it may not have been a Turki term. In Turki it is written Katwal, Kotwâl, and seems to be regarded by both Vâmbéry and Pavet de Courville as a genuine Turki word. V. defines it as "Katval, garde de forteresse, chef de la garnison; nom d'un tribu d'Ozbecks;"; P. "Katwâl, Kotâwâl, gardien d'une citadelle." There are many Turki words of analogous form, as karâval, a vedette, bakâval, a table steward, yasâval, a chamberlain, tangûval, a patrol, &c. In modern Bokhara Kâwâl is a title conferred on a person who superintends the Amir's buildings (Khanîkoff, 241).

On the whole it seems probable that the title was originally Turki, but was shaped by Indian associations.

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.


1408-7. "They fortified the city of Astarahid, where Abul Leeth was placed with the rank of Kotwal."—Abdurrazzaak, in Not. et Extr. xiv. 123.

1533. "The message of the Camorij arriving, Vasco da Gama landed with a dozen followers, and was received by a noble person whom they called Cautual..."—Burros, Dec. i. liv. iv. ch. viii.

1572. "Na praya hum regedor do Regno estava Que na sua lingua Cautual se chama."—Caymes, vii. 44.

Also the plural: cognitive use

"Mas aquelles avaros Cautwaus Que o Gentilico povo governavam."—Id. viii. 56.

1616. Roe has Cutwall passim.

1727. "Mr. Boucher being bred a Druggist in his Youth, presently knew the Poison, and carried it to the Cautwall or Sheriff, and showed it."—A. Hems. ii. 199.

1763. "The Cautwal is the judge and executor of justice in criminal cases."—Orme (ed. 1803), i. 26.

1812. "... an officer retained from the former system, 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 C. Napier, 121.

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 disarrangement), 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 "studs-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. The term, as well as the Hindustami dest, 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 botatas, or sweet potato, is sometimes called the 'country potato.' It was, equally with our quadratic root which has stolen its name, a foreigner in India, but was introduced and familiarized at a much earlier date.

Thus again dest badam, or 'country almond,' is applied in Bengal to the nut of the Terminalia Catappa. On dest, which is applied, among other things, to silk, the great Ritter (dominants Homerus) makes the odd remark that dest 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. "apafrao da terra," "country saffron," i.e. "safflower (q.v.)," otherwise called bastard saffron, the term being also sometimes applied to turnip. But the source of the idiom is general, as the use of dest shows. Moreover the Arabic baladi, having the same literal meaning, is applied in a manner strictly analogous, including the note of disparagement, insomuch that it has been naturalised in Spanish as indicating 'of little or no value.' Illustrations of the mercantile use of beladi (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. of Cobarruvias (1611): "Baladi, the thing which is produced at least cost, and is of small duration and profit." See also Dry and Engelmann, 232–3.

1516. "Beladyn ginger grows at a distance of two or three leagues all round the city of Calicut. In Bengal there is also much ginger of the country (Genivire Beladi)."—Barbosa, 230–1.

1582. "The Nayres maye not take any Countrie women, and they also doe not marrie."—Castellada (by N. L.), f. 36.

1619. "The twelfth in the morning Master Methvold came from Mesopotamia in one of the Country Boats."—Pring, in Purchas, i. 638.
1688. "The inhabitants of the Gentoo Town, all in arms, bringing with them also elephants, kettle-drums, and all the Country music."—Wheeler, i. 140.

1752. "Captain Clive did not despair . . . and at ten at night sent one Shawlum, a serjeant who spoke the country languages, with a few sepoys to reconnoitre."—Orme, i. 211 (ed. 1808).

1760. "I supped last night at a Country Captain's where I saw for the first time a specimen of the Indian taste."—Teignmouth, Mem. i. 15.

1775. "The Moors in what is called Country ships in East India, have also their cheerings songs; at work in hoisting, or in their boats a rowing."—Forrest, V. to N. Guinea, 305.

1793. "The jolting springs of country-made carriages, or the grunts of country-made carriers, commonly called palankeen-boys."—Hugh Boyd, 146.

1809. "The Rajah had a drawing of it made for me, on a scale, by a country Draftsman of great merit."—Ld. Valentia, i. 356.

". . . split country peas . . ."—Maria Graham, 25.

1817. "Since the conquest (of Java) a very extensive trade has been carried on by the English in country ships."—Bajeff, H. of Java, i. 210.

**Country-Captain.** This is in Bengal the name of a peculiar dry kind of curry, often served as a breakfast dish. We can only conjecture that it was a favourite dish at the table of the skippers of 'country ships,' who were themselves called 'country captains,' as in our first quotation. In Madras the term is applied to a *spatchcock* dressed with onions and curry stuff, which is probably the original form.

1792. "But now, Sir, a Country Captain is not to be known from an ordinary man, or a Christian, by any certain mark whatever."—Madras Courier, April 26th.

c. 1825. "The local name for their business was the 'Country Trade,' the ships were 'Country Ships,' and the masters of them 'Country Captains.' Some of my readers may recall a dish which was often placed before us when dining on board these vessels at Whampoa, viz. 'Country Captain.'"—The Fankwise at Canton (1852), p. 33.

**Courtallum, n.p.** The name of a town in Tinnevelly; written in vernacular Kuttâlam. We do not know its etymology.

**Covenanted Servants.** This term is specially applied to the regular Civil Service of India, whose members used to enter into a formal covenant with the East India Company, and do so now with the Secretary of State for India. Many other classes of servants now go out to India under a variety of contracts or covenants, but the term in question continues to be appropriated as before.

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.

See also **Civilian, and Uncovenanted.**

**Covid. s.** Formerly in use as the name of a measure, varying much locally in value, in European settlements not only in India but in China, &c. The word is a corruption, probably an Indo-Portuguese form, of the Port. *covado,* a cubit or ell.

1672. "Measures of Surat are only two; the lesser and the greater Covid [probably misprint for Conved], 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 Davers, Merchant, in Wheeler, ii. 338.

c. 1760. According to Grose the *covid* at Surat was 1 yard English [the greater coved of Fryer], at Madras ¼ a yard; but he says also: "At Bengal the same as at Surat and Madras."

1794. "To be sold, on very reasonable terms, About 3000 Covids of 2-inch Calicut Planks."—Bombay Courier, July 19th.

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 this century, and possibly may still linger.

**Covil. s.** Tamil. *kō-vīl,* 'Godhouse,' a Hindu temple; and also (in Malabar) a palace. 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.

**Cowcoolly, n.p.** The name of a well-known light-house and landmark
COW-ITCH.

at the entrance of the Hoogly, in Midnapur District. Properly, according to Hunter, "Geonkhalit.

Cow-itch, n. 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. *kauñach* (Skt. *kapikachchhu*) modified in Hobson-Jobson fashion, by the "striving after meaning."

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 Arab. *kawl*, 'word, promise, agreement,' and it has become technical in the Indian vernaculars, owing to the prevalence of Mahomedan Law.

1688. "The President has by private correspondence procured a Cowle for renting the Town and customs of S. Thomé."—*Wheeler*, i. 176.

1780. "This Cauol 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 brinjaries . . . has sent to me for cowle . . . ."—*Wellington Desp.* (ed. 1857), i. 59.

1804. "On my arrival in the neighbourhood of the pettah I offered cowle to the inhabitants."—*Do. ii. 193."


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.*

The currency of cowries in India does not seem to be alluded to by any Greek or Latin author. It is mentioned by Mas'udi (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them *pourcelaines*, 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 present 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 connexion 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 *Trikāndaśeṣha* (iii. 3, 206), makes 20 *kapardika* (or *kaurī*) = 4 *pāna*; 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 at the beginning of this century, and up to 1854 or thereabouts it continued to be the same:

| 4 kaurīs = 1 ganda |
| 20 gandas = 1 pañ |
| 4 pañ = 1 āva |
| 4 āanas = 1 kāhan, or about ½ 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 idiosyncrasy to indulge in imaginary submultiples as well as imaginary multiples. See a parallel under *Lack*. 

* Note communicated by Professor Terrien de la Coupérie.
In Bastar, a secluded inland state between Orissa and the Godavery, in 1870, the following was the prevailing table of cowry currency, according to Dr. Hunter's Gazetteer:

20 kauris = 1 bori
12 boris = 1 dugání
12 dugánis = 1 Rupee, i.e. 3850 cowries.

Here we may remark that both the *pan* in Bengal, and the *dugání* in this secluded Bastar, were originally the names of pieces of money, though now in the respective localities they represent only certain quantities of cowries. For *pan* see under *Fanan*; and as regards *dugání* see Thomas's *Path of Kings of Dehli*, pp. 218, 219.

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 £33 16s. 3d. per cent. on the sale value, with ¼ added for war-tax. In 1803, 1418 cwt. were sold at the E. I. auctions, fetching £3,626; but after that few were sold at all. In the height of slave-trade, the great mart for cowries was at Amsterdam, where there were spacious warehouses for them (see the *Voyage*, &c., quoted 1747).

c. A.D. 943. "Trading affairs are carried on with cowries (al-wada'), which are the money of the country."—*Mas'udi*, i. 385.

c. 1020. "These islands are divided into two classes, according to the nature of their chief products. The one are called Desa-Kaukala, 'the Isles of the Cowries,' because of the cowries that they collect on the branches of coco-cacao trees planted in the sea."—*Abūrānī*, in J. As., Ser. IV. tom. iv. 266.

c. 1240. "It has been narrated on this wise that as in that country (Bengal), the kauri [shell] is current in place of silver, the least gift he used to bestow was a lāk of kauris. The Almighty mitigate his punishment in bell!"—*Tabaqat-e-Nāsiri*, by *Barvīrti*, 555-6.

c. 1360. "The money of the Islanders (of the Maldives) consists of cowries (al-wada'). 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 *sīgh*, and 700 *fāl*; 12,000 they call *kūta*; and 100,000 *butā*. Bargains are made with these cowries at the rate of 4 *butā* for a gold dinār.* Sometimes the rate falls, and

12 *butā* are exchanged for a gold dinār. The islanders barter them to the people of Bengal for rice, for they also form the currency in use in that country. . . . These cowries serve also for barter with the negroes in their own land. I have seen them sold at Māli and Gūgū [on the Niger] at the rate of 1150 for a gold dinār."—*Ibn Batuṭat*, 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 Saidi employ as currency in the purchase of low-priced articles of provision, *kudās*, which in Egypt are known as *wada*, just as people in Egypt use *fals*."—*Makrīzi*, S. de *Sacy*, *Chrest. Arabe*, 2nd ed. i. 292.

1554. At the Maldives: "Cowries 12,000 make one cota; and ½ cotas of average size weigh 1 quintal; the big ones something more."—*Al. Nūsair*, 35.

1651. "These isles . . . are certain white little shells which they call *cauri*."—*Costantinople*, iv. 7.

1681. "Which vessels (Gundivra, or palm-wood boats from the Maldives) come loaded with coir and *caur*, 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 Bengals, where they are current as money."—*Correa*, i. 1. 341.

1683. In Bengal are current those little shells that are found in the islands of Maldives, called here *coirin*, and in Portugal *Bussi*."—*Sasetti*, in *De Colbertis*, 205.

c. 1610. "Les marchandises qu'ils portent le plus souvent sont ces petites coquilles des Maldives, dont ils chargent tous les ans grand nombre de naufrages. Ceux des Maldives les appellent *Boly*, et les autres Indiens *Cauy*."—*Pigaud de la Val*, i. 517; see also p. 108.

1672. "Cowries, like sea-shells, come from Siam, and the Philippine Islands."—*Preyer*, 86.

1683. "The Ship Britannia—from the Maldives 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 complacency, and a consent to load what Cowries they had at Market Price; so that in a few days time they sett sayle from thence for Surrat with above 60 Tunn of Cowryes."—*Hedges*, July 1.


1727. "The Cowries are caught by putting Branches of Cocon-nut trees with their Leaves on, into the Sea, and in five or six Montas the little Shell-fish stick to those leaves in Clusters, which they take off, and digging Pits in the Sand, put them in and cover them up, and leave them two or three Years in the Pit, that the
Fish may putrefy, and then they take them out of the Pit, and barter them for Rice, Butter, and Cloth, which Shipping bring from Ballasore in Orissa near Bengal, in which Countries Cowries pass for Money from 2500 to 3000 for a Rupee, or half a Crown English."—A. Ham. i. 349.

1747. "Formerly 12,000 weight of these cowries would purchase a cargo of five or six hundred Negroes; but those lucrative times are now no more; and the Negroes now set such a value on their countrymen, that there is no such thing as having a cargo under 12 or 14 tuns of cowries.

"As payments in this kind of specie are attended with some intricacy, the Negroes, though so simple as to sell one another for shells, have contrived a kind of copper vessel, holding exactly 180 pounds, which is a great dispatch to business."—*A Voyage to the I'd. of Ceylon on board a Dutch Indianman in the year 1747*, &c., &c. Written by a Dutch Gentleman. Transl. &c. London, 1754, pp. 21-22.

1753. "Our Hon'ble Masters having expressly directed ten tons of cowries to be loaded 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 buttock wood in the Chuca of Sillat, has for a long time been granted to me, in consideration of which I pay a yearly rent of 40,000 cowrie's of cowries."—*Native Letter to Nabob in Van Sittart*, i. 203.

1770. "... millions of millions of limes, 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 Cowries, which for a long time has operated so exten- sive a field for deception and fraud. A grievance (sic) the poor has long groaned under."—*Hicky's Bengal Gazette*, April 29th.

1786. In a Calcutta Gazette the rates of payment at Puthah Ferry are stated in Rupees, Annas, Pures, and Gwandas (i.e., of Cowries, see above).—*In Seton-Karr*, i. 140.

1803. "I will continue to pay, without demur, to the said Government, as my annual payshush or tribute, 12,000 kahuns of cowries in three instalments, as specified herein below."—*Treaty Engagement* by the Rajah of Kitta Kungkur, 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 cayew, and eighteen toet, in every six 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.

c. 1885. "Strip him stark naked, and cast him upon a desert island, and he would manage to play heads and tails for cowries with the sea-gulls, if land-gulls were not to be found."—Zelda's Fortune, ch. iv.

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 from Miss North's* from Seychelle Islands in *Fall Mull Gazette*, Jan. 21, 1884.

Cowry, s. Used in S. India for the yoke to carry burdens, the bhangi (q.v.) of Northern India. In Tamil, &c., kavadi.

Cowtails, s. The name formerly in ordinary use for what we now more euphoniously call cowries, q.v.

c. 1684. "These Elephants have then also... certain Cow-tails of the great Tibet, white and very dear, hanging at their Ears like great Mustachoes..."—*Bernier, E.T. 84*.

1774. "To send one or more pair of the cattle which bear what are called cowtails..."—*Warren Hastings' Instruction to Bogle*, in *Marckham's Tibet*, 8.

"... There are plenty of cowtailed 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 Suskin 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, cowtails, honey..."—*Gladwin's Aycan Akbery* (ed. 1800), ii. 17.

Cran, s. Pers. krân. A modern Persian silver coin, worth about a franc, being the tenth part of a tomár.

1880. "A couple of mules came clattering into the court-yard, driven by one muleteer. Each mule carried 2 heavy sacks... which jingled pleasantly as they were placed on the ground. These sacks were afterwards opened in my presence, and contained no less than 35,000 silver kranis. The one

*Kahun, see above = 1280 cowries.

A Kâg would seem here to be equivalent to 1 of a cowry. Wilson, with (?) as to its origin, explains it as "a small division of money of account, less than a guna of Kauris." Tî is properly the sesunamua or two applied in Bengal. Wilson says, "in account, to 1/2 of a kauri." The Table would probably thus run: 20 tî = 1 kâg, 4 kâg = 1 kauri, and so forth. And 1 rupee = 400,000 tî.
muleteer without guard had brought them across the mountains, 170 miles or so, from Tehran."—MS. Letter from Col. Bateman-Champain, R.E.

**Cranchee. s. Beng. karâanchâ.** This appears peculiar to Calcutta. A kind of ricketty and sordid carriage resembling, as Dp. 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 'caranchey,' 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 kuranchey, or hackney-coach, suddenly passed her at full speed."—The Baboo, i. 228.

**Cranganore, n.p.** Properly (according to Dr. Gundert), Kodungâlur, more generally Kodungalur; an ancient city and port of Malabar, identical with the Muytri-kkodu of an ancient copper-plate inscription,* with the Mouvipis of Ptolemy's Tables and the Periplus, and with the Musiris primum emporium Indiae of Phiny.† "The traditions of Jews, Christians, Brahmans, and of the Kêrala Ulpatti (legendary History of Malabar) agree in making Kodungalur the residence of the Perumâls (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 connexion with the Malabar Christians; and it was the site of one of the 7 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.

1498. "Quorongoliz belongs to the Christians, and the king is a Christian; it is 3 days distant from Calcuta by sea with fair wind; this king could muster 4,000 fighting men; here is much pepper."—Rêiove de Vasco da Gama, 108.


1516. "... a place called Crongolor, belonging to the King of Calicat ... there live in it Gentiles, Moors, Indians, and Jews, and Christians of the doctrine of St. Thomas."—Barbosa, 154.

c. 1535. "Cranganor fu antichamente onorata, e buon porto, tien molte genti ... la città e grande, ed honorata con grâ traffico, an útil che si faceisse Cochin, cê la venuta di Portoghês, nobile."—Sommario de Regni, &c. Renuio, 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 Cadunganlor."—Tohfat-ul-Mujahideen, 47.

1572. "A hum Cochín, e a outro Cranganor, A qual Chale, a qual a ilha da pimenta, A qual Couão, a qual dá Cranganor, É os maus, a quem o mais serve e contenta ... ."—Camões, vii. 35.

1614. "The Great Samorine's Deputy came aboard ... and ... earnestly persuaded us to stay a day or two, till he might send the Samarines, then at Crangalor, before a Castle of the Portugals."—Peyton, in Purchas, i. 531.

* This date is given by Dr. Burnell in Indian Antiquity, iii. 315.
† As above, p. 284.
‡ An identification afterwards verified by tradition ascertained on the spot by Dr. Burnell.
c. 1806. "In like manner the Jews of Kranthir (Cranganore), observing the weakness of the Sâmuri... made a great many Mahomedans drink the cup of martyrdom..."—Muhammad Khan (writing of events in 16th century) in Elliot, viii. 388.

See Shinkali (which article should be read with this).

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. karâni, which Wilson derives from Skt. karaon, '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 others) 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.

The word was probably at one time applied by natives to the junior members of the Covenanted 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 at one time were 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 Karâni ki Dêrik.

c. 1850. "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 Râbhat or skipper, and for the kirâni, who is the ship's clerk."—Ibn Batuta, i. 198.

"The second day after our arrival at the port of Kâlnâkâri, the princess escorted the nakhodâh (or skipper), the kirâni, or clerk..."—Ib. iv. 260.

c. 1890. "The Karrâni is a writer who keeps the accounts of the ship, and serves the officers, and is always found near the captain, and therefore does duty as a clerk."—Crawford's Malay Dict. s.v., Javanese-Nederl. Woordenboek, 292.

Crease, Cri, &c. A kind of dagger, which is the characteristic weapon of the Malay nations; from the Javanese name of the weapon, adopted in Malay, viz. kris, kiris, or kirâ (see Favre, Dict. Javanais-Français, 137 b., Crawford's Malay Dict. s.v., Javanisch-Nederl. Woordenboek, 292. 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 Hind. word kirich, applied to a straight sword, and now almost specifically to a sword of European make, is identical with the Malay word kirâ. See the form of the latter word in Baroosa, almost exactly kirich. Perhaps Turki kitîch is the original.

If Reinaud is right in his translation of the Arab Relations of the 9th and 10th centuries, in correcting a reading, otherwise unintelligible, to khri, we shall have a very early adoption of this word by western travellers. It occurs, however, in a passage relating to Ceylon.

c. 910. "Formerly it was common enough to see in this island a man of the country walk into the market grasping in his hand a khri, i.e., a dagger peculiar to the country, of admirable make, and sharpened to the finest edge. The man would lay hands on the wealthiest of the merchants that he found, take him by the throat, brandish his dagger before his eyes, and finally drag him outside of the town..."—Relation, &c., par Reinaud, p. 128; and see Arabic text, p. 120, near bottom.
CREESE, CRIS. 213

1516. "They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, these they call querix."—Barboza, 193.

1552. "And the quartermaster ran up to the top, and thence beheld the son of Timuta raja to be standing over the Captain Major with a cris half drawn."—Castanheda, ii. 363.

1757. "... assentadas
Lás no gremio da Aurora, onde nasceste,
Opulenta Malaca nomeada!
As setas venenosas que fizeste!
Os crises, com que já te vejo armada,..."
Camões, x. 44.

Thus English:

... so strong thy site
there on Aurora's bosom, whence they rise,
thus Home of Opulence, Malacca high!
The peysoned arrows which thine art supplies
the crises thirsting, as I see, for fight..."
Burton.

1580. A vocabulary of "Words of the naturlall language of Iana" in the voyage of Sir Fr. Drake, has Cricke, 'a dagger.'—Hakluyt, iv. 246.

1586-88. "The custom is that whenever the King (of Java) doth die...the wives of the said King...every one with a dagger in her hand (which dagger they call a crese, and as sharp as a razor) stab themselves to the heart."—Cavendish, in Hukl. iv. 387.

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 crises."—Procl. of Viceroy Mathias d'Alboquerque in Archic. Port. Oriental, fasc. 3, p. 225.

1598. "In the Western part of the Island (Sumatra) is Manacabo where they make Poniurdes, which in India are called Cryses, which are very well accounted and esteemed of."—Linsechoten, 33.

1602. "... Chinessische Dolchen, so sie Cris nennen."—Hulstius, i. 33.

c. 1610. "Ceux-la ont d'ordinaire à leur coude un poignard ond eux s'appelle cris, et qui vient d'Achen en Sumatra, de Iana, et de la China."—Pyrard de la Vat, i. 121; also see H. 101.

1634. "Malayos crises, Arabes alfangas."—Malaca Conquisitada, ix. 82.

1683. "The Creese is a small thing like a Bagonet which they always wear in War or Peace, at Work or Play, from the greatest of them to the poorest or meanest person."—Dampier, L. 337.

1690. "And as the Jappeners...rip up their Bowels with a Crie..."—Ovington, 173.

1727. "A Page of twelve Years of Age... (said) that he would show him the Way to die, and with that took a Cress, and ran himself through the body."—A. Ham. ii. 99.

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.

The Portuguese also formed a word crisada, a blow with a cris (see Castanheda, iii. 379). And in English we find a verb to 'creese;' see in Purchas, i. 532, and this:

1604. "This Boyhog we tortured not, because of his confession, but crysed him."—Scott's Discover of Iava, in Purchas, i. 175:

Also in Braddel's Abstract of the Sijara Malayu:

"He was in consequence creased at the shop of a sweetmeat seller, his blood flowed on the ground, but his body disappeared miraculously."—Sijara Malayu, 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 ½ per cent."—Miller, 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 Solec, who concludes that criollo is a negro corruption of criadillo, dim. of criado, and is = 'little nursing.'

Crocodile, s. This word is seldom used in India; alligator (q.v.) being the term almost invariably employed.

c. 1328. "There be also coquadriles, which are vulgarly called calcutz..." These animals be like lizards, and have a tail stretched over all like unto a lizard's, etc.—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 murdered the murderer."—Andrew Baxter (West Africa) in Purchas, ii. 985.

Crose, s. Ono hundred lakhs, i.e., 10,000,000. Thus a crore of rupees was for many years almost the exact equivalent of a million sterl. It

* Lat. calcutz, 'a cockatrice.'
had once been a good deal more, and has now been for some years a good deal less!

The Hind is ķaror, Sanei. ḱoṭī.

c. 1315. "Kales Dewar, the ruler of Ma'bar, enjoyed a highly prosperous life. . . His coffers were replete with wealth, inasmuch that in the city of Mardi (Madura) there were 1200 crores of gold deposited, every crore being equal to a thousand laks, and every lak to one hundred thousand dinars." —ウォージ, 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ウォージ.

c. 1343. "They told me that a certain Hind farmed the revenue of the city and its territories (Daulatābād) for 17 kārōr . . . as for the kārōr it is equivalent to 100 laks, and the lak to 100,000 dinars." —Ton Bataut, iv. 49.

c. 1350. "In the course of three years he had misappropriated about a kōr of tankas from the revenue." —Žīā-uddān-Bārnī, in Elliot, iii. 247.

c. 1590. "Zealous and upright men were put in charge of the revenues, each over one kōr of dams." (These, it appears, were called kūrūts.)—Ain-i-Ahmēr, i. 13.

1609. "The King's yearly Income of his Crowne Land is fiftie Crow of Rupias, every Crow is an hundred Leckes, and every Leck is an hundred thousand Rupias."—Hawkins in Purchas, i. 216.

1628. "The revenues of all the territories under the Emperors of Dehli amounts, according to the Royal registers, to six arēs and thirty kōrs of dāms. One arē is equal to a hundred kōrs (a kōr being ten millions) and a hundred kōrs of dāms are equivalent to two kōrs and fifty lacs of rupees." —Muḥammad Sharīf Ḥanāfī, in Elliot, vii. 153.

1690. "The Nabob or Governor of Bengal was reputed to have left behind him at his Death, twenty Courous of Roupies: A courū is an hundred thousand Lacks."—Ovington, 189.

1757. "In consideration of the losses which the English Company have sustained . . . I will give them one crore of rupees."—Orme, ii. 162 (ed. 1803).

c. 1785. "The revenues of the city of Decc, once the capital of Bengal, at a low estimation amount annually to two kērorees."—Carracciolo'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 Bimbashra's realm, and then The vast flat world with crores on crores of folk.'

E. Arnold, The Light of Asia, iii.

Crow-yeahant. 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., Centropus rufipennis, Illiger. It is held in S. India to give omens.


1883. "There is that ungainly object the coucal, crow-yeahant, jungle-yeahaw, or whatsoever you like to call the miscellaneous thing, as it 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 Cubeba, a climbing shrub of the Malay region.

The word and the article were well known in Europe in the Middle Ages, the former being taken directly from the Arab, kabābāh. It was used as a spice like other peppers, though less common. The importation into Europe had become infinitesimal, when it revived in this century, owing to the medicinal power of the article having become known to our medical officers during the British occupation of Java (1811-1815). Several particulars of interest will be found in Hanbury and Flückiger's Pharmacog. 626, 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-aloe, clove, sandal-wood, betel-nut, nutmeg, cardamon, cubeb (al-kabābāh) . . ."—Mas'ūdī, i. 341-2.

18th cent.

"Thee camel and the lecords And swete savoury meynete I wis, Thee gilofre, quybibe and masee . . ."—King Alesaunder, in Weber's Metr. Rom., i. 279.

1298. "This Island (Java) is of surpassing wealth, producing black pepper,
nutmegs, spikenard, galangal, cubeb, cloves..."—Marco Polo, ii. 234.

c. 1328. "There too (in Java) are produced cubeb, and nutmegs, and mace, and all the other finest spices except pepper."—Friar Jordanus, 31.

c. 1340. "The following are sold by the pound. Raw silk; saffron; clove-stalks and cloves; cubeb; lign-aloes..."—Pepys, in Castor, &c. p. 306.

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, cubeb, and cloves whole."—Recipe in Wright's Domestic Manners, 350.

1563. "E. Let us talk of cubeb; 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.


1612. "Cubeb, the pound... vi.x.s."

Rates and Valuations (Scotland).

1874. "In a list of drugs to be sold in the... city of Ulm, A.D. 1596, cubes are mentioned... the price for half an ounce being 8 kruzer."—Hand. & Fluck, 527.

Cubee Burr, n.p. This was a famous banyan-tree on an island in the Nerbudda, some 12 m. N.E. of Baroch, and a favourite resort of the English there in last century. It is described by Forbes in his Or. Memoirs, i. 28. He says it was thus called by the Hindus in memory of a favourite saint (no doubt Kabir Faneh). Possibly, however, the name was merely the Arab. kabir, 'great,' given by some Mahomedan, and misinterpreted into an allusion to the sectarian leader.

1818. "The popular tradition among the Hindus is that a man of great sanctity named Kabeer, having cleansed 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."—Colpand, in Tr. Lit. Soc. Bo. i. 290.

Cucuya, Cucuyada, s. A cry of alarm or warning; Malayul, Kukkyua, 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 Correa, Lendas, ii. 2, 926. See also Tennent under Cost. Compare the Australian cooey.

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-ur, "Sea-Town."

Cuddapah, n.p. Kadapa, a chief town and district of the Madras Presidency. The proper form is said to be Kripa.

It is always written Kurupah in Kirkpatrick's Tr. of Tipoo's Letters. It has been suggested as possible that it is the KAPITH (for KAPHH) of Ptolemy's Tables.

Cuddoo, s. A generic name for pumpkins. Hind. Kudda.

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 kajute, Dan. kahy, 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 Littre quotes from 12th century as chahute, and 14th century as quahte. Ducange has L. Latin caha, 'casa, tugurium,' but a little doubtfully.

1726. "Neither will they go into any ship's Caryot so long as they see any one in the Skipper's cabin or on the half-deck."—Valdnyia, Chorom. (and Pepo), 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 Yeovmouth, i. 12.

Culgee, s. A jewelled plume surmounting the sirpesh or aigrette upon the turban. Shakespear gives kashtg as a Turkis word. We have not found it in any other dictionary.

1715. "John Surman received a vest and Culgo set with precious stones."—Wheeler, ii. 246.

1780. "Three Kulges, three Surpattashes (see Sirpesh), and three Pedaks (?) of the value of 36,320 rupees have been despatched to you in a casket."—Tipoo's Letters, 268.
CULMREEA. 216  CUMSHAW.

Culmurea, Koormurea, s. Nautical Hind. kalumriya, 'a calm,' taken direct from Port. calmaria (Roebuck).

Cussey, 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 use in Bhat, kali, and. We find R. Drummond gives it: "Kulsee or Cussey, (Guz.). A weight of sixteen maunds" (the Guzerat maunds are about 40lbs., therefore Kalsi = about 640 lbs.).

1813. "...So plentiful are mangoes... that during my residence in Guzerat they were sold in the public markets for one rupee the cussey; or 600 pounds in English weight."—Forbes, Orient. Mem. i. 50.

Cumbly, Cumly, Cummul, s. A blanket; a coarse woollen. Sansk. kambala, appearing in the vernaculars in slightly varying forms, e.g., Hind. kamli. Our first quotation shows a curious attempt to connect this word etymologically with the Arab. hammel, 'a porter' (see Hummaul), and with the camel's hair of John Baptist's raiment. The word is introduced into Portuguese as cambolim, 'a cloak.'

1830. "...It is customary to make of those fibres wet-weather mantles for those rustics whom they call camalos, whose business it is to carry burdens, and also to carry men and women on their shoulders in palantins (lettice)... A garment, such as I mean, of this camall 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 Mariottoli, in Cast., 366.

1866. "We wear nothing more frequently than those cambolim."—Gower, f. 132.

1673. "Leaving off to wonder at the Natives quivering and quaking after Sunset wrapping themselves in a Comby or Hair-Cloth."—Fryer, 54.

1690. "Camalos, which are a sort of Hair Coat made in Persia..."—Ovington, 455.

1718. "But as a body called the Cammlupose, or blanket wearers, were going to join Quandaoran, their commander, they fell in with a body of troops of Mahrrate horse, who forbade their going further."—Stir Matheuerin, i. 143.

1781. "One comley as a covering..."}

"Cammuli (= ferechla) survives from the Arabic in some parts of Sicily.
1879. "... they pressed upon us, blocking out the light, uttering discordant cries, and clamouring with one voice, Kum-sha, i.e. backwater, looking more like demons than living men."—Bird's Golden Chersonese, 70.

1882. "... As the ship got under way, the Compadre's cumshas, according to 'ol custom, were brought on board... dried lychee, Nankin dates... baskets of oranges, and preserved ginger."—The Fakeree, 103.

Cunchnee, s. H. Kanchani. A dancing-girl. According to Shakespeare, this is the feminine of a caste, Kanchan, whose women are dancers. But there is a doubt as to this. Kanchan is 'gold'; also a yellow pigment, which the women may have used. See quot. from Bernier.

c. 1600. "... But there is one thing that 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 guided, the blossoming ones..."—Bernier, E. T. 88.

c. 1661. "On regala dans le Serrail, toutes ces Dames Etrangere, de festins et des danses des Quencherie, qui sont des femmes, et des filles d'une Castel de sie nom, qui n'ont point d'autre profession que celle de la danse."—Therent, v. 151.

1689. "... And here the Dancing Wenchies, or Quenchannies, entertain you, if you please."—Orrington, 257.

1799. "... In the evening the Canchan... have exhibited before the Prince and court."—Diary in Life of Colebrooke, 153.

1810. "... The dancing-women are of different kinds... the Meerasenee never perform before assemblies of men. The Cunchaniee are of an opposite stamp; they dance and sing for the amusement of the male sex."—Williamson, V. M. i. 386.

See Dancing Girl.

Curia Muria, n.p. The name of a group of islands off the S.E. coast of Arabia (Kharyan Maryan, of Edrisi).

1527. "... Thus as they sailed, the ship got lost upon the coast of Fartaque in the region of Curia Muria; and having swum ashore they got along in company of the Moors by land to Calayata, and thence on to Ormuz."—Coia, iii. 562; see also i. 366.

c. 1535. "... Dopo Aden à Fartaque, e le isole Curia, Muria..."—Sommaria de' Regni, in Ramusio, i. 525.

1540. "... We letted not to discover the Isles of Curia, Muria, and Aredalcuria (in orig. Abedalcuria)."—Mendez Pinta, E. T. p. 4.

1554. "... it is necessary to come forth between Sukara and the islands Khur or Muria (Khur Moriya)."—The Mohit, in Jour. As. Soc. Beng. v. 459.

1834. "... The next place to Saugra is Konyra Mooraya Bay."—J. R. Geog. Soc. iii. 208.

Curum, s. Telug. karaqam; a village accountant, a town-clerk. Acc. to Wilson from Skt. karaqa; see Granny.

Curonuda, s. Hind. karanada. 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).

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; and a little of this gives a flavour to a large mess of rice. The word is Tamil, kari, i.e. 'sauce.' 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 is the analogous mess in Persia, and kuskussu in Algeria; in Egypt a dish well known as ruz amfali 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 Young, iv. 39). The earliest precise mention of curry is in the Mahavanso (c. A. D. 417), where it is stated of Kassapo that "he partook of rice dressed in butter, with its full
accompaniment of curries." This is Tourmoun's translation, the original Pali being sūpa.

It is possible, however, that the kind of curry used by Europeans and Mahommedans 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 Henbury 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 XVIIth 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 Indian 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 Fanoeae at Canton, 1882, the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form käärle (p. 62).

1560. "Then the Captain-major commanded them to cut off the hands and ears of all the crewes, and put all that into one of the small vessels, into which he ordered them to put the frier, 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 frier brought him."—Correa, Three Voyages, Hak. Soc. 331.

1563. "They made dishes of fowl and flesh, which they call caril."—Garcia, f. 68. c. 1590. "The victual of these [renegade soldiers] is like that of the barbarous people; that of Moors all bring; that of Genoese rice-caril."—Primo e Honro, &c., f. 9v.

1598. "Most of their fish is eaten with rice, which they seeth in broth, which they put upon the rice, and is somewhat soure, as if it were soden in gooseberries, or unripe grapes, but it tasteth well, and is called Carriel, which is their daily meat."—Linschoten, 68.

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 in those parts are commonly called caril."—Gouvea, 61b.

1608-1610. "... me disoit qu'il y avoit plus de 40 ans, qu'il estoit esclave, et avoit gagné bon argent à celuy qui le possedoit, et toute fois qu'il ne luy donnoit pour tout viure qu'en mesure de riz cru par leur sans autre chose... et quelquefois deux languesques, ou son quelque double deniers (see Budgrook), pour anoir du Caril à mettre avec le riz."—Mouquet, Voyages, 337.

1623. "In India they give the names 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 cardamom and ginger... with vegetables, fruits, and a thousand other condiments of sorts... and the Christians, who eat everything, put in also fish or flesh of every kind, and sometimes eggs... with all which things they make a kind of broth in the fashion of our quazzetti (or hoop-poches)... 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.

1631. "Most sorts of these delicious Fruits they gather before they be ripe, and boil them to make Carrées, to use the

* The "Friar" was a brahman, in the dress of a friar, to whom the odious ruffian Vaseo da Gama had given a safe-conduct!
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 Portuguese caris, plural of caril.

c. 1690. "Curcuma in Indiâ tam ad cibus quam ad medicinam adhibetur, Indi culinâ. . . . adeo ipsi asueti sunt ut cum cunctis admiscent condimentis et placibus, præsertim autem isti quod karrí ipsâ vocatur."—Burmhus, Pans Vta., p. 166.

c. 1750-1760. "The curries are infinitely various, being a sort of stews to eat with rice, made of any animals or vegetables."—Grose, i. 150.

1751. "To-day have curry and rice for my dinner, and plenty of it, as C,—my messmate, has got the gripes, and cannot eat his share."—Hon. J. Lindsay's Imprisonment, in Lives of Lindsay, iii. 290.

1794-1797. "The Bengal squad he fed so wondrous nice.
Baring his currie took, and Scott his rice."

Pursuits of Literature, 5th ed., p. 287.

This shows that curry was not a domesticated dish in England at the date of publication. It also is a sample of what the wit was that ran through so many editions!

c. 1830. "J'ai substitué le lait à l'eau pour boisson . . . c'est une sorte de contrepoison pour l'essence de feu que forme la sauce engagée de mon sempliment carl."—Jacquement, 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 Singahese in the preparation of innumerable curries, each tempered by the delicate creamy juice expressed from the flesh of the cocoon-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 Turnour has translated erroneously (p. 158).

1874. "The craving of the day is for quasi-intellectual food, not less highly peppered than the curries which gratify the faded stomach of a returned Nabob."—Blackwood's Magazine, Oct. 494.

The Dutch use the word as Kerrie or Karrie; and Kari d'Indienne has a place in French cartes.

Curry-stuff, s. Onions, chillies, &c.; the usual material for preparing curry, otherwise mussala (q.v.), represented in England by the preparations called curry-powder and curry-paste.

1860. "... with plots of escalents and curry-stuffs of every variety, onions, chillies, yams, cassavas, and sweet potatoes."—Tennent's Ceylon, i. 463.

Cusbah, s. Ar.—H. kasaba; the chief place of a pergunnah (q.v.).

1548. "And the caâbe of Tanâa is rented at 4850 pardoos."—S. Botelho, Tombo, 150.

1644. "On the land side are the houses of the Vazador (?) or Possessor of the Caâbe, which is as much as to say the town or aldea of Mombay (Bombay). This town of Mombay is a small and scattered affair."—Bocarro, MS. fol. 227.

C. 1844-45. "In the centre of the large Cusbah of Streetygoontum exists an old mud fort, or rather wall of about 20 feet high, surrounding some 120 houses of a body of men calling themselves Kotie Vellulas,—that is 'Fort Vellasas.' Within this wall no police officer, warrant, or Peon ever enters. . . . The females are said to be kept in a state of great degradation and ignorance. They never pass without the walls alive; when dead they are carried out by night in sacks."—Report by Mr. E. B. Thomas, Collector of Timnevely, quoted in Lord Stanhope's Miscellanies, 2nd Series, 1872, p. 132.

Cussesc and Cuss, s. Pers.—H. Khaskhask. Proper Hindi names are usîr and làla. The roots of a grass which abounds in the drier parts of India, viz., Anatherum muricatum (Beauv.), otherwise Andropogon muricatus (Retz), used in India during the hot dry winds to make screes, 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 vetyver, which is the Tamil name vetti-vëru (vër-root). In Mahr. and Guz. khashas is 'poppy-seed.'

c. 1500. "But they (Hindus) were notorious for the want of cold water, the insupportable heat of their climate, and their Majesty remedied all these evils and defects. He taught them how to cool water by the help of salt-petre . . . He ordered mats to be woven of a cold odoriferous root called Kuss . . . and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer."—Ayee (Gladwin), 1800, ii. 196.

1810. "The Kuss-Kuss . . . when fresh, is rather fragrant, though the scent is somewhat terracceous."—Williamson, r. M., i. 235.

1824. "We have tried to keep our rooms cool with 'tatties,' which are mats formed
of the Kuskos, a peculiar sweet-scented grass..."—Héber, 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 (see Wallace, 2nd ed., ii. 74). But we know not if there is any community of origin in these names).

Cuspadore, s. An obsolete term for a spittoon. Port. cuspadêriva, from cuspir, to spit. Cuspidor would properly be qui multum spuit.

1735. In a list of silver plate we have "5 cuspadores."—Wheeler, iii. 139.

1775. "Before each person was placed a large brass salver, a black earthen pot of water, and a brass cuspadore."—Forrest, V. to N. Guinea, etc. (at Magindanao), 235.

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 by the Hindus Stiaph'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 Râma. And the Stiaph'hal and Râmp'hal have become the subject of Hindu legends (see Forbes, Oriental Memoirs, iii. 410). 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 Mr. Blochmann contains among the "Sweet Fruits of Hindustan," Custard-apple (p. 66). On referring to the original, however, the word is sadap'hal (fructus persennis) 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 Aratich. Two species are described as common by P. Vincenzo Maria, whose book was published in 1672. Both the Custard-apple and the Sweet-sop are fruits now generally diffused in India; but of their having been imported from the New World, the name Anona, which we find in Oviedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them over different parts of the East, is an indication. Crawford, it is true, in his 'Malay Dictionary,' explains nona or buah-"'fruit') nona in its application to the custard-apple as fructus virginalis, from nona, the term applied in the Malay countries (like missy in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharauti sculptures, among the carvings dug up at Muttra by General Cunningham, and among the copies from wall-paintings at Ajanta (as pointed out by Dr. Birdwood in 1874,*) 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, âtâ or ât, from the Sanskrit âtrīpya.

It seems hard to pronounce about this âtrīpya. A very high authority,* 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 aureum malum for "orange," though the latter word really comes from the Sanskrit nārunga. On the other hand, âtrīpya is quoted by Raja Radhakant Deb, in his Sanskrit dictionary, from a medieval work, the 'Dravvyaguna.'

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

* See Athenæum, Oct. 20th.
† Prof. Max Müller.
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 Vidura and Vis-vavasuraka, in his Skt. Dictionary).

A new difficulty, moreover, arises as to the indigenous claims of atā, which is a 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, ‘Reecchus 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 præcellenti arbor nobilis’ (the expressions are noteworthy, for the most popular Hindustani name of the fruit is shārīfā = "nobilis"). We find also in a Manila Vocabulary that atē or attē is the name of this fruit in the Philippines. And from Rheede we learn that in Malabar the atē was sometimes called by a native name meaning "the Manila 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 atē 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." 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 Argemone mexicana, a plant of unquestioned American origin, is now one of the most familiar of 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 Dr. Birdwood has stated) in Canara and the Deccan (and, as we may add from personal knowledge, in Tanjore), but was described by P. Vincenzo Maria, 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. But it is well to get rid of fallacious arguments on either side.

In the "Materia Medica of the Hindus" by Udoy Chand Dutt, with a Glossary by G. King, M.B., Calcutta, 1877," we find the following synonyms given:

"Anona reticulata: Skt. Lāvali; Beng. Lodā."*

1672. "The plant of the Atta in 4 or 5 years comes to its greatest size . . . the fruit . . . under the rind is divided into so many wedges, corresponding to the external compartments . . . The pulp is very white, tender, delicate, and so delicious that it unites agreeable sweetness a most delightful fragrance like rose-water . . . and it presented to one unacquainted with it he would certainly take it for a blanmange . . . The Anona," etc., etc.—P. Vincenzo Maria, pp. 346-347.

1690. "They (Hindus) feed likewise upon Fine-Apples, Custard-Apples, so called because they resemble a Custard in Colour and Taste. . . ."—Ovington, 308.

1830. ". . . the custard-apple, like russet bags of cold pudding."—Tom Cringle's Log, ed. 1835, p. 140.

1878. "The gushing custard-apple with its crust of stones and luscious pulp."—Ph. Robinson, In my Indian Garden.

Custom, s. Used in Madras as the equivalent of dustooe (q.v.), of which it is a translation. Both words illustrate the origin of Customs in the solemn revenue sense.

* Sir Joseph Hooker observes that the use of the terms Custard-apple, Bullock's heart, and Sweet-sop has been so indiscriminate or uncertain, that it is hardly possible to use them with unquestionable accuracy.
CUSTOMER.

Customer, s. Used in old books of India trade for the native official who exacted duties.

1682. "The several affronts, insolences, and abuses daily put upon us by Boolchund, our chief Customer."—Hedges, Journal, October.

Cutch, s. See Catechum.

Cutch, n.p. Properly Kachchh, a native State in the West of India, immediately adjoining Sind, the Rajput ruler of which is termed the Rád. The name does not occur, so far as we have found, in any of the earlier Portuguese writers, nor in Linschoten. The Skt. word kachchhha seems to mean a morass, or low flat land.

c. 1050. "At this place (Mansura) the river (Indus) divides into two streams, one empties itself into the sea in the neighbourhood of the city of Lúbárând, and the other branches off to the east to the borders of Kach."—Al-Bíránî in Elliot, i. 49.

Again, "Kach, the country producing gum" (i.e., mukal or bdellium), p. 66.

The port mentioned in the next two extracts was probably Mandvi (this name is said to signify "Custom-House").


c. 1615. "Francisco Sodre . . . who was serving as captain-major of the fortress of Diu, went to Cache, with twelve ships and a sanguinel, to inflict chastisement for the A cutchha Brick is a sundried brick. . . .

"House is built of mud, or of sundried 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, superfluous, 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 .
"

"Fever is a simple ague or light attack.
"

"Pice generally means one of those amorphous coppers, current in up-country bazaars at varying rates of value.
"

"Coss—see analogy under Maund above.

arrogance and insolence of these blacks,* thinking that he might do it as easily as Gaspar de Mello had punished those of Por."—Bocarro, 257.

1727. "The first town on the south side of the Indus is Cutch-naggen."—A. Ham. i. 131.

Cutch Gundava, n.p. Kachchh Gandâva or Kachchh, a province of Bûluchistan, 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 simûm. Across the northern part of this plain runs the railway from Sukkur to Sibi. Gandava, the chief place, has been shown by Sir H. Elliot to be the Kandâtâl or Kandhâtel 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 Chuchânmah, or H. of the Conquest of Sind, made in A.D. 1216 (see Elliot, i. 166).

Cutchha, Kutchha, adj. Hind. kach¬châ, 'raw, crude, unripe, uncooked.' This word is, with its opposite pucka q.v. (pukhâ), 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 pucka Brick is a properly kiln-burnt brick.

House is of burnt brick or stone with lime, and generally with a terraced plaster roof.

Road is a macadamised one.

Appointment is permanent.

Settlement is one fixed for a term of years.

Account, or Estimate, is carefully made, and claiming to be relied on.

Maund, or Seer, is the larger of two in use.

Major is a regimental Major.

Colour is one that will wash.

Fever is a dangerous remittent or the like (what the Italians call pernicioso).

Pice: a double copper coin formerly in use; also a proper price (¼ anna) from the Govt. Mints.

Coss—see under Maund above.

* "... pela soberbia e desenfors d'estes negros . . ."—"of these niggers!"
A cutchá Roof: a roof of mud laid on beams; or of thatch, &c.,

"Soundret", a limp and fatuous

"Seam (sillā) is a tailor's tuck for trying on.

1768. "Il paraît que les cutchá cessent peu en usage que les autres cessent dans le gouvernement du Deccan."—Lettres Edifiantes, xv. 190.

1863. "In short, in America, where they cannot get a pucka railway they take a cutchá 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. 26th, 1879, and printed in the "Academy" (p. 171), explains the gypsy word porría, for a Gentile or non-Romany, as being kachá or cutchá. This may be, but it does not carry conviction.

Cutchá-pucks, 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.

Cutchéry, and in Madras Cutchéry, s. An office of administration, a court-house. Hind. Kucháhri. Used also in Ceylon.

The word is not usually now, in Bengal, applied to a merchant's counting-house, which is called duffer, but it is applied to the office of an Indigo-Planter or a Zemindar, the business in which is more like that of a Magistrate's or Collector's Office.

In the service of Tippoo Sahib Cutcherly 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 call Department (see e.g. Tippoo's Letters, 292); and in the army for a division or large brigade (e.g. in, 332; and see under Jyshá).

1610. "Over against this seat is the Chahry or Court of Rolls, where the King's Visèr sits every morning some three hours, by whose hands passe all matters of Rents, Grants, Lands, Firmsans, Debts, &c."—Huskins, in Purchas, i. 439.

1673. "At the lower End the Royal Exchange or Quashery . . . opens its folding doors."—Fryer, 261.

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 Loyd, 316.

A pucka Roof: a terraced roof made with cement.

"Soundret, one whose motto is "Thorough."

"Seam is the definite stitch of the garment.

1768. "The protection of our Gomastahs and servants from the oppression and jurisdiction of the Zemindars and their Cutcheries has ever been 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 Sitart, i. 247.

c. 1765. "We can truly aver that during almost five years that we presided in the Cutchery Court of Calcutta, never any murder or atrocious crime came before us but it was proved in the end a Braine was at the bottom of it."—Hodwell, Interesting Historical Events, Pt. II. 152.

1783. "The moment they find it true that English Government shall remain as it is, they will divide sugar and sweetmeats among all the people in the Cutcheries; then every body will speak sweet words."


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 Kuchurry."—Tippoo's Letters, 303.

1791. "At Serangapatam General Matthews was in confinement. James Skurry was sent for one day to the Kutchery there, and some pewter plates with marks on them were shown 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 Mysoore), in Madras Courier, 17th Nov.

c. 1796. "... the other Asof Mirén Hussein, was a low fellow and a debauche, ... who in different ... towns was carried in his palki on the shoulders of dancing girls as ugly as demons to his Kutchery or hall of audience."—H. of Tipš Sultan, E. T. by Miles, 246.

... the favour of the Sultan towards that worthy man (Dundia Wagh) still continued to increase, ... but although, after a time, a Kutcheri, or brigade, was named after him, and orders were issued for his release, it was to no purpose ... ."—Jo. 248.

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 slyer who comes to you every morning for orders."—The Baboo, ii. 126.

1889. "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 Cutcherry 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."—E. Raffles, in Bosworth Smith's Lord Lawrence, i. 59.

Cutchnlar, s. Hind. Kachnär, the beautiful flowering tree Bauhinia variegata, L., and some other species of the same genus (N. O. Leguminosae).

1855. "Very good fireworks were exhibited ... among the best was a sort of maypole hung round with minor fireworks which went off in a blaze and roll of smoke, leaving disclosed a tree hung with quivering flowers of purple flame, evidently intended to represent the Kachnar of the Burmese forests."—Mission to Ava, 96.

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. "Città di Cathaca."—Cesare Pelle- rich in Ramus, iii. 392.

1638. "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 Malcondy where the Court is kept."—Bruton, in Halk. v. 49.

1726. Cattek.—Valentijn, v. 158.

Cutianne, s. Some kind of piece-goods. See Contenijis under Alcatif; Cutiannees under Alleja; Cuttaneees in Milburn's list of Calcutta piece-goods: Knittān (Pers.) is flax or linen-cloth. This is perhaps the word.

Cuttr ry, s. The khattri, or properly (Skt.) kshatriya, the second of the four normal or theoretical castes.

1630. "And because Cuttery was of a martiall temper God gave him power to sway Kingdomes with the scepter."—Lord, Baniams, 5.

1673. "Opium is frequently eaten in great quantities by the Rasshpoos, Quoteries, and Patanas."—Fryer, 198.

Cyrus, Syras, Sarus, s. A common corruption of Hind, sāras, or (corruptly) sārkans, 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' (Jordan).

1672. "... peculiarly Brand-geese, Colum, and Seruss, a species of the former."—Fryer, 117.

1807. "The argoedah as well as the cyrus, and all the aquatic tribe are extremely fond of snakes, which they ... swallow down their long throats with great dispatch."—Williamson, Oriental Field Sports, p. 27.

1813. In Forre's Or. Memoirs (ii. 277, sqq.), there is a curious story of a saharas (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.

D.

Dabul, n.p. Dañhol. In the later middle ages a famous port of the Konkan, often coupled with Choil (q.v.), carrying on extensive trade with the West of Asia. It lies in the modern dist. of Ratnagiri, in lat. 17° 34', on the north bank of the Anjanwel or Vashishthi R. In some maps (e.g., A. Arrow-smith's of 1816, long the standard map of India), and in W. Hamilton's Gazetteer, it is confounded with Dāpōli, 12m. north, and not a seaport.

c. 1475. "Dabyl is also a very extensive seaport, where many horses are brought from Mysore; Sabest. [Arabistan?] i.e. Arabisia, "Khorassan, Turkistan, Ngho- stan."—Nicetth, 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.


1510. "Having seen Cevel and its customs, I went to another city, distant from it two days journey, which is called Dabuli. ... There are Moorish merchants here in very great numbers."—Var- thema, 114.

* Mysore is nonsense. As suggested by Mr. J. Campbell in the Bombay Gazetteer, Misr (Egypt) is probably the word.
1516. "This Darbul has a very good harbour, where there always congregate many Moorish ships from various parts, and especially from Melkah, Aden, and Ormuz with horses, and from Cambay, Din, and the Malabar country."—Barboosa, 72.


1572. See Camoes, v. 72.

Dacca, n.p. Properly Dhaka. A city in the east of Bengal, once of great importance, especially in the later Mahommedan history; famous also for the "Dacos musulins" woven there, the annual advances for which, prior to 1801, are said to have amounted to £250,000, c. 1612. "...liberos Osmanis asscetus vivos cepit, eosque cum elefantibus et omibus thesauris defuncti, post quam Dacae Bengalae metropoli est reversus, misit ad regem."—De Lact, quoted by Blochmann, Ain, I, 521.

1665. "Daca is a great Town, that extends itself only in length; every one coveting to have an House by the Ganges side. The length is is above two leagues. . . . These Houses are properly no more than paltry Huts built up with Bamboo's, and daub'd over with fat Earth."—Toynbee, E. T., ii, 55.

1682. "The only expedient left was for the Agent to go himself in person to the Nabob and Duan at Decca."—Hedges, MS. Journal, October.

Dacoit, also Dacoo, s. Hind. dakoit and dukayat, dakte; 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 dukat, 'to shout,' a sense not in Shakespeare's Dict. 1810. "Dectois, or water-robbers."—Williamson, V. M., ii, 906.

1812. "Decatois, a species of depredators who infest the country in gangs."—Fifth Report, p. 9.

1817. "The crime of dacoity" (that is, robbery by gangs), says Sir Henry Stachiwey, . . . "has, I believe, increased greatly since the British administration of justice."—Mill, H. of B. L., v. 406.

1834. "It is a conspiracy! a false warrant!—they are Dacos! Dakoos!"—The Baboo, ii, 202.

1872. "Dagoba! Why, what has he come here for? I have not heard of any dacoity or murder in the Village."—Govinda Samanta, i, 164.

Dadny, s. II. duned; 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 Taffeties with hath Continued ever Since. Soe ye wee had not been able to give out any dadna on Muxadavad Side many wesouns absenting themselves, . . ."—MS. Letter of 3d June, from Cassumbazar Factory, in India Office.

1683. "Chuttermull and Dsechund, two Cassumbazar merchants, this day assured me Mr. Charnock gives out all his new Sicca Rupees for Dadny at 2 per cent., and never gives the Company credit for more than 1½ rupees—by which he gains and puts in his own pocket Rupees ½ per cent. of all the money he pays, which amounts to a great Summe in ye Yeare: at least £1,000 sterling."—Hedges, MS. Journal, Oct. 2d.

1772. "I observe that the Court of Directors have ordered the pomatsahs to be withdrawn, and the investment to be provided by Dadny merchants."—Warren Hastings to J. Furling, in Glege, i, 227.

Dagbail, s. Hind. from Pers. dagh-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 dagaba, from Pali dhatugabbha, and Sansk. dhatu-garbha, 'Relic-receptacle'; applied to any dome-like Buddhist shrine (see Tope and 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 Dhatu-garbha, or Dagoba, was properly applied only to a tope which was an actual relic-shrine, or repository of ashes of the dead (Bhista Topes, 9).

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.
1823. "... from the centre of the screens or walls, projects a daghoba."—Des. of Caves near Nasick, by Lt.-Col. Delmasine in As. Journal, vol. iii. 276.

1834. "... Mihindu-Kumara... preached in that island (Ceylon) the Religion of Buddha, converted the aforesaid King, built Dagobas (Dagop, i.e. sanctuaries under which relics or images of Buddha are deposited) in various places."—Letter, Asien, Bd. iii. 1162.

1835. "The Temple (cave at Nasik)... has no interior support, but a rock-ceiling richly adorned with wheel-ornaments and lions, and in the end-niche a Dagop..."—To. iv. 688.

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 universal, recognized as that of closed masses devoted to the preservation or concealment of sacred objects."—W. v. Humboldt, Kawi-Sprache, i. 144.

1840. "... We performed pradakshina round the Dagobas, reclining on the living couches of the devotees of Nirwan."—Letter of Dr. John Wilson, in Life, 282.

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."—Mission to Ava, 50.

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 Pall annals?—Broadley, Buddh. Remains of Bihar, in J. A. S. B. xii., Pt. i. 305.

Dagon, n.p. A name often given by old European travellers to the place now called Rangoon, from the great Relic-shrine or Dagoba there, called Shwe (Golden) Dagon. Some have suggested that it is a corruption of dagoba, but this is merely guesswork. In the Talaing language tākām signifies 'athwart,' and, after the usual fashion, a legend had grown up connecting the name with a 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., xxxiii. 477).

Prof. Forchhammer has 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 Asitavāha-nagara and Ukkalana-nagara. In the 12th century the last name disappears and is replaced by TikUMBha-nagara, or in Pali form Tikumbha-nagara, signifying '3-Hill-city.'* The Kalyāṇī inscriptions near Pegu contain both forms. Tikumbha gradually in popular utterance became Tikum, Tākum, and Tākum, whence Dagon. The classical name of the great Dagoba is Tikumbha-ocheti, and this is still in daily Burman use. 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 connexion with the word tākām.

c. 1546. "... He hath very certain intelligence, how the Zemindoo hath raised an army, with an intent to fall upon the Towns of Cosmin and Dalas (qui v.), and to gain all along the rivers of Digon and Meddo, the whole Provience of Danapliwn, even to Ansoeda (hod. Donabyu and Henzada).—P. 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 Talapons, which are their Friares, and the rulers of the Pagode or Varalla of Dagola."—Gasparo Balbi, f. 96.

c. 1587. "... About two dayes journey from Pegu there is a Varello (see Varella) or Pagode, which is the pilgrimage of the Pagues: it is called Dogone, and is of a wonderfull bignesse, and all gildeed from the foot to the toppe."—B. Fitch in Hakl. ii. 398.

c. 1756. Dagon and Dagoon occur in a paper of this period in Dalrymple's Oriental Repository, i. 141, 177.

Daibul, n.p. See Diulsind.

Daiseye, s. This word, representing Desi, repeatedly occurs in Kirkpatrick's Letters of Tippoo (e.g. p. 196) for a local chief of some class. See Dessaye.

* 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 Burman applied it to 'alms-bowls,' and invented a legend of Buddha and two disciples having buried their alms-bowls at this spot.
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. 1588. "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."—Gasp. Babli, f. 95.


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 Edif. x. 192. See also p. 173 and xi. 90.

1754. "You are imposed on, I never wrote to the Maccrose King or Dalloway any such thing, nor they to me; nor had I a knowledge of any agreement between the Naboband the Dalloway."—Letter from Gov. Sounders of Madras to French Deputies in Cambridge's Actet. of the War, App. p. 29.

1763-78. "He (Haidar) has lately taken the King (Mysore) out of the hands of his Uncle, the Dalaway."—Orme, iii. 636.

Daloyet, Deloyet, s. An armed attendant and messenger, the same as a Peon, q.v., Hind. dhalayet, Wilson thinks from dhal, 'a shield.' The word is never now used in Bengal and Upper India.

1772. "Suppose every farmer in the province was enjoined to maintain a number of good serviceable bullocks . . . obliged to furnish the Government with them on a requisition made to him by the Collector in writing (not by sepoys, delects etc., or hencarras).—W. Hastings to G. Vansittart, in Gleig, i. 297.

1809. "As it was very hot, I immediately employed my deloyets to keep off the word."—Ed. Valerian, i. 339.

The word here and elsewhere in that book is a misprint for deloyets.

Dam, s. Hind. dām. Originally an actual copper coin, regarding which we find the following in the Ain:

1. The Dām weighs 5 tānks, i.e. 1 tolāh, 8 māshaḥs, and 7 swurkhs; it is the fortieth part of a rupee. At first this coin was called Paisah, and also Dahloli; now it is known under this name (dām). On one side the place is given where it was struck, on the other the date. For the purpose of calculation, the dām is divided into 25 parts, each of which is called a jētal. This imaginary division is only used by accountants.

"2. The adhelah is half of a dām. 3. The Pāvālah is a quarter of a dām. 4. The damri is an eighth of a dām." (p. 31).

It is curious that Akbar's revenues were registered in this small currency, viz. in laks of dāms. We may compare the Portuguese use of reis (q.v.).

The tendency of denominations of coin is always to sink in value. The jētal (q.v.), 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. And now the dām itself is imaginary. According to Elliot the people of the N. W. P. not long ago calculated 25 dāms to a paisa, which would be 1600 to a rupee. Carnegy gives the Oudh popular currency table as:

| 25 kuris | = 1 damri |
| 1 damri | = 3 dāms |
| 20 | = 1 ānā |
| 25 dāms | = 1 pice |

But the Calcutta Glossary says the dām is in Bengal reckoned = $\frac{1}{2}$ of an ānā, i.e., 320 to the rupee. We have not in our own experience met with any reckoning of dāms. In the case of the damri the denomination has increased instead of sinking in relation to the dām. For above we have the damri = 3 dāms, or according to Elliot (Beams, ii. 296) = $3\frac{1}{2}$ dāms, instead of $\frac{1}{2}$ of a dām 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 damri, 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 damree!" with but a vague notion what a damri meant, as in Scotland we have heard, "I won't give a plack," though certainly the speaker could not have stated the
value of that ancient coin. And this leads to the suggestion that a like expression, often heard from coarse talkers in England as well as in India, originated in the latter country, and that whatever profanity there may be in the animus there is none in the etymology, when such an one blurs out "I don't care a damn!" i.e., in other words, "I don't care a brass farthing!"

If the Gentle Reader deems this a far-fetched suggestion, let us back it by a second. We find in Chaucer (The Miller's Tale):

""— ne raught he not a kers," which means, "he recked not a cress'; (ne floeci quidem): an expression which is found also in Piers Plowman:

"Wisdom and witte nowe is not worthe a kere.

And this 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.

1628. "The revenue of all the territories under the Emperors of Delhis amounts, according to the Royal registers, to 6 arba and 30 kros of dam. One arba is equal to 100 kros (a kror being 10,000,000), and a hundred kros of dam is equal to 2 kros and 50 lacs of rupees."—Muhammad Sharif Hanafi, in Elliot, vii. 138.

1881. "A Bavarian printer, jealous of the influence of capital, said that 'Cladstone bauld millions of money to the beeble to fete for him, and Begonesfeel would not bay them a tam, so they fote for Cladstone.'"—A Socialist Picnic, in St. James's Gazette, July 6th.

Daman, n.p. Damaé, one of the old settlements of the Portuguese which they still retain, on the coast of Guzerat, about 100 miles north of Bombay; written by them Damão.

1554. "... the pilots said: 'We are here between Diu and Damae; if the ship sinks here, not a soul will escape; we must make sail for the shore.'—Sidé Al, 80.

1623. "Il capitano... sperava che potessimo esser vicini alla città di Damaan; laqual està dentro il golfo di Cambaia a man destra,..."—P. della Valle, ii. 499.

Dami, s. Applied to a kind of squash. 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 generically for resins, a class of substances the origin of which is probably often uncertain. To one of the dammer-producing trees of the Archipelago the name Dammara alba, Rumph. (N. O. Coniferae), has been given, and this furnishes the 'East India Dammer' of English varnish-makers. In Burma the dammer used is derived from at least three different genera of the N. O. Dipterocarpaceæ; in Bengal it is derived from the Sal tree (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., pp. 215-216) to be made from chandras (or chandra—= copal) boiled with an equal quantity of oil. This is probably Fryer's "rosin taken out of the sea," (infra). Some of the Malay dammer also seems, from Major McNair's statement, to be, like copal, fossil.

The word is sometimes used in India 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. "Dernmar (for demmar) from Siaca and Blintone."—Barrett in Hakluyt. ii. 43.

1631. In Haex's Malay Vocabulary: "Damaar, Lumen quod secunditur." 1673. "The Boat is not strengthened with Knee-Timbers as ours are, the bended Planks are sewed together with Rope-yarn of the Cooco, and called with Damaar (a sort of Rosin taken out of the seas)."—Fryer, 37.

..."The long continued Current from the Inland Parts (at Surat) through the vast Wilderesses of huge Woods and Forests, wafts great Rafts of Timber for Shipping and Building: and Damaar for Pitch, the finest sented Bitumen (if it be not a gum or Rosin) I ever met with."—ib. 121.

1727. "Damaar, a Gum that is used for making Pitch and Tar for the use of Shipping."—A. Ham. ii. 78.

c. 1759. "A Demar-Boy (Torch-boy)."—See, 50.

1878. "This dammar, which is the general Malayen name for resin, is dug out of the forests by the Malays, and seems to be the fossilised juices of former growth of the jungle."—McNair, Perao, &c., 188.

Dana, s. Hind. dāna; literally
229

DANCING-GIRL.

"grain," and therefore the exact translation of graine in its original sense (q.v.). It is often used (in Bengal) as synonymous with gram, thus: "Give the horse his dana." We find it also used in this specific way by an old traveller:

1616. "A kind of graine called Dona, somewhat like our Pease, which they Boyle, and when it is cold they give it mingled with course Sugar, and twice or thrice in the weake, Butter to scour their Bodies."—Terry, in Purchas, ii. 1471.

Dancing-girl, s. This, or among the older Anglo-Indians, Dancing-Wench, was the representative of the (Portuguese Bailadeira) Bayadère or Nautch-girl (qq.v.), also Cunchune, &c.

In S. India dancing-girls are all Hindu; in N. India they are both Hindu, called Râmjane (see Runjohnny), and Mussulman, called Kanchani (see Cunchune). In Dutch the phrase takes a very plain spoken form, see quotation from Valentinij.

1606. See description by Gowea, f. 39.
1673. "After Supper they treated us with the Dancing-Wenches, and good soops of Brandy and Dolf Beer, till it was late enough."—Fryer, 162.
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-Hoenen (anders Devatasci . . . . genaamd, en an de Goden hunner Pagoden als getrouwd) belanged."—Valentinij, Chor. 54.
1763-73. "Mandelslov tells a story of a Nabob who cut off the heads of the set of dancing girls . . . . because they did not come to his palace on the first summons."—Orme, i. 28 (ed. 1809).
1789. . . . "dancing girls who display amazing agility and grace in all their motions."—Munro, Narrative, 73.

c. 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 cithara."—Mrs. Sherwood's Autobiography, 423.

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, H. 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."—i.e. Decolaisi, q.v.

DARJEELING.

—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."—Macaulay's Speech on the Somnauth Proclamation.

Dandy, s. (a). A boatman. The term is peculiar to the Gangetic rivers. Hind. and Beng. dándi, from dánd or gánd, 'a staff, an oar,'

1885. "Our Dandees (or boatmen) boiled their rice, and we supped here."—Hedges, Jan. 6.

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 Dandies and Mangies' vessel."—W. Hastings to the Nawab, in Long, 347.
1809. "Two naked dandies paddling at the head of the vessel."—Lt. Valentius, 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.

(c). Hind. 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.).

1876. "In the lower hills when she did not walk she travelled in a dandy."—Kinloch, Large Game Shooting in Thibet, 2nd S., p. vii.

Darjeeling, or Dárjiling, 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 an annexation in 1849, following on an outrage committed by the Sikkim Minister in imprisoning Dr. (now 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, čDur-ge-ljân, 'Land of the Dorje,' i.e., 'of the Adamaunt, or thunderbolt,' the ritual sceptre of the Lamas. But 'according to several titles of books in the Petersburg list of MSS. it ought pro-

Dargah, s. Pers. and Hind. dārōgha. This word seems to be originally Mongol (see Kovalevsky’s Dict. No. 1672). In any case it is one of those terms brought by the Mongol hosts from the far East. In their nomenclature it was applied to the 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 dārōgha 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, the Darogha was a local Chief of Police, or Head Constable.

The word occurs in the sense of 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 Hanmer, Golden Horde, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as Δάργγας (Ib. 238-9).

c. 1220. “Tuli Khan named as Darogha at Merv one called Barmas, and himself marched upon Nishapur.”—Abulghazi, by Desmoulen, 135.

1441. One of the officers and servants at the Imperial Stables. 1. The Ateghi. 2. The Darogha. One is appointed for each stable. 3. 2—Ain, i. 137.

1621. “The 10th of October, the darōgha, or Governor of Isphahan, Mir Abdullaazim, the King’s son-in-law, who, as was afterwards seen in that charge of his, was a downright madman...”—P. della Valle, i. 166.

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, 393.

1673. “The Droger being Master of his Science, persists; what comfort can I reap from your Disturbance?”—Ib. 399.

1682. “I received a letter from Mr. Hill at Rameshan advising ye Droga of ye Mint would not obey a Copy, but required at least a sight of ye Original.”—Hedges, Dec. 14.

c. 1781. “About this time, however, one day being very angry, the Darogha, or master of the mint, presented himself, and asked the Nawab what device he would have struck on his new copper coinage. Hydur, in a violent passion, told him to stamp an obscene figure on it.”—Hydur Naik, tr. by Miles, 488.

1812. “Each division is guarded by a Darogha, with an establishment of armed men.”—Fifth Report, 44.

Datchin, s. This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leyden as a Malay word for ‘balance’, in his Comp. Vocab. of Barma, Malay and Thai, Serampore, 1810. It is also given by Crawfurd as dachin, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect ch’æng is ‘to weigh,’ and also ‘steelyard;’ that in Amoy a small steelyard is called ch’in; and that in Canton dialect the steelyard is called t’olch’æng. Some of the Dictionaries also give ta ‘chäng, ‘large steelyard.’ Datchin or dachin may therefore possibly be a Chinese term; but, considering how seldom traders’ words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been borrowed from Achin (d’Achin); see the first quotation.

1554. At Malacca, “The baar of the great Dachem contains 200 cates, each cate weighing two arratels, 4 ounces, 5 eights, 15 grains, 3 tenths... The Baar of the little Dachem contains 200 cates; each cate weighing two arratels.”—A. Nunes, 39.

1696. “For their Datchin and Ballance they use that of Japan.”—Bowrey’s Journal at Cochin-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.

1711. “In the Dotchin, an expert Weigher will cheat two or three per cent. by placing or shaking the Weight, and mingling the Motion of the Pole only.”—Ib. 115.
Datura. 231

Dawk, s. Hind. 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 for such relays. The institution was no doubt imitated from the barid, or post, established throughout the empire of the Caliphs by Mo'awia. And barid is itself connected with the Latin verédus, and verédus.

c. 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.”—Zaid-ud-din Barni, in Elliot, iii. 203.

c. 1349. “The foot-post (in India) is thus arranged: every mile is divided into three equal intervals which are called Dawkah, which is as much as to say ‘the third part of a mile’ (the mile itself being called in India Korah). At every third of a mile there is a village well inhabited, outside of which are three tents where men are seated ready to start.”—Ibn Batuta, iii. 95.

“... But when the intelligence of his (Dara-Shekooh’s) offensive meddles had spread abroad through the province by the dak chowky.”—Firishta, by Briggs, ii. 280–1.

1657. “The Post in the Mogul’s Dominions goes very swift, for at every Caravanseray, which are built on the High-roads, about ten miles distant from one another, Men, very swift of Foot, are kept ready... And those Carriers are called Dog Chouckte.”—A. Hum. i. 149.

1771. “I wrote to the Governor for permission to visit Calcutta by the Dawks...” —Letter in the Intrigues of a Nabob, &c., 76.

1781. “I mean the absurd, unfair, irregular and dangerous Mode, of suffering People to pay over their Neighbour’s Letters at the Dock...”—Letter in Ricky’s Bengal Gazette, Mar. 24.

1796. “The Honble. the Governor-General in Council has been pleased to order the re-establishment of Dawk Bearers upon the new road from Calcutta to Benares and Patua... The following are the rates fixed...”

“From Calcutta to Benares... Sicca Rupees 500.
In Seton-Karr, ii. 185.

1809. “He advised me to proceed immediately by Dawk...”—Ed. Valceniata, i. 62.

1824. “The dak 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.”—Kelly, 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. “Jah: 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 superintendance of the dawks. If you refuse I will wait till the hot weather has gone past, and then I will carry fire and sword into your territory... and if I catch you, I will hang you as a rebel.”—Sir C. Napier to the Jam of the Joukees (in Life of Dr. 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 Dhauk.

Dawk, To lay a, v. To cause relays 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 Bungalows.

Daye, Dhye, s. A wet-nurse; used in Bengal and N. India, where this is the sense now attached to the word. Hind. dāt, from Pers. dayah, a nurse; a midwife. The word also in the earlier English Regulations is applied, Wilson states, to “a female commissioner employed to interrogate and
sweat native women of condition, who could not appear to give evidence in a court.”

1578. “The whole plant is commonly known and used by the Dayas, or as we call them comadres” (‘gossip, midwives’).—Acosta, Tractado, 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 Dayas, which are women physicians, excellent herbalists, apprentices of the schools of Java Major.”—Godinho de Eredia, i. 57.

1808. “If the bearer hath not strength what can the Daei (midwife) do?”—Guzerati Proverh, in Drummond’s Illustrations, 1803.

1810. “The Dyre is more generally an attendant upon native ladies.”—Williamson, V. M., i. 341.

1883. “...the ‘dyah’ or wet-nurse is looked on as a second mother, and usually provided for life.”—Wills, Modern Persia, 226.

Deaer, 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 dinar (q.v.); both eventually derived from the Latin denarius.

Debal, n.p.—See Dival.

Deccan, n.p. and adj. Hind. Dakhin or Dakkan. The Southern part of India, the Peninsula, and especially the Table-land between the Eastern and Western Ghats. 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 Mahomedan Kingdom of Bijapur, and in more recent times by ourselves to the State of Hyderabad. In Western India the Deccan stands opposed to the Concan (q.v.), i.e. the table-land of the interior to the maritime plain; in Upper India the Deccan stands opposed to Hindustan, i.e. roundly speaking, the country south of the Nerbudda to that north of it.

The word is from the Prakrit form dakshina of Sansk. dakshina, ‘the South’; originally, ‘on the right hand’; compare dexter, δεξιος.

The term frequently occurs in Sanskrit books in the forms dakshināpatha (‘Southern region,’ whence the Greek form in our first quotation), and dakshinātya (‘Southern’—qualifying some word for ‘country’). So, in the Pan

chatantra: “There is in the Southern region (dakshinātya janapada) a town called Mihilāropya.”

n. A.D. 80-90. “But immediately after Barygaza the adjoining continent extends from the North to the South, wherefore the region is called Dachinabādes (dakshinabādes), for the South is called in their tongue Dachanos (dakshanos).”—Periplus M. E., Geo¬v. Gr. Min. i. 294.

1510. “In the said city of Deccan there reigns a King, who is a Mahomedan.”—Vartthema, 117.

(Here the term is applied to the city and kingdom of Bijapur.)

1517. “On coming out of this Kingdom of Guzarat and Cambay towards the South, and the inner parts of India, is the Kingdom of Dassan, which the Indians call Deccan.”—Barocci, 69.

1552. “Of Deccan or Daquè as we now call it.”—Castanheda, ii. 50.

He (Mahmūd Shah) was so powerful that he now presumed to style himself King of Canara, giving it the name of Deccan. And the name is said to have been given to it from the combination of different nations contained in it, because Decanij in their language signifies mongrel.”—De Barros, Dec. II, lv. c. 1. 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 Raja, who was absolute Lord of a Province (betweene Daman, Guzerat, and Deccan) called Celyne, to be readie with 200 Horsemen to stay my passage.”—Capt. W. Haw¬kins, in Purchas, i. 205.

1616. “...his son Sultan Coron, who he designed, should command in Deccan.”—Sir T. Roe.

1667. “But such as at this day, to Indians known, in Malabar or Deccan spreads her arms.”—Paradise Lost, ix.

1726. “Deccan [as a division] includes Deccan, Cunkam, and Balagatta.”—Valen¬tiyn, i. 1.

C. 1750. “...alors le Nababe d’Aaceret, tout petit Saligere qu’il estoit, comparé au Sousba du Deccam dont il n’étoit que le Fermeur 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 Dakhn. 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." —Barboza, 77.

1572. "... Deccany, Orías, que a esperança Tem de sua salvação nas resonantes Aguas do Gange ..." —Camões, vii. 20.

1578. "The Deccanis (call the Betal-leaf) Pan." —Acosta, 139.

c. 1590. "Hence Dakhinis are notorious in Hindustán for stupidity." —Author quoted by Blochmann, Aín, 443.

1861. "Ah, I rode a Deccaneer charger, with the saddle-cloth gold laced, And a Persian sword, and a twelve-foot spear, and a pistol at my waist." —A. C. Lyall, The Old Firdarve.

Deck, s. A look, a peep. Hind. dekh-ná, 'to look.'

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.'..." —Oakfield, by W. Arnold, i. 85.

Deen, s. Ar. Hind. dín, 'the faith.' The cry of excited Mahomedans, Dín, Dín !

c. 1580. "... crying, as is their way, Dím, Dím, Mafamede! so that they filled earth and air with terror and confusion." —Primor e Haoura, &c., f. 19.

Delhi, 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 Hindú form of the name. Delhi is that used by Mahomedans.

1206. (Muhammed Ghor marched "to- wards Delhi (may God preserve its prosperity, and perpetuateitssplendour!), which is among the chief (mother) cities of Hind." —Hasan Náṣir, in Lett. ii. 216.

c. 1321. "Hanc terram (Tana, near Bombay) regunt Sarcacenis, nunc subjacentes dal Dilli. ... Audiens ipse imperator dol Dalli ..., misit et ordinavit ut ipse Lo- melic penitus 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 par- sang runs a great river, not so big, however, as Euphrates." —Abulfeda, in Gildemeister, 189-190.

c. 1384. "The wall that surrounds Delhi has no equal. ... The city of Dilli has 26 gates ..." etc. — Ibn Batuta, iii. 147 seqq.

c. 1375. The Carta Catalana of the French Library shows ciutat de Dilli and also Lo Rey Dilli, with this rubric below it: "Acte esta un soldà gran e podaros molt rich. Aquest Soldà ha dcc orfans e c milità homens a cavall set to seu imperi. Ha encara paons sens nome ...".

1439. Fra Mauro's great map at Venice shows Deli cittàde granissima, and the rubrick Questa cittàde nobilissima en domi- nava todo el paese del Delli over Asia Prima.

1516. "This king of Dely confines with Tatars, and has taken many lands from the King of Cambay; and from the King of Dacan, his servants and captains with many of his people, took much, and afterwards in time they revolted, and set themselves up as kings." —Barboza, p. 100.

1533. "And this kingdom to which the Badur proceeded was called the Dely; it was very great, but it was all disturbed by wars and risings of one party against another, because the King was dead, and the sons were fighting with each other for the sovereignty." —Corroes, iii. 506.

c. 1568. "About sixteen yeeres past, this King (of Cuttack), with his King- dome, were destroyed by the King of Pat- tane, which was also King of the greatest part of Bengal ... but this tyrant enjoyed his Kingdome but a small time, but was conquered by another tyrant, which was the great Mogol King of Agra, Delly, and of all Cambaia." —Caesar Frederike in Hakl. ii. 358.

1611. "On the left hand is seen the car- kasse of old Dely, called the nine castles and fiftie-two gates, now inhabited only by Gooyera. ... The city is 2° betweene Gate and Gate, begirt with a strong wall, but much ruinate. ..." —W. Finch, in Purchas, i. 430.

Deling, s. This was a kind of ham- mock conveyance, suspended from a pole, mentioned by the old travellers in Pegu. The word is not known to Burmese scholars, and is perhaps a Persian word. Meninski gives "deling, adj. pendulus, suspensus." The thing seems to be the Malayalam Munchil. See Muncheel and also Dandy.

1569. "Carried in a closed which they call Deling, in the which a man shall be very well accommodated with cushions under his head." —Master Caesar Frederike, in Hakluyt, ii. 367.

1585. "This Delingo is a strong cotton cloth doubled, ... as big as an ordinary rug, and having an iron at each end to attach it by, so that in the middle it hangs like a pouche or purse. These iron are attached to
a very thick cane, and this is borne by four men. . . . When you go on a journey, a cushion is put at the head of this Delingo, and you get in, and lay your head on the cushion," &c.—Gaspard Balbi, i. 99 b.

1587. "From Cirion we went to Macao, which is a pretty town, where we left our boats and Paroes, and in the morning taking Delinpeges, which are a kind of Coches made of cords and cloth quilted, and carried upon a stang between 3. and 4. men: we came to Pegu the same day."—R. Fetch, in Hakl. ii. 301.

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 was, according to Correa, the first Indian land seen by Vasco da Gama. The name is Malayalam, Eli mala, 'High Mountain.' Several erroneous explanations have however been given. A common one is that it means 'Seven Hills.' This arose with the compiler of the local Sanskrit Mahatmya or legend, who rendered the name Septagolla, 'Seven Hills,' confounding Eli with elu, 'seven,' which has no application. Again we shall find it explained as 'Rat-hill'; but here Eli is substituted for elu.

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. 24.

The Ely-maide of the Puteingerian Tables is not unlikely to be an indication of Ely.

1298. "Eli is a Kingdom towards the west, about 300 miles from Comari. . . . There is no proper harbour in the country, but there are many rivers with good estuaries, wide and deep."—Marco Polo, Bk. III. ch. 24.

c. 1330. "Three days journey beyond this city (Manjarut, i.e. Mangalore) there is a great hill which projects into the sea, and is described by travellers from afar, the promontory called Hili."—Abulfeda in Gildemeister, 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 Pacamura, and the other Helly."—Nicolo Conti, in India in the XVth 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."—Baroosa, 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 Cananor, which the people of the country in their language call the mountain Dely, 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.

1572. "Malik Ben Habeob . . . proceed first to Quillon . . . and after erecting a mosque in that town and settling his wife there, he himself journeyed on to [Hill Marawi]."—Rowlandson's Tr. of Tolkif ul-Mujahidem, p. 54.

(Here and elsewhere in this ill-edited book Hill Marawi is read and printed Hubas Murewos.)

1638. "Sur le mardi nous passames a la veue de Monte-Leone, qui est vue haute montagne dont les Malahares descourent de loin les vaisseaux, qu'ils peuent attaquer avec avantage."—Mandelbó, 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. Ham. i. 291.

Deloll, s. A broker; Hind, from Ar. dálil; 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 Neelám.

1684. "Five Deloll, or Brokers, of Decca, after they had been with me went to Mr. Beard's chamber. . . ."—Hedges, July 26.

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."—Huji Haba, 2nd ed. i. 183.

1835. "In many of the shops in Cairo, auctions are held . . . once or twice a week. They are conducted by "délélás" (or brokers). . . . The "délélas" carry the goods up and down, announcing the sums hidden by the cries of 'harg.'"—Lane, Mod. Egyptians, ed. 1860, p. 317.

* A correction is made here on Lord Stanley's translation.
**Dervish.**

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 Riff Mountains in Morocco, under the name of *C. Atlantica*.

The word occurs in Avicenna, who speaks of the Deiudad as yielding a kind of turpentine (see below). We may note that an article called Deoderwood Oil appears in Dr. Forbes-Watson’s “List of Indian Products” (No. 2941).

Deodar is by no means the universal name of the great Cedar in the Himalaya. But it is called so (Deudar and Didar) in Kashmir, where the deodor pillars of the great mosque of Srinagar date from A.D. 1401. The name, indeed (deva-daru, ‘timber of the gods’), is applied in different parts of India to different trees, and even in the Himalaya 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 *Selshia Indica*, to *Erythroxylon arceolatum*, and (on the Ravi and Sutlej) to *Cupressus torulosa*.

The Deodar first became known to Europeans in the beginning of this 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. 1090. “Deiudar (or rather Diudar) est ex genere abhel (i.e. juniper) quae dicitur pinus India, et Syr deiudar (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 Námáh in *Elliot*, i. 144.

Derrishacost, adj. This extraordinary word is given by C. P. B. (MS.) as a corruption of (P.) *daryā-shikast*, ‘destroyed by the river.’

**Demijohn.** A large glass bottle holding 20 or 30 quarts, or more. The word is not Anglo-Indian, nor is the thing, 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 *Damagkhs* 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)*. 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-Purgestall 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 *demigán* or *demiján*, ‘the dame-jeanne.’ The word is undoubtedly known in modern Arabic. *The* *Mohit* of B. Bistânî, the chief modern native lexicon, explains *Dâmijana*, as ‘a great glass vessel, big-bellied and narrow-necked, and covered with wicker-work; a Persian word.’ The vulgar use the forms *dama jana* and *damanjâna*. *Dame-jeanne* appears in *P. Bichelet, Dict. de la Langue Frànç.* (1750) with this definition: “*Lagoua amplior* Nom que les matelots donnent à une grande bouteille couverte de nattes.” It is not in the great Castilian Dict. of 1729, but it is in those of this century, e.g. Dict. of the Span. Academy, ed. 1869. *Damajuna, f.* *Prov(iencia de) And(alucia)* *Castaña*.—*and castaña is explained as a ‘great vessel of glass or terra cotta, of the figure of a chestnut, and used to hold liquor.’

1762. “Notre vin étot dans de grands flacons de verre (Damajanes) dont chacun tenoit près de 20 bouteilles.”—*Niebuhr, Voyage*, i. 171.

**Deodar, s.** The *Cedrus deodara*, Loud., of the Himalaya, now known as an ornamental tree in England for some sixty years past. The finest specimens in the Himalaya are often found in clumps shadowing a small temple.

* Probably not much stress can be laid on this last statement.
On the Mahommedan confraternities of this class, see Herkles, 179 seqq.; see also Lane's Mod. Egyptians, Brown's Dervishes, or Oriental Spiritualism, and Les Khouan, Ordres Héliegioues chez les Musulmans (Paris, 1846), by Capt. E. de Neven.

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 Naby doth promise eternal delights to the Daraezz of the House of Meccan, that he will keep his word both with you and me, provided that we bathe ourselves in the wood of these dogs without Law!"—Pinto (cap. lxx.) in Cogan, 72.


1616. "Among the Mahometans are many called Dervises, which relinquish the World, and spend their days in Solitude."—Terry, in Purchas, ii. 1477.

1653. "Il estoit Dervische ou Facir et menoit une vie solitaire dans les bois."—De la Boullaye le Gouz, ed. 1657, p. 182.

1670. "Aureng-Zebè . . . was reserved, crafty, and exceedingly versed in dissembling, insomuch that for a long time he made profession to be Fakir, that is, Poor, Dervich, or Devout, renouncing the World."—Bernier, E. T. 3.

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. désös; in W. and S. India a native official in principal revenue charge of a district, often held hereditarily; a petty chief.

1590-91. "... the Dessyes, Mukaddams, and inhabitants of several parganahs made a complaint at Court."—Order in Mirvat-i-Ahmadi (Bird's Tr.), 408.

1883. "The Désai 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 Caiutna before returning to his territory, via Madura."—Pioneer Mail, Jan. 24th.

The regular title of this chief appears to be Star-Désai.

See Daiseye and Dissave.

Destoor, s. A Parsee priest; Pers. destâr, from the Pahlavi dastobar, 'a prime minister, councillor of state . . . a high priest, a bishop of the Parsees; a custom, mode, manner' (Hagh, Old Pahlavi and Padward Glossary).

1630. "... their Distore or high priest . . . ."—Lord's Display, &c., ch. viii.

1689. "The highest Priest of the Persics is called Destoor, their ordinary Priests Daroos, or Harbuuds."—Ovington, 376.

1809. "The Destoor is the chief priest of his sect in Bombay."—Maria Graham, 36.

1877. "... le Destour de nos jours, pas plus que le Mage d'autrefois, ne soucience les phases successives que sa religion a traversées."—Darmesteter, Ormazd et Ahirman, 4.

Deva-dâsi, s. i.e. (Hind.) '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 ἰερόθοιον, which is nearly a translation of the Hindi name . . . (see Strabo, viii. 6)."—Marco Polo, 2d ed. ii. 338. These appendages of Aphroditic worship, borrowed from Phoenicia, were the same thing as the Phoenician kôdeshôth repeatedly mentioned in the Old Testament, e.g. Duit. xxii. 18, "Thou shalt not bring the wages of a kôdesh . . . into the House of Jehovah." Both male and female ἰερόθοιον are mentioned in the famous inscription of Cithium in Cyprus (Corp. Inscrip. Semiti. No. 86); the latter under the name of 'akma, curiously near that of the modern Egyptian 'altima. See Dancing-girl, &c.

1702. "Peu de temps après je baptisai une Deva-Daschi, ou Esclave Divine, c'est ainsi qu'on appele les femmes dont les Prêtres des idoles abusent, sous prétexte que leurs dieux les demandent."—Lettres Éthiopiennes x. 245.

1868. "The Dâsis, 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 supernumerous daughters to the Pagodas." . . . "—Nelson's Madura, Pt. 2. p. 79.

Devil Worship. This phrase is a literal translation of bhûtâ-pûja, i.e. worship of bhûtas, a word which appears in slightly differing forms in various languages of India, including the Tamil country. A bhûta, or, as in Tamil more usually, pêy, is a malignant being which is conceived to arise from the person of any one 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, 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 the Shanars of Tinnevelly was given by Bp. Caldwell thirty-five years ago, 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 (2d ed. 579 seqq.); see also Marco Polo, 2d ed. ii. 79, 80.

Déwal, s. H. dewal, Mahr. dewal; a Temple or pagoda. This, or Dewal-garh, is the phrase commonly used in the Bombay territory for a Christian church.

Dewaleea, s. H. Divaliya, 'a bankrupt,' from dewala, 'bankruptcy,' and that, though the etymology is disputed, is alleged to be connected with dipā, 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. (a). Hind. diwâlî, from Sansk. dipalî and dipâvalî, 'a row of lamps,' i.e. an illumination. An autumnal feast attributed to the celebration of various divinities, as of Lakshmi and of Bhavâni, and also in honour of Krishna's slaying of the demon Naraka, and the release of 16,000 maidens, his prisoners. It is held on the last two days of the dark half of the month Aśvin or Aśan, and on the new moon and four following days of Karttika, i.e. 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 expres-

sion define the dates. In Bengal the name Diwâlî is not used; it is Kali Pâja, the feast of that grim goddess, a midnight festival on the most moonless night of the month, celebrated by illuminations and fireworks, on land and river, by feasting, carousing, gambling, and sacrifice of goats, sheep, and buffaloes.

1613. "...no equinociost de entrada de libra, dith chamado Divály, tem tal privilegio e vertudo que obriga falar as arvores e ervas."—Godinho de Breitia, f. 38v.

1651. "In the month of October, eight days after the full moon, there is a feast held in honour of Vishnou which is called Dipawalli."—A. Rogerius, De Open-Deure.

1873. "The first New Moon in October is the Banyan's Daully."—Freyer, 110.

1890. "...their Grand Festival Season, called the Daully Time."—Ovington, 401.

1820. "The Dewalee, Deepaulee, or Time of Lights, takes place 20 days after the Dussara, and lasts three days; during which there is feasting, illumination, and fireworks."—T. Couts, in Tr. Lit. Soc. Bo., ii. 211.

1843. "Nov. 5. The Diwáll, 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, then 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 Diwáll 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."—Monier Williams, Religious Thought and Life in India, 492.

(b) In Ceylon déwálé is a temple dedicated to a Hindu god; properly dewilaya.

1831. "The second order of Priests are those called Koppus, who are the Priests that belong to the Temples of the other Gods (i.e. other than Boddou, or Buddha). Their Temples are called Dewals."—Knox, 75.

Dewaul, s. The chief meanings of this word in Anglo-Indian usage are:

(1) Under the Mahommedan Governments which preceded us, "the head financial minister, whether of the state or a province... charged, in
the latter, with the collection of the revenue, the remittance of it to the imperial treasury, and invested with extensive judicial powers in all civil and financial causes" (Wilson). It was in this sense that the grant of the Dewanny (q.v.) to the E. I. Company in 1765 became the foundation of the British Empire in India. (2) The prime minister of a native state. (3) The chief native officer of certain Government establishments, such as the Mint; or the native manager of a Zemindary. (4) (in Bengal) a native servant in confidential charge of the dealings of a house of business with natives, or of the affairs of a large domestic establishment.

These meanings are perhaps all reducable to one conception, of which 'Steward' would be an appropriate expression. But the word has had many other ramifications of meaning, and has travelled far.

The Arabic divan is, according to Lane, an Arabicized word of Persian origin (though some hold it for pure Arabic), and is in original meaning nearly equivalent to Pers. daftar (see DUTTER), i.e., a collection of written leaves or sheets (forming a book for registration); hence a 'register of accounts'; a 'register of soldiers or pensioners'; a 'register of the rights or dues of the State, or relating to the acts of government, the finances, and the administration'; also any book, and especially a collection of the poems of some particular poet. It was also applied to signify 'an account';—then 'a writer of accounts'; 'a place of such writers of accounts'; also 'a council, court, or tribunal'; and in the present day, 'a long seat formed of a mattress laid along the wall of a room, with cushions, raised or on the floor'; or 'two or more of such seats, The now (in this paragraph) we abstract from Lane.

The Arabian historian Bilâdûr (c. 860) relates as to the first introduction of the divan that, when 'Omar was discussing with the people how to divide the enormous wealth derived from the conquests in his time, Walid bin Hishâm bin Moghaira said to the caliph, 'I have been in Syria, and saw that its kings make a divân; do thou the like.' So 'Omar accepted his advice, and sent for two men of the Persian tongue, and said to them:

'Write down the people according to their rank' (and corresponding pensions).

We must observe that in the Mahommadian States of the Mediterranean the word divân became especially applied to the Custom-house, and thus passed into the Romance languages as aduana, douane, dogana, &c. Littré indeed avoids any decision as to the etymology of douane, &c. And Hyde† derives dogana from doctn (i.e., Pers. dukân, 'officina, a shop'). But such passages as that below from Ibn Jubair, and the fact that, in the medieval Florentine treaties with the Mahommadian powers of Barbary and Egypt, the word divân in the Arabic texts constantly represents the dogana of the Italian, seem sufficient to settle the question (see Amari, Diplomâ Arabî 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 Diuanum, which signifies the house where the duties are collected, we form aduana, and thence aduana, 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 ciyar-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 Diwan so used. Hence also Goethe took the title of his West-Östliche 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

* We owe this quotation, as well as that below from Ibn Jubair, to the kindness of Prof. Robertson Smith. On the proceedings of 'Omar see also Sir Wm. Mühr's Annales of the Early Caliphate in the chapter quoted below.

† Note on Ah. Perisol, in Syntagm Disert., i. 101.

‡ At p. 6 there is an Arabic letter, dated a.d. 1290, from Abdurrahmân ibn 'Ali Thâb, 'al-nâzir li-diwan Thulûb, inspector of the dogana of Africa. But in the Latin version this appears as Rector omnium Christianorum qui residet in totam provinciam de Africa (p. 270). In another letter, without date, from Yâhûr ibn Mohammed, Sahîb diwan Tuân wil-Mahdi, Amari renders 'preposto della dogana di Tuüs,' &c. (p. 311).
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, ed., pp. 225-229.

As Minister, &c.

1680. "Fearing miscarriage of ye Original Farcuttes we have heretofore sent you a Copye Attested by Hugly Caze, hoping ye have found the Satisfaction of ye MSM. Letter in India Office from Job Charnock and others at Chuttanutte to Mr. Ch. Eyre at Ballasore.

c. 1718. "Even the Divan of the Qalissah Office, who is indeed, properly speaking, the Minister of the finances, or at least the accountant general, was become a mere cypher, or a body without a soul."—Soir Mutagherti, i. 110.

1771. "By our general address you will be informed of the reasons 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 Olieq, i. 221.

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."—Teigmouth, Mem. i. 74.

1834. "His (Raja of Ulwar’s) Dewanjee, Balmuchun, who chance’d to be in the neighbourhood, with 6 Risalas of horse . . . was further ordered to go out and meet me."—Mem. of Col. Mountain, i. 32.

In the following quotations the identity of diwân 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 got mixt up with another, and hands were thrust into the midst of the packages to discover if anything were concealed in them. Then, after this, an oath was administered to the owners that they had nothing more than had been found. Amid all this was the confusion of hands and the greatness of the crowd many things went amiss. 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.

c. 1340. "Duan in all the cities of the Saracen, in Sicily, in Naples, and throughout the Kingdom of Apulia . . . Dazio at Venice; Gabella throughout Tuscany; . . . Costuma throughout the Island of England . . ." In 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 detailed."—Francesco Baldiucci Pegolotti, see Cathay, ed., ii. 289-6.

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-Diwân) 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 apotheosis suis meribus vendendis praecutunt, vel in Dunia fiscales. . . ."

1440. The Handbook of Giovanni da Uzzano, published along with Pegolotti by Paginni in 1608 under the title of Consilia for custom-house Doyanse, which corroborates the identity of Dugana with Diwân.

A Council Hall:

1367. "Husseyn, 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 Timurar, tr. by Stewart, p. 130.

1554. "Uctunque sit, cum mane in Di- vanum (is concilli vt alias dixi locus est) imprudens omnium venissent . . . ."—Buquq, Epistolarum, ii. (p. 138).

* The present generation in England can have no conception of the close description appeals to what took place at many an English port before Sir Robert Peel’s great changes in the import tariff. The present writer, in landing from a F. & O steamer at Portsmouth in 1843, after four or five days’ quarantine in the Solent, had to go through five to six hours of such treatment as Ibn Jubair describes, and his feelings were very much the same as the Moor’s.—H. Y.]
A place, fitted with mattresses, &c., to sit in:

1676. "On the side that looks towards the River, there is a Diwan, or a kind of out-jutting Balcony, where the King sits."—Tavernier, E. T., ii. 49.

A Collection of Poems:

1783. "One (writer) died a few years ago at Benares, of the name of Souda, who composed a Dewan in Moors."—Teignmouth, Mem., i. 105.

Dewauny, Dewanny, &c., s. Properly, diwān; popularly, dewān. The office of diwān; and especially the right of receiving as diwān 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 Vezir, 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 Diwanship (no doubt in origin. Diwān) of the three provinces . . . ."—Seir Mutagherin, 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 or constancy until the year 1765; when the acquisition of the Dnanne 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.

— — —, adj. Civil, as distinguished from Criminal; e. g., Diwān 'Adālat as opposed to Faujddār 'Adālat. See Adawlat.

The use of Diwānī 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: "Diwaen begi, id est, Supremus criminalis Indicati Dominus . . . de latrocinis et homicidiis non modo in hac Regiā metropoli, verum etiam in toto Regno divinendi facultatem habet."—Amoët. Éczt. 80.

Dhall, doll, s. Hind. dāl, a kind of pulse much used in India, both by natives as a kind of porridge, and by Europeans as an ingredient in kedgerree (q. v.) or to mix with rice as a breakfast dish. It is best represented in England by what are called 'split pease.' The proper dāl, which Wilson derives from Sansk. root dāl, 'to divide' (and which thus corresponds in meaning also to 'split pease'), is according to the same authority, Phaseolus aureus: but, be that as it may, the dāl most commonly in use are varieties of the shrubby plant Cajanus Indicus, Spreng., called in Hindi, arhar, ralhar, &c. It is not known where this is indigenous, it is cultivated throughout India. The term is also applied occasionally to other pulses, such as mung, urd, &c. (See Moong, Oord).

1678. "At their coming up out of the Water they bestow the largeness of Rice or Doll (an Indian Bean)."—Fryer, 101.

1800. "Kitcheree . . . made of Doll, that is, a small round Pea, and Rice boiled together, and is very strengthening, tho' not very savory."—Ovington, 310.

1727. "They have several species of Leguminos, but those of Doll are most in use, for some Doll and Rice being mingled together and boiled, make Kitcheree."—A. Ham, i. 162.

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. ". . . doll, split country peas."—Maria Graham, 29.

Dhawk, s. Hind. dhāk; also called palās. 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, a fleeting yellow; and in preparing Hoiz powder (see Holly). The second of the two Hindi words for this tree gave a name to the famous village of Ploszy (Palsāi), and also to ancient Magadha or Bahār as Paλāsā or Paursā, whence Parāsiya, a man of that region, which, if Gen. Cunningham's suggestion be accepted, was the name represented by the Prasī of Strabo, Pliny, and Arrian, and the Pharrastis of Curtius (Anc. Geog. of India, p. 454).

1871. "The pioneers, agreeably to orders, dug a ditch according to custom, and placed along the brink of it an abatis of dhāk trees, or whatever else they could find."—Sattril Ghulām 'Alī, in Elliot, viii. 400.
DHOOLY.  DHOON.

Dhooly, Doolie, s. A covered litter, or rudimentary palankin; Hind. dol. 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. viii. fig. 4). As it is lighter and cheaper than a palanquin it costs less both to buy or hire and to carry, and is used by the poorer classes. It also forms the usual ambulance of the Indian army. Hence the familiar story of the orator in Parliament who, in celebrating a battle in India, spoke of the “ferocious Doolies rushing down from the mountains and carrying off the wounded”; a story which, to our regret, we have not been able to verify.

c. 1590. “The KahORS or Polki-bearers. They form a class of foot servants peculiar to India. With their polkis . . . and dolis, they walk so evenly that the man inside is not inconvenienced by any jolting.” —Ain, i. 254.

1609. “He turned Moore, and bereaved his elder Brother of this hoide; by this stratageme. He invited him and his women to a Banquet, which his Brother requiting with like invitation of him and his, in stead of women he sends choice Souldiers well appointed, and close covered, two and two in a Dowlie.” —Hawkins, in Purchas, i. 435.


1792. “. . . un Doulie, c’est une voiture moins honorable que le palanquin.” —Lettres Édys, xi. 143.

c. 1760. “Doolies are much of the same make as the andolas; but made of the meanest materials.” —Grose, i. 155.

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 Dhárwar 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, 194.


“The Governor desires that it may be made known to the Doolies-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 Dargánagar with a dol and two bearers, for carrying Máláti.” —Govinda Samanta, ii. 7.

1880. “The consequences of holding this would be a Trust enforceable in a Court of Law would be so monstrous that persons would be probably startled . . . if it be a Trust, then every one of those persons in England or in India—from persons of the highest rank down to the lowest dhoolie-bearer, might file a bill for the administration of the Trust.” —Ed. Justice James, Judgment on the Kirwee and Banda Prize Appeal, 18th April.

1883. “I have great pleasure here in bearing my testimony to the courage and devotion of the Indian dhooli-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-General Munro, C.B., Reminiscences of Mil. Service with the 93rd Sutherland Highlanders, p. 193.

Dhoby, Dobie, s. A washerman; Hind. dhobi. In colloquial Anglo-Indian use all over India.

A common Hind. proverb runs: “Dhobi ká kutia ká sá, na qhar ká na ghat ká,” i.e., Like a dhoby’s dog belonging neither to the house nor to the riverside.

Dhoon, s. Hind. dún. A word in N. India specially applied to the flat valleys, parallel to the base of the Himaíaya, and lying between the rias of that mountain mass and the low tertiai ranges known as the sub-Himalayan or Siwallik Hills (q.v.), or rather between the interior and exterior of those ranges. The best known of these valleys is the Dún of Dehra, below Mussooree, often known as “the Dhoon”; a form of expression which we see by the first quotation to be old.

1654-55. “Khalíl-íla Khan . . . having reached the Dún, which is a strip of country lying outside of Srinagar, 20 kos long and 5 broad, one extremity of its length being bounded by the river Jumna, and the other by the Ganges.” —Shah-Jáhán-Ndma, in Eliot, vii. 106.

1814. “Mr. voice 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.
79. "The Sub-Himalayan Hills... general rule... consist of two ranges, rated by a broad flat valley, for which name 'dohn' (dóon) has been adopted. When the outer of these ranges is rising, as is the case below Naini Tal and Ililang, the whole geographical feature it escape notice, the inner range being bounded with the spurs of the moun-
tains."—Manual of the Geology of India.

hoty, s. Hind dhoti. The loin-
horn worn by all the respectable du castes of Upper India, wrapped about the body, the end being then folded between the legs and tucked in the waist, so that a festoon of calico goes down to either knee. The word is in old trade lists of cotton goods probably the same.

22. "Price of calicoes, duttees fixed."—List of goods sold, including diamonds, etc., (read dohtas), duttees, and s from Persia."—Court Minutes, etc., in 18th century. 110. "... a dotee or waist-cloth."—lLammson, V. M., i. 247.

372. "The human figure which was running with rapid strides had no other hing than a dhiuti wrapped round the st, and descending to the knee-joints."—inda Samanta, 1. 8.

Dhow, Dhow, s. The last seems the re correct, though not perhaps the re common. The term is common in Western India, and on various seas of the Arabian sea, and is used in the E. African coast for craft in aeral (see Burton, in J. R. G. S., xxix. ) ; but in the mouths of Englishmen the western sea of India it is applied specially to the old-fashioned isel of Arab build, with a long "grab" m, i.e., rising at a long slope from the water, and about as long as the keel, usually with one mast and lateen-rig.
are the lines of a dhow, and a shimalic description, by Mr. Edie, in R. As. Soc., vol. i, p. 11. The ving dhow is described and illus-
ated inCapt. Colomb’s Slave-catchings the Indian Ocean; see also Capt. W. F. Ven’s Narrative (1833), p. 383. Most people suppose the word to be Arabic, d it is in (Johnson’s) Richardson’s Dictionary of Arabic as an Arabic word. But no abic scholar whom we have con-
tacted admits it to be genuine Arabic. n it possibly have been taken from ra. daw, ‘running’? Capt. Burton signifies it with the word zabra applied the Reto of Vasco’s Voyage (p. 37) to a native vessel at Mombasa. But zabra or zavra was apparently a Basque name used for a kind of small craft in Biscay (see s.v. Bluteau, and the Dict. de la Langue Castel., vol. vi. 1739). Dào or Đáva is indeed in Molensworth’s Mehr. Dicty, as a word in that language, but this gives no assurance of origin. Anglo-Indians on the west coast usually employ dhow and bugga-
low interchangeably. The word is used on Lake V. Nyanya.

c. 1470. "I shipped my horses in a Tava, and sailed across the Indian Sea in ten days to Moshkat."—Arch. Nizkist, p. 8, in India in XVth Cent.

"... I embarked in a tava, and settled to pay my passage to Hormuz two pieces of gold."—Ibid., 30.

1785. "A Dow, the property of Rtn Jee and Jeewun Doss, merchants of Muscat, having in these days been dismantled in a storm, came into Byte Koal (see Batoul), a seaport belonging to the Sircar..."—Tipper’s Letter, 181.

1786. "We want 10 shipwrights acquainted with the construction of Dows. Get them together and despatch them hither."—Tipper to his Agent at Muscat, To, 284.

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 Jeddah), as Say, Seume, Mer-
eked, Samboud, Dow, denote their size; the latter only, being the largest, perform the voyage to India."—Burckhardt, Tr. in Arabia, 1829, 4to, p. 22.

1837. "Two young princes... nephews of the King of Hinzu or Joanna... came in their own dhow on a visit to the Government..."—Smith’s Life of Dr. J. Wil-
son, 253.

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., xxvii, 284.

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 Mozam-
biques 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.

Dhurmsalla, s. Hind. and Mehr. dharm-sāla, (‘pious edifice’); a rest-
house for wayfarers, corresponding to the S. Indian choultry or chutrum (qq.v.).

1826. "We alighted at a duramsallah where several horsemen were assembled."—
Pandurang Hari, 294.

Dhurna, To sit, v. In Hind, dharna dena or baithna (comp. Skt. root dhr, '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 Henry 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. F., 2nd ed., ii. 327, 335).

The practice of dharna is made an offence under the Indian Penal Code.

There is a systematic kind of dharna practised by classes of beggars, e.g. in the Punjab by a class called tasmiwalda, or 'strap-riggers,' who twist a leather strap round the neck, and throw themselves on the ground before a shop, as if strangling themselves, until alms are given (see Ind. Antiq. i. 162).

c. 1794. "The practice called dharna, which may be translated exaction, or arrest."—Sir J. Shore in As. Res. IV.

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 dharna 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.

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 S. Chars Com. tells you 'to fast upon him'. . . . The institution is unquestionably identical with one widely diffused throughout the East, which is called by the Hindoo 'sitting dharna.' It consists in sitting at your 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, . . . 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.

A striking story is told in Forbes's Bids Malia of a farther proceeding following upon unsuccessful dharna, put in practice by a company of chārans, or bards, in Kathiawar, to enforce payment of a debt by a chief of Jails to one of their number. After fasting three days in vain, they proceeded from dharna to the further rite of (q.v.) trāgā. Some hacked their own arms; others decapitated three old women of their party, and hung the 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 chāran 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 (Kawa) in the Palace, and will take the chief's life, and cut off his posterity!' See Bids Malia, ii. 398-4.

Diggory, Digri, s. Anglo-Hindustani of law-court jargon for 'decrees.'

Dikk, s. Worry, trouble, botheration; what the Italians call seccatura. This is the Anglo-Indian use. But the
This is more properly adjective, Ar. -

And Beaufort learned in the law,

And Atkinson the Sage,

'Tis more from dikk than age!'

Wilfrid Hedley, A Lay of Modern Darjeeling.

inapore, n.p. A well-known can-

ponent on the right bank of the

ges (being the station of the garri-

of the great city of Patna). The

is properly Dānāpur. Ives (1758)

tes Dunapoor (p. 167). The can-

it was established under the

ment of Warren Hastings about

2, but we have failed to ascertain

exact date.

Inār, s. This word is not now in

Indian use. But it is remarkable

word introduced into Sanskrit

comparatively early date. "The

es of the Arabic pieces of money

are all taken from the coins of the

rman Empire. Thus, the

per piece was called fals from jollis;

silver dirham from drachma, and

gold coin dinār, from denarius,

ich, through properly a silver coin,
s used generally to denote coins of
er metals, as the denarius auris, and

denarius aurii, or aureus" (James

sep, in Essays, &c., ed. by Thomas,

9).

But it was long before the rise

ît that the knowledge and name

the denarius as applied to a gold

had reached India. The inscrip-

on the eastern gate of the great

at Sanchi is probably the oldest

tance preserved, though the date of

it is a matter greatly disputed.

t in Amarakosa (c. A.D. 500) we

'vānāre 'pi cha nishkah,' i.e., 'a

lak (or gold coin) is the same as

ārā.' And in the Kalpasūtra of

adṛśabhū (of about the same age)

h, we have 'dīnāra māloga,' 'a

skale of dinārā,' mentioned (see

w Müller, below).

The dinār in modern Persia is a very

all imaginary coin, of which 10,000

ke a tomaun (q.v.)

In the middle ages we find Arabic

ters applying the term dinār both

the staple gold coin (corresponding

t to the gold mohr of more modern

es) and to the staple silver coin

(corresponding to what has been called

since the 16th century the rupee).

A.D. (9) "The son of Amuka . . . having

made salutation to the eternal gods and

goddesses, has given a piece of ground

urchased at the legal rate; also five

temples, and twenty-five (thousand ?) dinārs

. . . . As an act of grace and benevo-

lence of the great emperor Chandragupta.

—Inscription on Gateway at Sanchi (Prin-

sep's Essays, i. 246).

A.D. (10) "Quelque temps après, à Pataliputra,

un autre homme devoué aux Brah-

manes renversa une statue de Bouddha aux

pieces d'un mendiant, qui la mit en pièces.

Le roi (Açoka) . . . fit proclamer cet ordre : 'Celui

qui m'apportera la tête d'un mendiant

brabanmane, recevra de moi un Dināra.'

—Tr. of Divya avadāna, in Burnouf, Int. à

l'Hist. du Bouddhisme Indien, p. 422.

c. 1383. "The taka is a sum of 100,000

dinārs (i.e. of silver); this sum is equiva-

tent to 10,000 dinārs of gold, Indian money;

and the Indian (gold) dinār is worth 2½

dinārs in the money of the West (Maghreb).

—Ibn Batuta, ill. 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 coin may

learn from a passage in the 'Life of

Mahāvīra.' There it is said that a lady had

around her neck a string of grains and

golden dinārs, and Stevenson adds that the

custom of stringing coins together, and

adorning with them children especially,

is still very common in India."—Max Müller,

Hist. of Sanskrit Literature, 247.

Dingy, Dinghy, s. Beng. disg. 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 legiti-

mately incorporated in the vocabu-

lary of the British Navy, as the name of

the smallest ship's-boat.

Dinga occurs as the name of some

- The passage referred to is probably that where

Cosmas relates an adventure of his friend Sopha-

trus, a trader in Taprobane, or Ceylon, at the

king's court. A Persian present brags of the

power and wealth of his own monarch. Sopha-

trus 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 νόμισμα),

and the Persian silver drachma, both of which

were at hand, and to judge for himself which sug-

gested the greater monarch. "Now the nomisma

was a colour 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 miliarenum (silver drachma), to say it by name

was of silver, and of course bore no comparison

with the gold coin," &c. In another passage he

says that eleplantes in Taprobane were sold at from

50 to 100 denarii, and more, which seems to imi-

tate that the gold denarii were actually current in

Ceylon. See the passages at length in Cuspay, &c.,

pp. cxxix—cxxx.
kind of war-boat used by the Portuguese in the defence of Huggi in 1631 ("Sixty-four large dings;" Elliot, vi. 35). The word diny is also used for vessels of size in the quotation from Tippoo.

Mr. Campbell, in the Bombay Gazetteer, says that dangi is a large vessel belonging to the Mekran coast; the word is said to mean "a log" in Biluchi. In Guzerat the larger vessel seems to be called danga; and besides this there is dangi, like a canoe, but built, not dug out.

1705. "... pour aller à terre on est obligé de se servir d'un petit Bateau dont les bord sont très hauts, qu'on appelle Dingues..."—Lutiller, 30.

1795. "... Propose to the merchants of Mascat... 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 dinges."—Williamson, V. M., ii. 159.

1878. "I observed among a crowd of dingesies, one containing a number of native commercial agents."—Life in the Mofussil, i. 18.


c. 1804. "In his place we took other ser-
vants, Dirges and Dobes, and a Sais for Mr. Sherwood, who now got a pony."—Mrs. Sherwood, Autobiog, 233.

1810. "The dirajeens, or tailors, in Bombay, are Hindoes of respectable caste."—Maria Graham, 39.

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 I found with my Scrutore before him. I having the key, he desired me to open it."—Bowyer's Journal at Cochín China, in Dalrymple, Or. Rep. I. 77; also "was made Under-Custome or Dis-
patchadore" (ib. 81); and again: "The Chief Dispatchadore of the Strangers" (94).

Disava, Disava, &c., s. Singh. disava (Skt. dāsa, "a country," &c.), 'Governor of a province,' under the Cuddyan Government. Disava, as used by the English is the gen. case, adopted from the native expression disava mahatmya, 'Lord of the Province.' It is now applied by the natives to the Collector or "Government Agent." See Desaye.

1681. "Next under the Adigara are the Dissavara's who are Governors over provinces and counties of the land."—Knox, p. 50.

1685. "... un Dissava qui est comme un General Chingalou, ou Gouverneur des arrondis d'une province."—Ribegro (Fr. tr.) 102.

1803. "... the Dissauvas... are govern-
ors of the cories or districts, and are besides the principal military commanders."—Per-
cival's Ceylon, 225.

1860. "... the dissava of Ovrah, who had been sent to tranquillize the disturbed dis-
tricts, placed himself at the head of the insurgents" (in 1817).—Tennent's Ceylon, ii. 91.

Ditch; and Ditcher. Disparaging sobriquets for Calcutta and its Euro-
pean citizens, for the rationale of which see Mahratta Ditch.

Diu, n.p. A port at the south end of Peninsular Guzerat. The town stands on an island, whence its name, from Skt. dvipa. The Portuguese were allowed to build a fort here by treaty with Bahadur Shah of Guzerat, in 1535. It was once very famous for the sieges which the Portu-
ghese successfully withstood (1538 and 1554) against the successor of Bahadur Shah. It still belongs to Portugal, but is in great decay.

c. 700. Chines annals of the Tang dy-
asty mention Niyu as a port touched at by vessels bound for the Persian Gulf, about 10 days before reaching the Indus. See De-
guignes in Mém. de l'Acad. Inscript., xxxii. 367.

1516. "... there is a promontory, and
joining close to it is a small island which contains a very large and fine town, which the Malabars call Diluxa and the Moors of the country call it Diu. It has a very good harbour," &c.—Barbosa, 90.

1572. "Succedeur-lhe-ha alli Castro, que o es-
stante Portugal terá sempre levantado,
Conforme successor ao succedido;
Que hum ergue Dio, outro o defende ar-
guido."—Camões, x. 67.

By Burton:
"Castro succeeds, who Lusias estandart
shall bear for ever in the front to
wave :
Successor, the Succeeded's work who
endeth;
that buildeth Dio, this builded Dio de-
fendeth."

1648. "At the extremity of this King-
dom, 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 Dival (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 ever I saw in India, and its stately Buildings of free Stone and Marble, are sufficient Witnesses of its ancient Grandeur and Opulence; but at present not above one-fourth of the City is inhabited."—A. Ham, i. 157.

Diu-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 Daibul 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 Karachai. It had the name from a famous temple (deva-ga), probably a Buddhist shrine, which existed there, and which was destroyed by the Mahomedans in 711. The name of Dewal long survived the city itself, and the specific addition of Sind or Sindi being added, probably to distinguish it from some other place of resembling name, the name of Dewal-Sind or Sindi 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 T'yn (Diu) sailed 10 days further to another T'yn (the last letter, e, being pronounced somewhat softly) near the great river Milan or Sindhu. This, no doubt, was Dewal near the great Mihran or Sindhu, i.e. Indus.—Mém. de l'Acad. des Insc., xxxi. 367.

c. 880. "There was at Debal a lofty temple (budd) surmounted by a long pole, and on the pole was fixed a red flag, which when the breeze blew was unfurled over the city ... Muhammad informed Hajjáj of what he had done, and solicited advice. One day a reply was received to this effect:—'Fix the manjank ... call the manjanik-master, and tell him to aim at the flag-staff of which you have given a description.' So he brought down the flag-staff, and it was broken; at which the infidels were sore afflicting.—Bilhaur in Elliot, i. 120.

c. 900. "From Narmanári to Debal is 8 days' journey, and from Debal to the junction of the river Mihran with the sea, is 2 parasangs."—Ibn Khordadbah, in Elliot, i. 15.

976. "The City of Debal is to the west of the Mihrán, 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 productions of 'Uman, and the vessels of China and India come to Debal."—Idrisi, in Elliot, i. p. 77.

1228. "All that country down to the seashore was subdued. Malik Sinú-nd-din Habáb, chief of Dewal and Sind, came and did homage to the Sultan."—Tabakát-i-Násiri, in Elliot, ii. 326.

1516. "Leaving the Kingdom of Ormuz . . . the coast goes to the South-east for 172 leagues as far as Diul-sinde, entering the Kingdom of Uclinde, which is between Persia and India."—Barboza, 49.

1553. "From this Cape Jaque to the famous river Indus are 200 leagues, in which space are these places Guadel, Calara, Calamente, and Diul, the last situated on the most westerly mouth of the Indus."—De Barros, Dec. i. liv. ix. cap. 1.

1554. "If you guess that you may be drifting to Jaked . . . you must try to go to Karaush, or to enter Khur (the estuary of Diul-Sind)."—The Mohi, in J. As. Soc. Ben., v. 463.

1554. "He Offered me the town of Lahor, i.e., Diul Sindi, but as I did not accept it I begged him for leave to depart."—Sidi 'Ali Kapudán, in Journ. As., Ist Ser. tom. ix. 131.

1572. "Olha a terra de Uclinde fertilissima E de Jaquette a intima enseada."—Camões, x. cvi.

1614. "At Diul-sinde the Expedition in her former Voyage had delivered Sir Robert Sherley the Persian Embassador."—Capt. W. Peyton, in Purchas, i. 530.


1650. Diul is marked in Bâilieu's great Atlas on the W. of the most westerly mouth of the Indus.


1727. "All that shore from Jaque to Sind, inhabited by uncivilized People, who admit of no Commerce with Strangers, tho Guddel and Diul, two seas-ports, did about a Century ago afford a good Trade."—A. Ham. i. 115.

Doab, s. and n.p. Pers. Hind. doâb, '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 com-
ounded of the names of the limiting
ivers, e.g. Richnâ Doâb, between Rai
i and Chenâb, Jech Doâb, between
Jelam and Chenâb, &c. These names
are said to have been invented by the
Emperor Akbar. The only Doâb
familiarly known by that name in the
South of India is the Raichâr Doâb in
the Nizam's country, lying between
the Kistna and Tungabhadra.

Doâi! Dwye! Int. Properly Hind.
dohâi or dohâi, Guzarati dasâhâi, an
exclamation (hitherto of obscure ety-
ology) 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 200
years ago, to the old Norman Haro! Haro!
viena 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 Khudawand kî, Dohâi Ma-
hârâj, Dohâi Kompani Bahâdûr!'
'Justice, my Lord! Justice, O King!
Justice, O Company!'—perhaps in
sequence of some oppression by his
followers, perhaps in reference to some
grievance with which he has no power
to interfere.

Wilson derives the explanation
from do, 'two' or repeatedly, and
hâi, 'alas,' illustrating this by the
phrase 'dohâi tihâi karnâ,' 'to make
exclamation (or invocation of justice)
twice and thrice.' This phrase, how-
ever, we take to be merely an example
of the 'striving after meaning,' usual
in cases where the real origin of a
phrase is forgotten. We cannot doubt
that the word is really a form of the
Sansk. dôroka, 'injury, wrong.' And
this is confirmed by the form of Ibn
Batuta, and the Mahr. dôrâhî: 'an
exclamation or expression used in
prohibiting in the name of the Raja... impllying an imprecation of his venge-
ance in case of disobedience' (Moles-
worth's Dict.); also Tel. and Canar.
dvârâ, protest, prohibition, caveat, or
veto in arrest of proceedings (Wilson
and C. P. B., MS.).

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 Dôrâhî 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 Musalmân friends at Dehli, whilst
its form strongly corroborates our ety-
ology, and shows that it still kept close to the
Sanskrit.

1609. "He is severe enough, but all
helpeth not; for his poore Riats or clownes
complaines of Injustice done them, and cry
for justice at the King's hands."—Haskins,
in Purchas, i. 228.

1666. "Quand on y veut arretre une
personne, on crie seulement Doa padecha;
cest clamor a autant de force que celle de
haro en Normandie; et si on defend a quel-
qu'un de sortir du lieu oû il est, en disant
Doa padecha, il ne peut partir sans se rendre
criminal, et il est obligé de se presenter a
la Justice."—Thevenot, v. 61.

1834. "The servant woman began to
make a great outcry, and wanted to leave the
ship, and cried Doahe 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 and partially covered with
forest, which extends at the foot of the
Himalaya mountains of 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. dvâra, a gate or
entrance.

Dobund, s. This word is not in the
Hind. dictionaries (nor is it in Wilson),
but it appears to be sufficiently eluci-
dated 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 contrac-
tor who had already contemnated to keep
the old pools in perfect repair," &c.—Articles
against W. Hastings, in Burke, vii. 98.
Dolly, s. Hind. dālī. 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 Mãli or gardener ('the Molly with his dolly'). The proper meaning of dālī is 'a tray,' or 'a pair of trays slung to a yoke,' as used in making the offerings.

Twenty years ago the custom of presenting dālīs was innocent and merely complimentary; but, if the letter quoted under 1882 is correct, it must have since grown into a gross abuse, especially in the Punjab.

1880. "Brass dishes filled with pistachio nuts and candied sugar are displayed here and there; they are the oblations of the would-be visitors. The English call these offerings dollys; the natives dālī. They represent in the profuse East the visiting cards of the meagre West."—Ali Baba, 84.

1882. "I learn that in Madras dailies are restricted to a single gilded orange or lime, or a tiny sugar pagoda, and Madras officers who have seen the bushes 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 ... astounded that such a practice should be countenanced by Government."—Letter in Pioneer Mail, March 15.

Dome, Dhome; in S. India commonly Dombaree, s. Hind. Dōm or Dāmā. The name of a very old 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 Champāran professional thieves (see Elliot's Races of the N. W. P.). It is possible, as has been suggested by some one, that the Gypsy Romany is this word.

1328. "There be also certain others which be called Dumbri who eat carrion and carcases; 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 Dumharu."—Abbé Dubois, 468.

Dondera Head, n.p. The southern-most 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 Deva-nagara, in Elnu (or old Singalesc) Deu-nuwaru; in modern Singalesse Dewunadara (Ind. Antig. i. 329). The place is identified by Ten- nent with Ptolomy's "Dagana, sacred to the Moon." Is this name in any way the origin of the opprobrium 'dunderhead'? 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.

1844. "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 Battuta, iv. 134.

Doney, Dhome, s. In S. India, a small native vessel, properly formed (at least the lower part of it) from a single tree. Tamil tōņi. Dr. Gundert suggests as the origin Sansk. drona, 'a wooden vessel.' But it is perhaps connected with the Tamil tondugā, 'to scoop out'; and the word would then be exactly analogous to the Anglo-American 'dug-out.' In the J. R. As. Soc. vol. i. is a paper by Mr. Edye, formerly II. 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 Pyrrad de la Val's express statement, indicate it to have been originally.

1552. Castanheu already uses the word as Portuguese: "fôy logo côtra ho tône."—iii. 22.

1553. "Vasco da Gama having started ... on the following day they were becalmed rather more than a league and a half from Calicut, when there came towards them more than 60 tonês, which are small vessels, crowded with people."—Barros, i. iv., xi.
1561. The word constantly occurs in this form (toné) in Corres, e.g., vol. i., pt. 1, 403, 502, &c.

1606. There is a good description of the vessel in Gouvea, i. 29.

c. 1610. "Le bateau s'appelle Donny, c'est à dire osseau, pource quil estoit proviste de voiles."—Pyrard de la Vat, i. 66.

"La plupart de leurs vaisseaux sont d'ayne semi piece qu'elle appelle Tonny, et les Portugais Almedics."—Tind, i. 278.

1644. "They have in this city of Cochin certain boats which they call Tones, in which they navigate the shallow rivers, which have 5 or 6 palmes of depth, 15 or 20 cubits in length, and with a broad vara of 5 or 6 palmes, so that they build above an upper story called Bayleu, like a little house, thatched with Ola, 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."—Boccavo, MS.

1666. "... with 110 varas, and 100 captures and 80 tones 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."—Baldes, Ceóyín (Dutch ed.), 89.

1690. "Amongst the vessels at anchor (at Galle) lie the dows of the Arabes, the Pata- mases of Malabar, the dhoneys of Coro- mandel."—Tennent's Ceóyín, ii. 103.

Doob, s. II. dáb, from Skt. dáravá. 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 dák, 'sunshine,' has no foundation. It 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 pro- digious luxuriance!"—Williamson, V. M., i. 259.

Docaun, s. Ar. dákkan, Pers. and H. dákán, a shop; dákändár, a shop-keeper.

1554. "And when you buy in the dákans (now dúcans), they don't give picota (q.v.), and so the Dukándars (or Ducamáres) gain..."—A. Nunes, 22.

1810. "L'estrađe élevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle dükán; mot qui signifie, suivant son étymologie, une estrade ou plateforme, sur laquelle on se peut tenir assis, et que nous traduisons improprement par boutique."—Note by Silvestre de Sacy in Relation de l'Egypte, 304.

1835. "The shop (dökkan) is a square recess, or cell, generally about 6 or 7 feet high... Its floor is even with the top of a mustubah, or raised seat of stone or brick, built against the front."—Lane's Mod. Egyptians, ed. 1836, ii. 9.

Dooputty, s. Hind. do-patth, Beng. dupattá, &c. A piece of stuff of two breadths, a sheet. "The principal or only garment of women of the lower orders" (in Bengal—Wilson). Applied in S. India by native servants, when speaking their own language, to European bed-sheets.

Doorga pooja. Sansk. Durgā-pūjā, 'Worship of Durgā.' 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 Dussara.

Doorsummand, n.p. Dūrsumand; a corrupt form of Devā-Samudra (Gate of the Sea), the name of the capital of the Balās, a mediaval dynasty in S. India, who ruled a country generally corresponding with Mysore. The city itself is identified with the fine ruins at Halabidu, in the Hassan district of Mysore.

1360. "There is another country called Deegir. Its capital is called Dūr Samundār."—Rashiduddin, in Elliot, i. 73. (There is confusion in this.)

1309. "The royal army marched from this place towards the country of Dūr Samunn."—Wassaf, in Elliot, iii. 49.

1310. "On Sunday, the 23rd... he took a select body of cavalry with him, and on the 5th Shawwal reached the fort of Dhr Samund, after a difficult march of 12 days."—Amar Khwānī, ib. 88. See also Notices et Extraits, xiii. 171.

Dorado, s. Port. A kind of fish; apparently a dolphin (not the cetaceous animal so called). The Coryphaena 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 the flavour in Bontius, whilst Day only says of the C. hippurus that "these dolphins are eaten by the natives." Fryer, however, uses an expression like that of Bontius: "The Dolphin is extolled beyond these," —i.e. Bonito and Albicore (p. 12).

1578. "When he is chased of the Bonito, or great makrel (whom the Aurata or Dolphin also pursueth)."—Drake, World Encompassed, Hak. Soc. 32.


Doray, Durai, s. This is a South Indian equivalent of Šâhib (q.v.), Tamil turai, 'Master.' Sinna-turai, 'small gentleman,' is the equivalent of chotti Šâhib; and turaisdni (corruptly dorendai) of 'Lady' or 'Madam.'

1837. "These 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 Dorryy plenty cunning gentleman.'"—Letters from Madras, 86.

Doria, s. H. doriya, from dör, 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 17th.

Dowa, s. Hind. dów, dau. A name much used on the Eastern frontier of Bengal as well as by Europeans in Burma, for the hewing knife, or bill, of various forms, carried by the races of those regions, and used both for cutting jungle and as a sword. Dúa 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.

Dowle, s. Hind. daul, dau. The ridge of clay marking the boundary between two rice fields, and retaining the water; called commonly in S. India a bund. It is worth noting that in Sussex doole is "a small conical heap of earth, to mark the bounds of farms or parishes in the downs" (Wright, Dict. of Obs. and Prov. English). Also see the following:

1851. "In the N.W. corner of Suffolks, 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 doole."—Notes and Queries, 1st Series, vol. iv., p. 161.

Dravidian, adj. The Sansk. term Drávida 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 Kumárika Bhaṭṭa calls the language of the South Andhadrávida-bhāṣā.

Indeed Bishop Caldwell has shown reason for believing that Tamil and Drávida, of which Dromía (written Tiramída), and Dromaia are old forms, are really the same word. 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, Kóta, Gónd, Khoná, Oráon, Rájmáháli.

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 725 miles; from thence to Tropina where standeth the chiefe mart or towne of merchandise in all India, 1225 miles. Then to the promontorie of Persimí they reckoned 750 miles, from which to the towne abovesaid Patale ... 620."—Pliny, by Phil. Holland, vi. chap. xx.

A.D. 404. In a south-western direction are the following tracts . . . Surasistrians, Bádaras, and Drávidás.—Vardha-mihíra, in J. R. A. S., 2nd Ser. v. 84.

"The eastern half of the Narbadda district . . . the Pulindás, the eastern half of the Drávidás . . . of all these the Sun is Lord."—ib. p. 231.

c. 1045. "Moreover, chief of the sons of Bharata, there are, the nations of the South, the Drávidás . . . the Karnáktas, Múshis-akas . . . ."—Vishnu Puráña, by H. H. Wilson, 1865, ii. 177-8.

1856. "The idioms which are included in this work under the general term 'Dravidián' constitute the vernacular speech of the great majority of the inhabitants of S. India."—Caldwell, Comp. Grammar of the Dravidian Languages, 1st ed.

1869. "The people themselves arrange their countrymen under two heads; five termed Panch-gaurá, belonging to the Hindi, . . .

* Meaning probably, as Bishop Caldwell suggests, what we should now describe as "Telugu-Tamil-language."
or as it is now generally called, the Aryan group, and the remaining five, or Parick-Dravida, to the Tamil type.”—Sir W. Elliot, in J. Ethn. Soc., N. S. i. 94.

**Drawers, Long.** s. An old-fashioned term, probably obsolete except in Madras, equivalent to pyjámas (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.

**Drugeeman,** 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 tarjumán, which is the correct form, a word usual in Hindustani. But the character of the two former words seems to entitle them not to be passed over in this Glossary. The Arabic is a loan-word from Aramaic tarjémân, metárjémân, ‘an interpreter’; the Jewish Tarjumans, or Chaldee paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian tagámau, ‘to speak,’ ríghwa, ‘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 Pegolotti):

c. 1270. “After this my address to the assembly, I sent a message to Elx by a dragoman (trajumán) of mine.”—Chron. of James of Aragon, tr. by Foster, ii. 538.

Villehardouin, early in the 13th century, uses drughemt.

c. 1309. “I avoit gens illece qui savoient le Sarrazinnois et le françois que l'on apelle drugemens, qui enromanceto le Sarrazinnois au Conte Perron.”—Joinville, ed. de Wailly, 182.

c. 1343. “And at Tana you should furnish yourself with dragomans (tureimanni).”—Pegolotti’s Handbook, in Cathay, &c., ii. 291, and App. III.

1404. “. . . el maestro en Theologia dixo por su Truxman que diexese al Señor à aquella carta que su fijo el rey le embara non la sabia otro leer, salvo el . . .”—Claviro, 446.

1615. “E distro, a cavallo, i dragomanni, cioè interpreti della repubblica e con loro tutti i dragomanni degli altri ambasciatori ai loro huoghi.”—P. della Valle, i. 89.

1732. “Till I cried out, you prove yourself so able.

Pity! you was not Drugeeman at Babel!

For had they found a linguist half so good,

I make no question that the Tower had stood.”—Pope, after Donne, Sat. iv. 81.

Other forms of the word are (from Span. truajman) the old French truchement, Low Latin drouemandus, turchimannus, Low Greek τυρχιμαννος, &c.

**Drumstick,** s. The colloquial name in the Madras Presidency for the long slender pods of the Moringa pterygo-sperma, Gaertner, the Horse-Radish Tree (q. v.) of Bengal.

**Dub,** s. Telugu dabbá, a small copper coin, 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 Slag Dict.).

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 cheroos . . . 0 1 0.

“The prices are in famans, dubs, and cash. The faman changes for 11 dubs and 4 cash.”—In Lives of the Lindsays, iii.

**Dubash, Dobash, Debash,** s. Hind. dubháshiya, dobáshi (lit. ‘man of two languages’). An Interpreter; obsolete except at Madras, and perhaps there also now. The Dubash was at that Presidency 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 Doobashhee 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.

1673. “The Moors are very grave and haughty in their Demeanor, not vouchsafing
to return an Answer by a slave, but by a 
Deubash."—Fryer, 30.

1639. "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 T. Munro, in 
Life, i, 199.

1809. "The Dubash there ought to be hanged for having made difficulties in collecting the rice."—Letter of Sir A. Wellesley, in 
do. 259.

C. 1804. "I could neither understand them nor 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 Aamils and De-
bashas."—Ed. Valenti, i, 515.

1810. "In this first boat a number of debashas are sure to arrive."—Williamson, 
V.M., i, 133.

"The Dubashes, then all powerful at 
Madras, threatened loss of caste, and ab-
olute destruction to any Brahmin who should 
dare to unveil the mysteries of their sacred 
language."—Morton's Life of Leyden, 30.

1860. "The moneylenders and native officers 
. . . were superseded by Malabar Dubashes, 
men aptly described as enemies to the re-
ligion of the Singhalese, strangers to their 
habits, and animated by no impulse but ex-
tortion."—Tenment, Ceylon, ii, 72.

Dubbeer, s. Pers. Hind. dabir, 'a 
writer or secretary.' It occurs in 
Pehlevi as debir, connected with the 
old Pers. dipi, 'writing.' The word is 
quite obsolete in Indian use.

1760. "The King . . . referred the ad-
justment to his Dubbeer, or minister, which, 
amongst the Indians, is equivalent to the 
Duan of the Mahomedan Princes."—Orme, 
i, sect. ii, 601.

Dubber, s. Hind. (from Pers.) 
dabbah; also, according to Wilson, 
Guzerati dabaro; Mahr. dabara. A 
large oval vessel, made of green 
buffalo-hide, which, after drying and 
stiffening, is used for holding and 
transporting ghee or oil. The word is 
used in North and South alike.

1554. "Butter (a namentega, i.e. ghee) 
sells by the maund, and comes hither (to 
Ormuz) from Barora and from Reysel; *

the most (however) that comes to Ormuz is 
from Diul and from Mangalore, and comes 
certain great jars of hide, dabbas."—A. 
Nunes, 23.

1673. "Did they not boil their Butter it 
would be rank, but after it has passed 
The Fire they kept it in Dppers 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 
Dupper, made of the Hides of Cattle, almost in 
the Figure of a Glob, with a Neck and 
Mouth on one Side."—A. Ham. i, 126.

1808. "Purboocas Shot of Broach, in 
whose books a certain Mahratta Sirdar is 
said to stand debtor for a Crore of Rupees 
. . . in early life brought . . . ghee in 
dubbers upon his own head hither from 
Baroda, and retailed it . . . in open 
Bazar."—R. Drummond, Illustrations, &c.

1810. " . . . dubbahs or bottles made of 
green hide."—Williamson, V.M., ii, 139.

1845. "I find no account made out by 
the prisoner of what became of these dubbahs 
of ghee."—G. O. by Sir C. Napier in Sind, 
35.

Ducks, s. The slang distinctive 
name for gentlemen belonging to the 
Bombay service; the correlative of the 
Mulls of Madras and of the Qui-His of 
Bengal. It seems to have been taken 
from the term next following.

1860. "Then came Sire Jhene by Wave 
of Baldagh and Hormuz to ye Costys of Ynde . . . And atte what Place ye Knighe 
tame to Londes, theye ye folke clepen 
Ducks (quasi DUCES, INDIAE)."— 
Extract from a MS. of the Travels of Sir 
John Maunderill in the E. Indies, lately 
discovered (Calcutta).

Ducks, Bombay. See Bummelo.

1860. "A fish nearly related to the 
salmon is dried and exported in large quantities 
from Bombay, and has acquired the 
name of Bombay Ducks."—Mason, Burmah, 273.

Duffadar, s. Hind. (from Arabo-
Pers.) day'adadar, the exact rationale of 
which name it is not easy to explain. 
A petty officer of native police (v. bur-
kundaze, v.); and in regiments of 
Irregular Cavalry, a non-commissioned 
officer corresponding in rank to a 
corporal or naik.

1808. "The pay . . . for the duffadars 
ought not to exceed 35 rupees."—Wellington, 
ii, 242.

Duffer, s. Ar. Hind. daftar. 
Colloquially 'the office,' and inter-
changeable with catcherry, except that 
the latter generally implies an office 
of the nature of a Court. Daftar-
DUTTERDA. 254  DUMREE.

khāna is more accurate. The original Arab. dafīr is from the Greek διφθέρα = membranum, '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 dafīr becomes ' a register,' a public record. In Arab. any account-book is still a dafīr.

In S. India dafīr means a bundle of connected papers tied up in a cloth.

c. 1500. "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 dafīr."—Ats, i. 260, and see Blockmann's note there.

Duterdar, s. Arab. Pers. Hind. dafīrdar, 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 Daftar, in Egypt in the time of Mahommed 'Ali Pasha (see Lane's Mod. Egyptians., ed. 1860, pp. 127-128). The account of the constitution of the office of Daftardar in the time of the Mongol conqueror of Persia, Hulagā, 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-ruling, making of envelopes, &c. In Madras those offices are done by a Moochee, q. v.

1810. "The Duttere or office-keeper attends solely to those general matters in an office which do not come within the notice of the clerks, or clerks."—Williamson, V.M., i. 273.

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 hāg-yī. 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 dāyung, also Javan. dāyung; Macassar, ruyung. The etymology we do not know.

Dumbeow, v., and Dumbeowed, participle. To brow-beat, to cow; and cowed, brow-beaten, set-down. This is a capital specimen of Anglo-Indian dialect. Dumdum, kāhā, 'to eat one's breath,' is a Hind. idiom for 'to be silent.' Hobson-Jobson converts this into a transitive verb, to damkhāo, and both spelling and meaning being affected by English suggestions of sound, this comes in Anglo-Indian use to imply cowing and silencing.

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 Pers. Hind. damdama, 'a mound or elevated battery.' At Dumdum was signed the treaty which restored the British settlements after the re-capture of Calcutta in 1757.

Dumpeke, 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. dampekeh, 'air-cooked,' i.e. baked. A recipe for a dish so-called, as used in Akbar's kitchen, is in the first quotation:

1800. "Dampkeht. 10 sers.eat meat; 2 s. ghi; 1 s. onions; 11 m. fresh ginger; 10 m. pepper; 2 d. cardamomes."—Ats, i. 61.

1673. "These eat highly of all Flesh Damped, which is baked with Spice in Butter."—Fryer, p. 23.

Baked Meat they call Dumpeke which is dressed with sweet Herbs and Butter, with whose Gravy they swallow Rice dry boiled.—Ibid. 404.

1680. "... and a dumpeke Fowl, that is boil'd with Butter in any small Ves- sel, and stuff with Raisins and Almonds is another "( Dish.).—Ovington, 397.

Dumree, s. Hind. damf, a copper coin of very low value, not now existing.—See under Dam.

1823. In Malwa "there are 4 cowries to a gunda; 3 gunadas to a dumree; 2 dumries to a chedwan; 3 dumries to a tundumrie; and 4 dumries to an adilah or half pice."—Malcolm, Central India, 2nd ed. ii. 194.
Dungaree.  255

Dungaree, s. A kind of coarse and inferior cotton cloth; (Hind. *daggri*?) but it is not in any dictionary that we know.

1613. "We traded with the *Naturalls* for Cloves . . . by bartering and exchanging cotton cloth of *Combian* and *Coromandell* for Cloves. The sorts requested, and prices that they yeelded. *Candaleens* of Barochie, 6 Cattees of Cloves . . . *Dungerius*, the finest, twelve."—Capt. Barros, in Purchas, i. 363.

1673. "Along the Coasts are Bombaim . . . Carwar for *Dungarees* and the weightiest pepper."—Fryer, 86.

1813. "*Dungarees* (pieces to a ton) 400."—Milburn, ii. 221.

1868. "Such *dungerees* as you now pay half a rupee a yard for, you could then buy from 20 to 40 yards per rupee."—Miss Frere’s *Deccan Days*, p. xxiv.

Durbar, s. A Court or Levee. Pers. *durbar*. Also the executive Government of a Native State (Carnegie).

1609. "On the left hand, thorow another gate you enter into an inner court where the King keeps his *Durbar*."—Hawkins, in Purchas, i. 492.

1616. "The tenth of January, I went to Court at four in the evening to the *Durbar*, which is the place where the Mogoll sits out daily, to entertain strangers, to receive Petitions and Presents, to give commands, to see and to be seen."—Sir T. Roe, in Purchas, i. 541.

1632. "This place they call the *Derba* (or place of Councill) where Law and Justice was administered according to the Custome of the Country."—W. Bruton, in Hakluyt, v. 51.

c. 1750. " . . . it faut se rappeller ces tems d’humilations oh le Francois etoient force pour le bien de leur commerce, d’aller timidement porter leurs presens et leurs hommages a de petits chefs de Bourgades que nous n’admettons aujourd’hui a nos *Durbards* que lorsque nos interess l’exigeant."

—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. 269.

1809. "It was the *durbar* of the native Gentoon Prince."—Ed. Valenti, i. 362.

1875. "Sitting there in the centre of the *durbar*, we assisted at our first nautch."—M. E. Grant Duff, in Contemp. Rev., July.

Durgah, s. Pers. *dargah*. Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahommedan) Saint, a place of religious resort and prayer.

1782. "Adjoining is a *durgaw* or burial place, with a view of the river."—Hodges, 102.

1807. "The *dhurgaw* may invariably be seen to occupy those settes pre-eminent for comfort and beauty."—Williamson, Oriental Field Sports, 24.

1828. " . . . he was a relation of the . . . superior of the *Durgah*, and this is now a sufficient protection."—The *Kuzzilbash*, ii. 273.

Durian, Dorian, s. Malay *duren*, Molucca form *durian*, from *duri* (a thorn or prickly), the great fruit of the tree (*N. O. Bombaceae*) called by botanists *Durio zibethinus*, D. C. The tree appears to be a native of the Malay Peninsula, and the nearest islands; from which it has been carried to Tenasserim on one; side and to Mindanao on the other.

The earliest European mention of this fruit is that by Nicolo Conti. The passage is thus rendered by Winter Jones: "In this Island (Sumatra) there also grows a green fruit which they call *duriano*, of the size of a cucumber. When opened five fruits are found within, resembling oblong oranges. The taste varies like that of chicoza." (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 of 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 stunkker. "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.)

Our forefathers had not such delicate noses, as may be gathered from some
of the older notices. A governor of the Straits, some thirty years ago, used to compare the Dorian to 'carrion in custard.'

c. 1440. "Fructum viridem habent nomine durianum, magnitudinis cucumeris, in quo sunt quinque veluti mal潢aria oblonga, variis saporis, instar butyri coagulati."—Foggii, de Varietate Fortunae, Lib. iv.

1652. "Durions, which are fashioned like artichokes" (!)—Custanaheus, ii. 335.

1553. "Among these fruits was one kind now known by the name of durions, a thing greatly esteemed, and so luxurious 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 gungling durions and in gallantries among the Malay girls."—Barros, II. vi. 1.

1553. "A gentleman in this country (Portuguese India) tells me that he remembers to have read, in a Tuscan version of Plinii's Naturalium Historiarum, that durions, or malacca durianas, I have since asked him to find the passage in order that I might trace it in the Latin, but up to this time he says he has not found it."—Garzia, f. 85.

1558. "There is one that is called in the Malacca tongue durian, and is so good that I have heard it affirmed by manie that have gone about the world, that it doth exceede in savour all others that ever they had seemed or tasted . . . Some do say that have seen it that it seemeth to be that wherewith Adam did trangresse, being carried away by the singular savour."—Parke's Mendoza, ii. 318.

1598. "Durycon is a fruit yt only groweth in Malacca, and is so much commed by those which have proued ys same, that there is no fruite in the world to bee compared with it."—Linschoten, 102.

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 savours than this did. See Viaggi, Firense, 1701; Pt. II. p. 211.

1601. "Durycon . . . ad apertionem primum . . . putridum coope redolent, sed dotem tamen divinam illam omnem gustum profundit."—Debrpy, iv. 33.

1615. "There growth a certaine fruit, prickled like a ches-mut, and as big as one's fist, the best in the world to eat, these are somewhat costly, all other fruits being at an easie rate. It must be broken with force and therein is contained a white liquor like unto creame, never the lesse it yields a very vsanory sent like to a rotten onion, and it is called Esturis" (probably a misprint).—De Monfort, 27.

1727. "The Dusser is another excellent Fruit, but offensive to some People's Noses, for it smells very like . . ., but when once tasted the smell vanishes."—A. Ham. ii. 81.

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 estable condition from the Tenasserim Coast. King Tharawadi used to lay post-horses from Martaban to Ava, to bring his odoriferous delicacy."—Mission to Ava, London, 1858, 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, Pera, 60.

Durwan, s. Hind. from Pers. darwan. 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. 1755. "Derwan."—List of servants in Ives, 59.

1781. (After an account of an alleged attempt to seize Mr. Hicky's Durnan.) "Mr. Hicky begs leave to make the following remarks. That he is clearly of opinion that these horrid Assassins wanted to dispatch him whilst he lay a sleep, as a Door-van is well known to be the alarm of the House, to prevent which the Villains wanted to carry him off,—and their precipitate flight the moment they heard Mr. Hicky's Voice puts it past a Doubt."—Reflections on the consequence of the late attempt made to Assassinat the Printer of the original Bengal Gazette (in the same, April 14th).

1784. "Yesterday at daybreak, a most extraordinary and horrid murder was committed upon the Durwan of Thomas Martin, Esq."—In Seton-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 Durwans (or doorkeepers) sit, lie, and sleep—in fact dwell."—Cale. Review, vol. lix. p. 207.

Dussera, Dassora, Dasehra, s. Sansk. dâsâharâ, Hind. dasâharâ, Mahr. dasarâ. The nine-nights (or ten days) festival in October, also called Durgâ-pûjî (v. Doorga-p.). In the west and south of India this holiday, taking place after the close of the wet season, became a great military festival, and the period when military expeditions were entered upon. The Mahrattas were alleged to celebrate the occasion in a way characteristic of them, by destroying a village.

The popular etymology of the word is dâs, 'ten (sins)'; and har, 'that which
removes (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 (Aśvinī); but the origin is decidedly obscure.

c. 1390. "The autumn harvest be shall begin to collect from the Desherah, which is another Hindoo festival that also happens differently, from the beginning of Virgo to the commencement of Libra."—(Gladwin's) *Ayeen*, ed. 1800, i. 307.

1785. "On the anniversary of the Dush- harah you will distribute among the Hindus, composing your escort, a goat to every ten men."—Tippoo's Letters, 162.


1813. "The Courts . . . are allowed to adjourn annually during the Hindoo festival called dussharah."—Fifth Report, 57.

1813. "This being the desherah, a great Hindoo festival . . . we resolved to delay our departures and see some part of the ceremonies."—Forbes, *Or. Mem.* iv. 97.

**Dustoor, Dustoory, s. Pers.-Hind. dastār, 'custom,' dastārī, '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 Europeans in India, in condemning the natives, often forget, or are ignorant of this. In India the practice is perhaps more distinctly recognized, as the word denotes. Ibn Batuta tells us that at the Court of Delhi, in his time (c. 1340), the custom was always for the officials to deduct 5% of every sum which the Sultan ordered to be paid from the treasury (see *I. B.* iii. pp. 408, 426, etc.).

1838. "Ces vallets ne sont point nourris au logis, mais out leurs gages, dont ils s'entretiennoient, quoy qu'ils ne montent qu'aux trois ou quatre Ropias par moys . . . mais ils ont leur tour du baston, qu'ils appellent Tostury, qu'ils prennent du consentement du Maistre de celuy dont ils achettent quel- que chose."—Mandelo, Paris, 1659, 224.

1789. "It never can be in the power of a superintendent of Police to reform the numberless abuses which servants of every Denomination have introduced, and now support on the Broad Basis of Dustoor."—Hickey's *Bengal Gazette*, April 29th.

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 prohibited from demanding or receiving any fees or dustoors 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. 1814, i. 198.

1866. " . . . of all taxes small and great the heaviest is dustoors."—Trevelyan, *Dawk Bungalow*, 217.

**Dustuck, s. Pers. dastak. A pass or permit. The dustucks granted by the Company's covenanted servants in the early half of last century seem to have been a constant instrument of abuse, or bone of contention, with the native authorities in Bengal.

1716. "A passport or dustuck, signed by the President of Calcutta, should exempt the goods specified from being visited or stopped."—*Orme*, ed. 1803, ii. 21.

1748. "The Zemindar near Pulteh having stopped several boats with English Dusticks and taken money from them, and disregarding the Phousdr's orders to clear them . . ."—*In Long*, 6.

1763. "The dignity and benefit of our Dustucks are the chief badges of honour, or at least interest, we enjoy from our *Pirmavans.*"—From the Chief and Council at Dacca in *Van Sittart*, i. 210.

**Dwarka, n. p. More properly Dvāra- kā or Dvārīkā, quasi ekārāmpulak, '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.) *Dvārīkā* is, we apprehend, the *Bapayd* of Ptolemy. Indeed, in an old Persian map, published in *Vol. I. of the Indian Antiquary*, p. 370, the place appears, transcribed as Bhārrakā.

c. 1390. "The Fifth Division is Juggut (see Jigat), which is also called Daurika, Kishen came from Mehra, and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins."—*Ayeen*, by Gladwin, ed. 1809, ii. 76.
EAGLE-WOOD. 258  

Eagle-wood, s. The name of an aromatic wood from Camboja and some other Indian regions, chiefly trans-gangetic. It is the "odorous wood" referred to by Camões in the quotation under Champa. We have somewhere read an explanation of the name as applied to the substance in question, because this is flecked and mottled, and so supposed to resemble the plumage of the eagle! The word is in fact due to a corrupt form of the Sanskrit name of the wood, aguru. A form, probably, of this is ayil, which Gundert gives as the Malayalam word.* From this the Portuguese must have taken their aguila, as we find it in Barbosa (below), or pao (wood) d'aguila, made into aguila, whence French bois d'agile, and Eng. eagle-wood. The Malays call it Kayal (wood) gahru, evidently the same name, though which way the etymology flowed it is difficult to say.

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 Alyxylon agallochum, Loureiro, growing in Camboja and S. Cochín China, whilst an inferior kind, of like aromatic qualities, is produced by a tree of an entirely different order, Aquilaria agallocha, Roxb. (N. O. Aquilarieae), which is found as far north as Silhet.†

Eagle-wood is another name for aloes-wood, or aloes (q. v.) as it is termed in the English Bible. It is curious that Bluteau, in his great Portuguese Vocabularia, under Pao d'Aquila, jumbles up this aloes-wood with Socotrine Aloes. Agalloxan was known to the ancients, and is described by Dioscorides (c. A.D. 63). In Liddell and Scott the word is rendered "the bitter aloe;" which seems to involve the same confusion that is made by Bluteau.

Other trade-names of the article given by Forbes Watson are Garrow-and Grooc-wood, agla-wood, uggar-, and rugger- (!) wood.

* Royle says "Malayan agila," but this is apparently a misprint for Malayalam.
† We do not find certain information as to which tree produces the eagle-wood sold in the Ternaserin bazaars.
acre, and panned upon as quasi-acher by those who had travelled in it!

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 Ekka is drawn by one horse, who has no other harness than a girt, to which the shaft of the carriage is fastened."—Soloyms, iii.

1834. "One of those native carriages called ekkas was in waiting. This vehicle resembles in shape a meat-safe, placed upon the axle-tree of two wheels, but the sides are composed of hanging curtains instead of wire pannels."—The Baboo, ii. 4.

Eed, s. Arab. 'Id. A Mahommedan holy festival, but in common application in India restricted to two such, called there the barī and choiti (or Great and Little) 'Id. The former is the commemoration of Abraham's sacrifice, the victim of which was, according to the Mahommedans, Ishmael. This is called among other names, Bakr-'Id, the "Bull 'Id," but this is usually corrupted by ignorant natives as well as Europeans into Bakrī-'Id (Hind. bakrā, f. bakrī, a goat). The other is the 'Id of the Ramazān, 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 leuma fny on celebre une grande feste, et des plus solennelles qu'ils ayent, qui s'appelle ydu."—Pyrrard de la Val, i. 104.

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 Ha-Goat, in remembrance of that offered for Isaae (by them called Jussat); the like does every one in his own House, that is able to purchase one, and sprinkle their Blood on the sides of their Doors."—Fryer, 103. (The passage is full of errors.)

Eedgah, s. Arabo-Pers. 'Idgāh, "Place of 'Id." A place of assembly and prayer on occasion of Musulman festivals. It is in India usually a platform of white plastered brickwork, enclosed by a low wall on three sides, and situated outside of a town or village. It is a marked characteristic of landscape in Upper India.

1798. "The commanding nature of the ground on which the Eed-gah stands had induced Tippoo to construct a redoubt upon that eminence."—Id. Cornwallis, Desp. from Serengapatam, in Seton-Karr, ii. 89.

Elephant, s. See Supplement.

Elephantas, a. n.p. An island in Bombay Harbour, the native name of which is Ghārāpūrī (or sometimes, it would seem, shortly, Pūrī), famous for its magnificent excavated temple, considered by Burgess to date after the middle of the 8th century. 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.

c. 1321. "In quod dum sic ascendissem, in xviii. dietis me transtuli usque ad Tanam ... haec terra multum bene est situta ... Haec terrâ, antiquâ fuit valde magna. Nam ipsa fuit terra regis Pori, qui cum regis Alexandro praesulum maximum commissit."—Fiov Odorico, in Cathay, &c., App. p. v.

We quote this because of its relation to the passages following. It seems probable that the alleged connexion with Pors and Alexander may have grown out of the name Puri or Porī.

1548. "And the Isle of Pory, which is that of the Elephant (do Aavante), is leased to João Pires by arrangements of the said Governor (dom João de Castro) for 150 pardos."—S. Bolelho, 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 Aiesante, and is adorned with many figures, and inhabited by a great multitude of bats; and here they say that Alexander Magnus arrived, and for memorial thereof caused this temple to be made, and further than this he advanced not."—Gaspar Balbi, t. 620, Co. 2.

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, &c. monstrous, and such wild and cruel beasts . . .—Linschoten, ch. xlv.

1616. Diego de Conto devotes a chapter of 11 pp. to his detailed account "do muito notavel 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 Banasat, 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 room 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 exist no longer. But I do remember me to have seen a certain Chapel, not to be seen now, open on the whole facade (which was made of marble) about 40 feet in length, and which along the rock formed a plinth the whole length of the edifice, fashioned like our altars both as to breadth and height; and on this plinth were many remarkable things to be seen. Among others I remember to have noticed the story of Queen Pasiphae and the bull; also the Angel with naked sword thrusting forth from below a tree two beautiful figures of a man and a woman, who were naked, as the Holy Scripture paints for us the appearance of our first parents Adam and Eve."—Conto, Dec. VII. liv. iii. cap. xi.

1644. " . . . an islet which they call Ilheo de Ellefante . . . In the highest part of this islet is an eminence on which there is a mast from which a flag is unfurled when there are prows (proves) 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,"—Becerro, MS.

1673. " . . . 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 Phigises of a Horse stuck up to the Belly in the Earth. On this Rock, from the top of it, one can see 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.—Freyer, 75.

1690. "At 3 Leagues distance from Bombay is a small Island called Elephanta, 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.

1712. "The island of Elephants . . . takes its name from an elephant in stone, with another on 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 saw another hollow figure which was called Alexander's horse, a Fabian account written by Captain Pyke, on board the Stringer East India-man, and ill'd by drawings. Read by A. Dalrymple to the Soc. of Antiquaries, 10th Feb. 1780, and pub'd in Archaeologia, viii. 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.

1727. "A league from thence is another larger, called Elephanto, belonging to the Portuguese, and serves only to feed some Cattle. I believe it took its name from an Elephant carved out of a great black Stone, about Seven Foot in Height."—A. Ham. i. 240.

1760. "Le lendemain, 7 Decembre, des que le jour parut, je me transportai au bas de la seconde montagne, en face de Bombay, dans un coin de l'isle, ou est l'Elephant qui a fait donner a Bapourie le nom d'Elephante. L'animal est de grandeur naturelle, d'une pierre noire, et detachee du sel, et paroit porter son petit sur son dos."—Anquetil du Perron, 1. ecceviii.

1761. " . . . The work I mention is an artificial cave cut out of a solid Rock, and decorated with a number of pillars, and gigantic figures, some of which discover ye work of a skilful artist; and I am informed by an acquaintance who is well read in ye antient history, and has minutely considered ye figures, that it appears to be ye work of King Sessoria after his Indian Expedition."—M. S. Letter of James Rennell.

1764. "Plusieurs Voyageurs font bien mention du vieux temple Payen sur la
petite Isle Elephant, près de Bombay, mais ils n'en parlent qu'en passant. Je le trouvais si curieux et si digne de l'attention des Amateurs d'Antiquités, que j'y fis trois fois le Voyage, et que j'y dessinais tout ce que je trouvais 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 noire... La Statue... porte quelque chose sur le dos, mais que le tems a rendu entièrement meconnoissable... Quant au Cheval dont Ovington et Hamilton font mention je ne Tai pas vu."—Ib. 33.

1790. "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 seen."—A. M. Hunter, Surgeon in the E. Indies, Archaeologia, vii. 286.

1783. 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.


1813. Account of the Cave Temple of Elephants by Jnn. 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 I. T. 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."—Ib. 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.

1554. "The Damani, 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."—Sidé 'Ahs, p. 75.

c. 1616. "The 20th day (August), the night past fell a storme of raine called the Olphant, usuall at going out of the raines."—Sir T. Roe in Purchas, i. 549.

1639. "The boldest among us became dismay'd; and the more when the whole cul-

minated in such a terrific storm that we were compelled to believe 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."—Walter Schulze, 67.

c. 1665. "Il y fit si mauvais pour le Vaissenaux au commencement de ce mois à cause d'un Vent d'Orient qui y souffle en ce tems-là avec violence, et qui est toujours accompagné de gros mages qu'on appelle Elephants, parmi qu'ils ont la figure..."—Thévenot, v. 93.

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 Raho del Elefante, known for the breaking up of the Munsoons, which is the last Florcy this season makes."—Fryer, 48.

1756. "9th (October). We had what they call here an Elephant, which is an excessive hard gale, with very severe thunder, lightning and rain, but it was of a short continuance. In about 4 hours there fell... 2 (inches)."—Teece, 42.

c. 1760. "The setting in of the rains is commonly ushered in by a violent thunder-storm, generally called the Elephant."—Grose, i. 53.

Elephant-Creeper, s. Argyreia speciosa, Sweet. (N. O. Convolvulaceae). The leaves are used in native medicine as poultices, &c.

Elk, s. The name given by sportsmen in S. India, with singular impropriety, to the great stag Rusa Aristelles, the sâmbar and bûrasîngâ of Upper India.

Ell'ora (though very commonly called Ell'ora), n.p. Properly Eliurâ, otherwise Vërolë, a village in the Nizam's territory, 7 m. from Daulatâbâd, which gives its name to the famous and wonderful rock-caves and temples in its vicinity, excavated in the crest-shaped scar of a plateau, about 1½ m. in length. These works are Buddhist (ranging from A.D. 450 to 700), Brahminical (c. 650 to 700), and Jain (c. 800–1000).

c. 1665. "On m'avoir fait une Scurat grande estime des Pagodes d'Elior... (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 verité que ces ouvrages surpassent la force humaine, et qu'au moin les gens du siècle dans lequel ils ont été faits, n'étaient pas tout-a-fait barbares."—Thévenot, v. p. 222.
1684. "Muhammad Shāh Malik Jūnā, son of Taghlīk, selected the fort of Deogir as a central point whereat to establish the seat of government, and gave it the name of Dau-
hsābād. He removed the inhabitants of Dehī 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-

1760. "Je descendis ensuite par un sentier fraye dans le roc, et aprés m'a

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, Vravool." (By Sir C. W. Malet.) In As. Researches, vi. 38 seqq.

1803. "Hindoo Excavations in the Mount-

1866. "Mrs. Smart. Ah, Mr. Cholmon-

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.

1880. "The shovel-hats are surprised that the Eurasian does not become a mis-

1873. "The Enemies, by the help of an Europe Engineer, had sprung a Mine to blow up the Castle."—Fryer, 87.

1711. "On the arrival of a Europe ship, the Sea-Gate is always throng’d with People."—Lockyer, 27.

Eysham, Eshām, s. Ar. ʿalshām, pl. of hashm, a train or retinue. One of the military technicalities affected by Tippoo; and according to Kirk-

1683. "I departed from Cassumbazar with design (God willing) to visit ye factory at Englesavad."—Hedges, May 6.

1878. "These ruins (Gaur) are situated about 8 miles to the south of Angrezābād (English Bazar), the civil station of the district of Malda . . . ."—Ravenshaw’s Gaur, p. 1.

Eurasian, s. 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.

Europe, adj. Commonly used in India for "European," in contradis-

tinction to "country" (q.v) as qualifying goods, viz., those imported from Europe. The phrase is probably obso-

Europe shop is a shop where European goods of sorts are sold at an upcountry station. The first quotation applies the word to a man.

European, adj.

Emblec Myrobalans. See under Myrobalans.

Emblic Myrobalans. See under Myrobalans.

English-bazar, n.p. This is a cor-

retinue. One of the military technicalities affected by Tippoo; and according to Kirk-

Eurasian himself says, "Make me a Commiss-

"Europe shop" is a shop where European goods of sorts are sold at an upcountry station. The first quotation applies the word to a man.

Eysham, Eshām, s. Ar. ʿalshām, pl. of hashm, a train or retinue. One of the military technicalities affected by Tippoo; and according to Kirk-
patrick (Tippoo’s Letters, App. p. cii.) applied to garrison troops. Miles ex-
pains it as "Irregular infantry with swords and matchlocks." (See his tr. of H. of Hydur Naik, p. 398, and tr. of H. of Tipu Sultān, p. 61).

Factor, s. Originally a commercial agent; the executive head of a factory. Tillsome 40 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 Mer-

F.
service. The titles, however, continue (through *vis inerbiae* 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 1673.

1501. “With which answer night came on, and there came aboard the Captain Mór that Christian of Calecut sent by the *Factor* (feitor) to say that Cojebequi assured him, and he knew it to be the case, that the King of Calecut was arming a great fleet.” —Boas, i. 250.

1582. “The *Factor* and the Catnall having seen these parcels began to laugh thereat.” —*Castañeda*, transl. by N. L., f. 46 b.


1666. The Viceroy came to Cochin, and there received the news that Antonio de Sb. *Factor* (Fator) of Coulam, with all his officers, had been slain by the Moors.” —*Pavia y Sousa*, i. 35.

1673-8. “For the advancement of our Apprentices, we direct, after they have served the first five yeares, they shall have £10 per annum, for the last two yeares; and having served these two yeares, to be entered 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 stilled *Writers*; and when the Writers have served their times, they be stilled *Factors*, and *Factors* having served their times to be stilled *MERCHANTS*; and *MERCHANTS* having served their times to be stilled *Senior MERCHANTS*.” —*Est. of Court’s Letter* in *Bruce’s Annals of the E. I. Co.*, ii. 374-5.

1680. “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. Peons got 4 rupees a month. P. 392.)

1711. Lockyer gives the salaries at Madras as follows:

> “The Governor, £200 and £100 gratuity; 6 Councilors, of whom the chief (2nd?) had £100, 3d. £70, 4th. £50, the others £40, which was the salary of 6 Senior Merchants. 2 Junior Merchants, £90 per annum; 5 *Factors*, £15; 10 *Writers* £5; 2 Ministers, £100; 1 Surgeon, £36.

* Attorney-General has 50 Pagodas per Annum gratuity.

* Scavenger (l) 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. 380.

1786. In a notification of Aug. 10th, the subsistence of civilians 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 aboard 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 hee might remaine in the *FACTORY*.” —*Castañeda* (by N. L.), ii. 54 b.

* This use of *campo* is more like the sense of *compo* (q.v.), than in any instance that we had found when completing that article.
1606. "In which time the Portingall and Tydoryan Slaves had sacked the towne, setting fire on the Factory."—Middleton's Voyage, G. (4).

1615. "The King of Acheen desiring that the Hector should leave a merchant in his country . . . it has been thought fit to settle a factory at Acheen, and leave Juxon and Nicolls in charge of it."—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 Coromandel Coast."—Ld. Valentia, 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 'Millburn, Sainsbury, the "Charters of the E. I. Company," and "Robert Burton, The English Acquisitions in Guinea and East India, 1728," which contains (p. 184) a long list of English Factories. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz., M. Millburn, S. Sainsbury, C. Charters, B. Burton.

In Arabia, the Gulf, and Persia.

Judda, B. Muscat, B.
Mocha, M. Kishm, B.
Aden, M. Bushire, M.
Shabir, B. Gombron, C.
Durg (?), B. Bussorah, M.
Dofar, B. Shiraz, C.
Maculla, B. Ispahan, C.

In Sind.—Tatta (?).

In Western India.

Cutch, M. Barcolore, M.
Cambay, M. Mangalore, M.
Brodera (Baroda), M. Camanore, M.
Broach, C. Dhurmapatam, M.
Ahmedabad, C. Talcherry, C.
Surat and Swally, C. Calicut, C.
Bombay, C. Crangamore, M.
Battack (?), M. Cochlin, M.
Rajapore, M. Porco, M.
Carwar, C. Carnoply, M.
Bakalka, M. Quillon, M.
Honore, M. Anjengo, C.

Eastern and Coromandel Coast.

Tuticorin, M. Masulipatam, C., S.
Cailimere, B. Madapollam, C.
Porto Novo, C. Vedarsheron (?), M.
Cuddalore (St. St. David), C. (sq. Sardas?)
Fort St. George, C.M. Ganjam, M.
Pulicat, M. Manickpatam, B.
Pettipoli, C., S. Arzapore (?), B.

Bengal Side.

Balsore, C. (and Je- Malda, C. lasore?) Berhampore, M.
Hoogly, C. Lahore, M.
Costimbazar, C. Dacca, C.
Rajmahal, C. Chittagong ?

Indo-Chinese Countries.

Pegu, M. Ligore, M.
Tennesserim (Trina- Siam, M., S. (Judea, core, B.) i.e (Yuthia).
Quehdah, M. Camboja, M.
Johore, M. Cochlin Chino, M.
Pabang, M. Tonquin, C.
Patani, S.

In China.

Macao, M., S. Tywan (in Formosa),
Amoy, M. M.
Hokian (i.e. Fu- Chusan, M. (and Ning- chow), M.

In Japan.—Firando, M.

Archipelago.

In Sumatra.

Acheen, M. Indrapore, C.
Passaman, M. Tryamong, C.
Tico, M. (qu. same (B. has also, in Suma- ass Ayer Dickets, tra, Ayer Borna, B. ?)
Sillebar, M. Eppong and Ba- molda, which we
Benceoolen, C. cannot identify.)
Jambi, M., S. Indraghiri, S.

In Java.

Bantam, C. Jacatra (since Bata- via), M.

In Borneo.

Banjarmasin, M. Brunei, M.
Succadana, M.

In Cilches, &c.

Macassar, M., S. Pulo Room (?), M., S.
Banda, M. Puloway, S.
Lantar, S. Pulon Cordere, M.
Neira, S. Magindanao, M.
Rosingyn, S. Machian (3), S.
Selaman, S. Molucas, S.
Amboyra, M.

Cambillo (in Ceram), Hitto, Larica (or Laricea), and Louko, or Lughio, are mentioned in S. (iii, 303) as sub-factories of Amboyra.


Failsoof, s. Ar. H. failsif, from φιλόσοφος. But its popular sense is a 'crafty schemer,' an 'artful dodger.'

Filosofo, in Manilla, is applied to a native who has been at college, and returns to his birthplace in the provinces, with all the importance of his acquisitions, and the affectation of European habits (Blumentritt, Vocabu- lar.)
Fakeer, s. Hind. from Arab. faˈkîr ('poor'). Properly an indigent person, but specially applied to a Mahommedian religious mendicant, and then, loosely and inaccurately, to Hindu devotees and naked ascetics. And this last is the most ordinary Anglo-Indian use.

1904. "Fokers are men of good life, which are only given to peace. Leo calls them Hermits; others call them Talbies and Saints."—Collection of things ... of Barbarie, in Purchas, ii. 557.

1833. "Also they are called Fakeerees, which are religious names."—W. Bruton, in Hak. v. 56.

1853. "Fâkil signifie pauvre en Turq et Persan, mais en Indien signifie ... vne espec de Reliegeux Indou, qui foulett le monde aux pieds, et ne s'habitent que de baillons qu'ils ramassent dans les rues."—De la Boullaye le Gouz, ed. 1657, 538.

c. 1690. "I have often met in the Field, especially upon the Lands of the Rajas, whole squadrons of these Faquirees, altogether naked, dreadful to behold. Some held their Arms lifted up ...; others had their terrible Hair hanging about them ...; some had a kind of Hercules's Club; others had dry and stiff Tiger-skins over their Shoulders ..."—Bernier, E. T. p. 102.

1856. "There stalks a row of Hindoo devotees, Bedaubed with ashes, their foul matted hair Down to their heels; their blear eyes fiercely scowl Beneath their painted brows. On this side struts A Madrasman Fakeer, who tells his beads, By way of prayer, but cursing all the while The heathen."—The Banyan Tree.

1783. "Fakiers or Holy Men, abstracted from the World, and resigned to God."—Fryer, 95.

1690. "They are called Fauiri by the Natives, but Ashmen commonly by us, because of the abundance of Ashes with which they powder their Heads."—Ovington, 930.

1727. "Being now settled in Peace, he invited his holy Brethren the Fakires, who are very numerous in India, to come to Agra and receive a new Suit of Clothes."—A. Ham. i. 175.

1770. "Singular expedients have been tried by men jealous of superiority to share with the Brahins 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."—Boige, in Markham's Tibet, 23.


Falaun, s. Ar. faˈlûn, faˈlûn, and H. faˈlûna, 'such an one,' 'a certain person.' In Elphinstone'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."—il. 164. See also i. 56, 163, 345, &c.

Fanam, s. The denomination of a small coin long in use in S. India, Malayal. and Tamil pânam ('money'), from Sansk. pana. There is also a Dekhani form of the word, fulam. In Telugu it is called raka. The form fanam was probably of Arabic origin, as we find it long prior to the Portuguese period. The fulam 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 1815, 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).

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 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. 5,000 worth of gold fanams were sold off at those treasuries.

c. 1344. "A hundred fanam are equal to 6 golden dināras" (in Ceylon).—Tun Batuta, iv. 174.

c. 1348. "And these latter (Malabar Christians) are the Masters of the public steelyard, from which I derived, as a perquisite of my office as Pope's Legate, every month a hundred gold fan, and a thousand when I left."—John Martignoli, in Cathay, 343.

1442. "In this country they have three kinds of money, made of gold mixed with alloy ... the third, called fanam, is equivalent in value to the tenth part of the last
266

FAN-PALM.

mentioned coin” (partêb, vid. pardao).—

1498. “Fifty fanoeens, which are equal to 3 cruzados.”—Boetio de V. da Gama, 107.

1505. “Quivi spendeno ducati d’aur veneziani e monete di auro et argento e metalle. chiamano vna moneta de argento fanone. XX vagliono vn ducato. Terra e vn altra moneta de metalle. XV vagliono vn Fanone.”—Italian Version of Letter from Dom Manuel of Portugal (Reprint by A. Burnett, 1881), p. 12.

1510. “He also coins a silver money called tar, and others of gold, 20 of which go to a pardao, and are called fanom. And of these small coins of silver, there go sixteen to a fanom.”—Varthema, Hak. Soc. 130.

1516. “Eight fine rubies of the weight of one fanâo . . . are worth fanoes 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 Borros, Dec. I. liv. ix. cap. iii.

1552. In the English transl. of 'Estañeda' is a passage identical with the preceding, in which the word is written 'Fannon.'—fol. 36, b.

1555. “In this city of Negapatam aforesaid are current certain coins called fanano . . . They are of base gold, and are worth in our money 10 soldi each, and 17 are equal to a zecchin of Venetian gold.”—Gasp. Balbi, f. 84 v.

c. 1610. “Ils nous donnent tous les jours un Fanan, qui est une pièce d’or monnoye du Roy qui vaut environ quatre sols et demy.”—Pyrand de la Val, i. 250.

1752. “N.B. 30 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.

1786. “You are desired to lay a silver fanam, a piece worth three pence, upon the ground. This, which is the smallest of all coins, the elephant feels about till he finds it.”—Caraccioli, 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 and Palmira), 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. O. S., xxxv. 292) to the “Traveller’s Tree,” i.e., the Madagascan havenna (Uraria speciosa).

Farâsh, Farâsh, Frash, s. Ar. Hind. furrâsh. 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 bastañado. The word was in more common use in India two centuries ago than now.

c. 1300. “Sa grande richesse apparut en un pavillon que li roys d’Ermenie envoya au roy de France, qui valoit bien cinq ens livres; et li manda li roy de Herminie que uns ferrais au Soudan dou Coyne li avoit donnei. Ferrais est cil qui tient les pavellons au Soudan et qui li nettoie ses mesons.”—Jehan, Seigneur de Joinville, ed. De Wailly, p. 78.

c. 1513. “And the gentlemen rode . . . upon horses from the king’s stables, attended by his servants whom they call farâzes, who groom and feed them.”—Carrera, Libras, ii. 364.

(Here it seems to be used for syce (q.v.) or groom).

c. 1590. “Besides, there are employed 1000 Ferrâhes, natives of Irân, Turân, and Hindostân.”—Ain, i. 47.


1673. “Where live the Frasses or Porters also.”—Fryer, 67.

1824. “Call the farâhes . . . and let them beat the rogues on the soles of their feet till they produce the fifty ducats.”—Hafigi Baba (ed. 1838), 40.

Fedea, Fuddea, s. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. p’hadýa (qu. Ar. jâdyâ, ransoms?). It constantly occurs in the account statements of the 16th century, c. of G. of Nunz (1554) as a money of account, of which 4 went to the silver tanga, 20 to the pardao. In Milburn (1813) it is a price or copper coin, of which 50 were = to a rupee.

Ferâze, s. Properly Ar. furâîz, from farâîz (pl. of furz) ‘the divine ordinances.’ A name applied to a body of Mahommedan Puritans in Bengal, kindred to the Wahabis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahommedanism in Eastern India had fallen, analogous to the former decay of
FETISH.

native Christianity in the south (see Malabar Rites). This reaction was begun by Hajji Sharlyatullah, a native of the village of Daulatpur, in the district of Faridpur, who was killed in an agrarian riot in 1851. His son Dadd Mijnan succeeded him as head of the sect. Since his death, some 20 years ago, the influence of the body is said to have diminished, but it had spread very largely through Lower Bengal.

The Fará̃zí wraps his dhoti (q.v.) round his loins, without crossing it between his legs, a practice which he regards as heathenish; as a Bedouin would.

Fetish, s. A natural object, or animal, made an object of worship. From Port. fetico, fetico, or fetiso (old Span. fachiso), apparently from facitius, signifying first 'artificial,' and then 'unnatural,' 'wrought by charms,' &c. The word is not Anglo-Indian; but it was at an early date applied by the Portuguese to the magical figures, &c., used by natives in Africa and India, and has thence been adopted into French and English. The word has of late years acquired a special and technical meaning, chiefly through the writings of Comte.

Raynouard (Lex. Roman.) has fachissier, fachilador for a sorcerer, which he places under fat, i.e., fatum, and cites old Catalan fadorador, old Sp. hadador, and then Port. feticceiro, &c. But he has mixed up the derivatives of two different words, fatum and facturae. Prof. Max Müller quotes, from Muratori, a work of 1311 which has: "incantations, sacrilegia, angeria, vel malefica, quae facturae seu praestigiavulgariterappellantur." And Raynouard himself has in a French passage of 1446—"pour leurs sorceries et fachissières." 1487. "E assim lhe (as Rey de Beni) mandou muitos e santos conselhos para tomar a Fé de Nosso Senhor ... mandando-lhe muito estranhar suas idolatrias e fachissarias, que em suas terras os negros tinham e usavam."—Garcia Resende, Chron. of Don João II., ch. lv.

1539. "E que já por duas vezes o tinhang têttado e arrojado feitiço, só a fim de elle sair fora, e o matarem na briga ..." —Pinto, ch. xxxiv.

"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 feitiço which was used among them (in Congo). This feitiço 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 Fettisos in the way as they goe (which are their idolatrous gods) they give them some of their fruit."—In Purchas, ii. 340, see also 901.

1606. "They all determined to slay the Archbishop ... they resolved to do it by one 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."—Gouvea, f. 47.

1613. "As feiticeiras usão muito de rayzes de ervas plantas e arvores e animaes para feitiços e transfigurações ..."—Godinho de Eredia, i. 38.

1673. "We saw several the Holy Office had branded with the names of Feticseroes or Orcharmers, or in English Wizards."—Fryer, 153.

1690. "They (the Africans) travel nowhere without their Fetish about them."—Ogilvie, 67.

1878. "The word fetishism was never used before the year 1760. In that year appeared an anonymous book called Du Culte des Dieux Fétiches, ou Pauvreté 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 ... Negroes at once that they saw among the Negroes of the Gold Coast as feitiços? The answer is clear. Because they themselves were perfectly familiar with a feitiço, an amulet or talisman."—Max Müller, Hilbert Lectures, 56-57.

Firefly, s. Called in South Indian vernaculars by names signifying the 'Lightning Insect.'

A curious question has been discussed among entomologists, &c., of late years, viz., as to the truth of the alleged rhythmical or synchronous flashing of fireflies when visible in great numbers. Both the present writers can testify to the fact of a distinct effect of this kind. One of them can never forget an instance in which he witnessed it, twenty years or more before he was aware that any one had published, or questioned, the fact. It was in descending the Chândor Ghát, in Násik District of the Bombay Presidency, in the end of May or begin-
ning of June, 1843, during a fine
ight 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 should
originate. The suggestions made at the
meetings of the Entomological Society
are utterly unsatisfactory to those
who have observed this 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
swarm of fireie seeming worms flying in
the air, whose bodies (no bigger than an
ordinarie flie) did make a shew, and
give such light as every twigge on every tree had
beene a lighted candle, or as if that place
had beene the stary spheres."—Drake's
Voyage, by F. Fletcher, Hak. Soc., 149.

1804. "Fire fireflies trimmed their vital lampe,
dun evening trod on rapid Twilight's
heal .
His knell was rung."—Grainger, Bk. I.

1824. "Yet mark! as fade the upper skies,
Each thickest 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 copse exploring."—
Heber, ed. 1844, i. 258.

1865. "The bushes literally swarm with
fireflies, which flash out their intermittent
light almost contemporaneously; the effect
being that for an instant the exact outline
of all the bushes stands prominently 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,
80-81.

The passage quoted from Mr. Cam-
eron'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 recol-
lection of a particular glen in the Organ
Mountains where he had on several occa-
sions noticed the contemporaneous exhi-
bition of their light by numerous indi-
viduals, as if they were acting in concert."

Mr. McLaschlan 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 ex-
perience 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.—Proceedings of Entom. Soc. of
London, 1865, pp. 94-95.

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. McLaschlan . . . . the flashes are cer-
tainly intermittent . . . . the simultane-
ous character of these coruscations among vast
swarms would seem to depend upon an
instinctive impulse to emit their light at cer-
tain intervals as a protective influence,
which intervals become assimilated to each
other by imitative emulation. But
whatever be the causes . . . . the fact itself
was incontestable."—Ibid. for 1880. Febv.
4th. p. ii., see also p. vii.

1868. "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 irregualr twinkle, every
individual shews 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 ap-
proach of the monsoon is the spectacle pre-
sented 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 simul-
taneously. 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 17th.)

Firinghe, s. Pers. Farangi, Firingi, Ar. Ifrangis, Frangis, 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 and disparagement. (See Sonnerat and Elphinstone below.)

In South India the Tamil P'arangis, the Singhalese Parangis, mean only 'Portuguese.'

"Firingi is in Tel.—cannon (C. B. P.), just as in the medieval Mahommedan historians we find certain mangonels for sieges called maghrībis or "Westerns." And it may be added that Baber, in describing the battle of Panipat (1526) calls his artillery Firingishe (see Autob. by Leyden and Erskine, p. 306, note. See also paper by Gen. R. Maclagan, R.E., on early Asiatic fire-weapons, in J. As. Soc. Bengal, xlv., Pt. 1, pp. 66-67.)

c. 390. "The Afrenjah are of all those nations the most warlike ... the best organized, the most submissive to the authority of their princes."—Mas'udi, iii. 66.

c. 1340. "They call Franchi all the Christians of these parts from Romania westward."—Pepolotti, in Cathay, &c. 392.

c. 1350. "—Franks. For so they term us, not indeed from France, but from Frank-land (non a Francià sed a Franchià)."—Marignolli, in Cathay, 396.

In a Chinese notice of the same age the horses carried by Marignolli as a present from the Pope to the Great Khan are called "horses of the kingdom of Fulating," i.e. of Farang or Europe.


1438. "And when he heard this he said that such people could be none other than Francesi, for so they call us in those parts."—Roberto de V. da Gama, 97.

1560. "Habitation (Tabriz) duas nações de Cristãos ... i.e. huns delles a qui chaman Franques, estes tem o costume e fé, como nos ... e outros são Armenos."—A. Terraireiro, Itinerário, ch. xv.

1563. "Suddenly news came from Thatta that the Fringis had passed Lahori Bandar, and attacked the city."—Turk-i-Tahiri, in Elliot, i. 276.

c. 1610. "La renommée des Franços a été telle par leur conquêtes en Orient, que leur nom y est devenu pour membro éternelle, en ce que nous aujourd'hui par toute l'Asie et Afrique on appelle du nom de Françoïs tous ceux qui viennent d'Ocident."—Mogquet, 24.

1616. "... alli Cafes e Cafuros dicent, alli Frances, qui nomine omnes passim Christiani ... dicuntur."—Jarric, Thesaurus, iii. 217.

1632. "... he shew'd two Passes from the Portugals which they call by the name of Fringes."—W. Bruton, in Hakluyt, v. 32.

1648. "Mais en ce repas-là tout fut bien accosté, et il y a apparences qu'un cuisinier Franqui s'en estoit mêlé."—Tavernier, V. des Indes, iii. ch. 22.

1653. "Frank signifie en Turq vn Europpeen, ou plastost vn Chrétien ayant de cheueux et vn chapeau fonné les François, Anglois ..."—De la Boulange le Goux, ed. 1597, 593.

c. 1660. "The same Fathers say that this King (Johan-Gitre), to begin in good earnest to contemnace the Christian Religion, designed to put the whole Court into the habit of the Franqui, and that after he had ... even dressed himself in that fashion, he called to him one of the chief Omrah ... this Omrah ... having answered him very seriously, that it was a very dangerous thing, he thought himself obliged to change his mind, and turned all into raiillery."—Bernier, E. T. 92.

1678. "The Artillery in which the Fringis are Listed; formerly for good Pay, now very ordinary, having not above 30 or 40 Rupees a month."—Fryer, 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, Oct. 29.

1753. "By Feringi I mean all the black master (see Mustee) Portuguese Christians residing in the settlement as a people distinct from the natural and proper subject of Portugal; and as a people who sprung originally from Hindoos or Mussulmen."—Holwell, in Long, 59.

1774. "He said it was true, but everybody was afraid of the Firingies."—Boyle, in Markham's Tibet, 176.

1782. "Ainsi un Européen est tout ce que les Indiens connaissent de plus mésurable; ils le nomment Parangui, nom qu'ils donnent aux Portugais, lorsque ceux-ci abordent dans leur pays, et c'est un terme qui marque le souverain mépris qu'ils
out pour toutes les nations de l’Europe.”—Sonnert, i. 102.

1791. “... il demande à la passer (la nuit) dans un des logements de la pagoda; mais on lui refusa d’y coucher, à cause qu’il était frangui.”—B. de St. Pierre, Chauvrière Indienne, 21.

1794. “Feringhee. 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.”—Moor’s Narrative, 504.

1824. “‘Now Hajji,’ said the ambassad...” 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. 432.

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, or Ferunghee!—Heber, ii. 43.

1829. “Mr. Elphinstone 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.”—A. C. Lyall, The Old Pindaree.

The Tibetans are said to have corrupted Firingy into Pelong (or Phillin). But Jaeschke disputes this origin of Pelong.

Firmaun, s. Pers. farman, ‘an order, patent, or passport,’ der. from farmaan, ‘to order.’ Sir T. Roe below calls it firma, as if suggestive of the Italian for ‘signature.’

1606. “We made our journey having a Firmán (Firmando) of safe conduct from the same Soltan of Shiraz.”—Gouvea, f. 140 b.

1616. “Then I moved him for his favour for an English Factory to be resident in the Towne, which he willingly granted, and gave present order to the Buxy to draw a Firma... for their residence.”—Sir T. Roe, in Pachkas, i. 541.

1648. “The 21st April the Bassa sent me a Firman or Letter of credentials to all his lords and Governors.”—T. Von den Broecke, 32.

1673. “Our Usage by the Phirmaund (or charters) granted successively from their Emperors, is kind enough, but the better, because our Naval Power curbs them.”—Fryer, t. 115.

1683. “They (the English) complain, and not without a Cause; they having a Phirmaund, and Hodgee Sophae Caun’s Pervanthis 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. Picash (as they paid formerly in Hugly) and 2,000 r. more yearly on account of Judgea, which they are willing to pay, they may on that condition have a grant to be Custome Free.”—Nabob’s Letter to Visier (MS.), in Hedges, under July 18.

1689. “... by her came Bengal Peons who brought in several letters and a firmaun from the new Nabob of Bengal.”—Wheeler, i. 213.

c. 1690. “Now we may see the Mogul’s Stile in his Phirmaund to be sent to Surat, as it stands translated by the Company’s Interpreter.”—A. Hom. i. 227.

Fiscal, s. Dutch Fiscal; used in Ceylon for ‘Sheriff;’ a relic of the Dutch rule in the island.

Florican, Florikin, s. A name applied in India to two species of small bustard, the ‘Bengal Florican’ (Sphyæotides bengalensis, Gmelin), and the Lesser Florican (S. auritus, Latham), the iskæ of Hind, a word which is not in dictionaries. The origin of the word is exceedingly obscure; see Jerdon below. It looks like Dutch.

Littre has: “Florican... Nom à Ceylon d’un grand échassier que l’on présume être un grue.” This is probably mere misapprehension in his authority.

1780. “The floriken, a most delicious bird of the buzzard [sic!] kind.”—Murow’s Narrative, 199.

1783.

“A floriken at eve we saw
And kill’d in yonder glen,
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 bustard... The cock is a noble bird, but its flight is very heavy and awkward... if only a wing be broken... he will run off at such a rate as will baffle most spaniels... There are several kinds of the floriken... the bestard floriken is much smaller... Both kinds... delight in grassy plains, keeping clear of heavy cover.”—Williamson, Oriental Field Sports, p. 104.

1813. “The florican or curmoo (Otis houbara, Lin.) exceeds all the Indian wild fowl in delicacy of flavour.”—Forbes, Oriental Mem., ii. 275.

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 Bustard of Europe was sometimes called 'Flander-kin.' Latham gives the word 'Fletcher' as an English name, and this, apparently, has the same origin as 'Florikin.'"—*Jordan's Birds*, 2d ed. ii. 625.

We doubt if Jerdon has here understood Latham correctly. What Latham writes is, in describing the *Passarge Bustard*, which, he says, is the size of the *Little Bustard* : "Inhabits India. Called *Passarge* Plover. . . I find that it is known in India by the name of *Oorail*; by some of the English called *Fletcher*. (Suppt. to Gen. Synopsis of Birds, 1787, 229). Here we understand "the English" to be the English in India, and *Fletcher* to be a clerical error for some form of "floriken."

1875. "In the rains it is always matter of emulation at Rajkit, who shall shoot the first purple-crested *florican*."—*Wylie's Essays*, 358.

**Flowered-Silver.** A term applied by Europeans in Burma to the standard quality of silver used in the ingot currency of Independent Burma, called by the Burmese *yowet-mā* or 'Red-leaf.' The English term is taken from the appearance of stars and radiating lines, which forms on the surface of this particular alloy, as it cools in the crucible. The Ava standard is, or was, of about 15 per cent. alloy, the latter containing, besides copper, a small proportion of lead, which is necessary, according to the Burmese, for the production of the flowers or stars (see *Mission to Ava*, 259-260).

**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. A tent such as officers generally use has two *flies*, for better protection from sun and rain. The vertical canvas walls are called *Kanāl* (see Canaut).

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.

**Flying-Fox, s.** Popular name of the great *bat*, *Pteropus Edwardsi*, 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 a 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.

1298. "... It is not possible that we are all over India the birds and beasts are entirely different from ours, 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.

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.

1555. "On the road we occasionally saw trees whose top reached the skies, and on which one saw marvellous bats, whose wings stretched some 14 palms. But these bats were not seen on every tree."—*Sidi 'Ali*, 91.

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.

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. 18th, p. 579.

**Fogass, s.** A word of Port. origin used in S. India; *fogaça*, 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 amoenas et non infriguriae Bulgarorum convallés: quo feretemore pani usussumus subcinerio, fugaciam vocant."—*Busbequii Epist.*, i. (p. 42).

**Folium Indicum.** See Mala-bathrum. The article appears under
this name in Milburn (1813, i. 283), as an article of trade.

Fool's Rack. For Rack see Arrack. 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'husul, in Hind. and Mahriti) of the spirit. But the 'stinging 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 the 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 . . ."—Garcia, f. 67.

1578. "... la qual (sura) en vasos despues distilan, para fazer agua ardiente, de la qual una, a que ellos llaman Fula, que quiere desir 'flor,' es mas fina ... y la segunda, que llaman Orraca, no tante."—Acosta, p. 101.

1598. "This Sura being distilled, is called Fula or Nipe (q.v.), and is as excellent agua vitae as any is made in Dort of their best renish wine, but this is of the finest kinds of distillation."—Linschoten, 101.


1673. "Among the worst of these (causes of disease) Fool Rack (Brandy made of Blubber, or Carvil, by the Portugals, because it swims always in a Blubber, as if nothing else were in it; but touch it, and it stings like Nettles; the latter, because sailing on the Waves it bears up like a Portuguese Carvil (see Carvel). It is being taken, a Gelly, and distilled causes those that take it to be Fools . . ."—Fryer, 68-69.

Foozilow, To. v. The imperative p'huslau of the Hind. verb p'huslana, to flatter or cajole, used, in a common Anglo-Indian fashion (see bunnaw, puckarow, luggow, &c.) as a verbal infinitive.

Foras Lands. 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 Breacandy, and other embankments, on which account they are known also as 'Salt Batty (i.e. rice)-grounds.' The Court of Directors, to encourage reclamation, in 1703 authorised these lands to be leased rent-free to the reclaimers for a number of years, after which a small quit-rent was to be fixed. But as individuals would not undertake the maintenance of the embankments, the Government stepped in and constructed the Vellard at considerable expense. The lands were then let on terms calculated to compensate the Government. The tenure of the lands, under these circumstances, for many years gave rise to disputes and litigation as to tenant-right, the right of Government to resume, and other like subjects. The lands were known by the title Foras, from the peculiar tenure, which should perhaps be Foros, from foro, a quit-rent.

The Indian Act VI. of 1851 arranged for the termination of these differences, by extinguishing the disputed rights of Government, except in regard to lands taken up for public purposes, and by the constitution of a Foras Land Commission to settle the whole matter. This work was completed by October, 1853.

The roads from the Fort crossing the "Flats," or Foras Lands, between Malabar Hill and Parell were generally known as "the Foras Roads;" but this name seems to have passed away, and the Municipal Commissioners have superseded that general title by such names as Clerk Road, Bellasia Road, Falkland Road. One name, 'Comattee-poora Forest Road,' perhaps preserves the old generic title under a disguise.

Forasdrars 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 forasdrars 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 foras is same other denomination to it, because the depth of these grounds at the time when sea-water was running over them was so much that they were a perfect sea-bay, admitting fishing-boats to float towards Farell."—In Selections, as above, p. 29.

Foujdar, Phousdar, &c., s. Properly a military commander (Pers. ٗفاژد, '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, last century, for a criminal judge.

In the Ain, a Faujdar is in charge of several pargunnahs under the Subah, or Viceroy and C. in Chief of the Subah (Gladwin's Ayeen, i. 294).

1863. "The Fousdar received another Perwanna directed to him by the Nabob of Decca ... forbidding any merchant whatsoever trading with any Interlopers."—Hedges, Nov. 8.

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 Foujddars."—Wheeler, i. 405.

1754. "The Phousdar of Vellore ... made offers to advantage to acknowledge Mahomed Ally."—Orme, i. 372.


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 Report on Affairs of India, in Burke, vi. 545.

1798. "... 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 ag. Hastings, in Burke, vii. 76.

1809. "The Faujdar, being now in his capital, sent me an excellent dinner of fowls, and a pillum."—Ld. Valentia, i. 409.

1810. "For ease the harassed 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.

1894. "A messenger came from the 'Foujdar' (chattellam) of Surumunuggur, asking why we were not content with the quarters at first assigned to us ..."—Heber, i. 233.

The form is here plainly a misreading; for the Bishop on next page gives Foujdar.

Foujddary, Phousdarry, s. Per. faujddar, a district under a faujdar, or military governor; the office and jurisdiction of a faujddar; in Bengal, 'police jurisdiction.' Also '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 Nizamut Adawlut in Bengal. See Adawlut.

Fowra, s. In Upper India, a mattock or large hoe; the tool generally employed for digging in most parts of India. Properly speaking (Hind.) पहडरा. See Manooty.

1880. "It so fell out the other day in Cawnpore, that, when a patwari endeavoured to demonstrate with some cultivators for taking water for irrigation from a pond, they knocked him down with the handle of a phaora 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, 4th March.

Fox, Flying. See Flying.

Frazala, Farasola, Frazil, Frail, s. Arab. ٗفارسالا, 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 farasala being generally equal to ten (small) maunds, the bahar equal to 10, 15, or 20 farasalas. See Barbosa (Hak. Soc.) 224; Milburn, i. 83, 87, &c.; Princep's Useful Tables, by Thomas, pp. 116, 119.

1510. "They deal by farasala, which farasala weighs about twenty-five of our lire."—Farthrums, p. 170.

On this Dr. Badger notes: "Farsala is the plural of farasala ... still in ordinary use among the Arabs of the Red Sea and Persian Gulf; but I am unable to verify (its) origin." Is the word, which is sometimes called frail, the same as a frail, or basket, of figs? And again is it possible that farsala is the same word as 'parcel,
through L. Latin partecola? We see that this is Capt. Burton's opinion (Camoena, iv. 390).

1554. "The baar (see bahar) of cloves in Ormuz contains 20 faraçol, and besides these 20 faraçolas it contains 3 maunds (mudz) more, which is called piestas" (q.v.). — A. Nunes, p. 5.

Freguezias, 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, Mahim, and Salvàcame." — Gros, l. 45.

Fuleeta, s. Properly (Pers.) palita. 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 Rambosammy, 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 first been 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.

"Penniboy, Jun. 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 vorløfe, or Welsh brief." — The Staple of News, Act v. sc. 1.

Furnaveese, n.p. This once familiar title of a famous Mahratta Minister (Nama Furnaveese) is really the Persian farrd-navae, 'statement writer', or secretary. Fusly, adj. Arab. Pers. fašlit, re-

GALLE, POINT DE.

Galle, 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 various. Firdan says it is Galia, '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 Gallus, inhabiting the neighbouring district (see ii. 103, etc.). The writer just quoted has been entirely misled by Reinaud in supposing that Galle could be the Kaala of the old Arab voyages to China; a port which certainly lay in the Malay seas; see under Calay.

1618. “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 tackled 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.”—Corroa, ii. 540.

1553. “In which Island they (the Chinese), as the natives say, left a language which they call Chingadilla, and the people themselves Chingadillas, particularly those who dwell from Ponta de Galle onwards, facing the south and east. For adjoining that point they founded a City called Tanabari (see Dondeia), of which a large part still stands; and from being hard by that Cape of Galle, the rest of the people, who dwell from the middle of the Island upwards, called the inhabitants of this part Chingadilla, and their language the same, as if they would say language or people of the Chins of Galle.”—Barros, III. ii. cap. 1.

(Trans.),(of course, all fanciful.)

1568. “Il piotta s’ingannò per cioccio il Capo di Galle dell’ Isola di Selian butta assai in mare.”—Ceare de Federici, in Ram. iii. 396v.


1691. “We passed by Cape Comoryn, and came to Puntogale.”—Valentijn, ii. 540.

Gallevat, s. The name applied to a kind of galley, or war-boat with oars, of small draught of water, which continued to be employed on the west coast of India down to the latter half of last century. The work quoted below under 1717 explains the galley-watts to be “large boats like Graves-end Tilt-boats; they carry about 6 Carvel-Guns and 60 men at small arms, and Oars; They sail with a Peak Sail like the Mizen of a Man-of-War, and row with 30 or 40 Oars. . . . They are principally used for landing Troops for a Descent. . . .” (p. 22). The word is highly interesting from its genealogical tree; it is a descendant of the great historical and numerous family of the Galley, and it is almost certainly the immediate parent of the hardly less historical Jolly-boat which plays so important a part in British naval annals. If this be true, which we can hardly doubt, we shall have three of the boats of the British man-of-war owing their names (quod minime reris!) to Indian originals, viz., the Cutter, the Dingy, and the Jolly-boat to catur, dinghi, and gallevat. This last derivation we take from Mr. Campbell’s Bombay Gazetteer (xiii. p. 417), a work that one can hardly mention without admiration. This writer, who states that a form of the same word, galbat, is now generally used by the natives in Bombay waters for large foreign vessels, such as English ships and steamers, is inclined to refer it to jala, a word for a small boat used on the shores of the Red Sea (see Dozy and Eng., p. 276), which appears below in a quotation from Ibn Batuta, and which vessels were called by the early Portuguese geluas. Whether this word is the parent of galley and its derivatives as Mr. Campbell thinks, must be very doubtful, for galley is much older in European use than he seems to think, as the quotation from Asse shows. The word also occurs in Byzantine writers 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 jalta, which looks like an arabized adoption from a Mediterranean tongue. The Turkish, too, still has kalýn für a ship of the line, which is certainly an adoption from galeone. The origin of galley is a very obscure question. Among other suggestions mentioned by Diez (Etym. Worberb. 2nd ed., i. 198-199), is one from γαλακτός, a shark, or from galeôs, a sword-fish—the latter very suggestive of a galley with its aggressive beak; another is from γαλά, a word in Hesychius, which is the apparent origin of ‘gallery.’

The word gallevat seems to come

* Galley, galiot, galleon, galeas, galeika, galeoncino, etc.
† It is possible that galeole, galeota, may have been taken directly from the shark or the sword-fish, though in imitation of the galea already in use. For we shall see below that galeot was used for a pirate.
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 18th and 14th centuries as galeota, galotes, &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 (sive Pasi) afflicted the Roman territory (these are a Scythian nation of rude and savage character), devastating Pontus . . . . and investing the City itself when Michael was away engaged in war with the Ishmaelites . . . . So this incursion of these people afflicted the empire on the one hand, and on the other the advance of the fleet on Crete, which with some 20 cymbaria, and 7 galliys, 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."—Theophrastus Continuatus, Lib. iv. 33-34.


c. 1223. "En cele navie de Genevois avoit soissante et dis galeis, mont bien armées; cheueutaine en estodent dui grant home de Gene . . . ."—Guillaume de Tyr, Texte Français, 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 aqua formido galeas:
Inter cas et eas consulo cautus cas."

1291. "Lors s'estanat notre galeie; et alamez bien une grant lieue avant que l'ions ne parlast a l'autre. . . . Lors vint messieres Philippe de Monfort en un galion,* et escrou au roy: 'Sires, sires, parles a vostre frere le conte de Poitiers, qui est en cel autre vessel.' Lors escrou li roys: 'Alume, alume!'—Joinville, ed. De Waillly, p. 212.

1517. "At the Archinale ther (at Venice) we saw in makyng xiiii (t.c. 30) new galyes and galye Bastards, and galye Sotyltes, beyd 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 gallies (gales) in wrought timber, to be sent on canals to Suez; and this they did with great diligence . . . in-smuch that every day a galley was set together at Suez . . . . where they were making up 50 gallies, and 12 galeons, and also small rowing-vessels, such as estours, much swifter than ours."—Correa, iv. 237.

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 fiotilla . . . sufficient for any need, for it consisted of seven galeots, a caratamente (?), a sangrail, 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 Goncalves 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."—Tab. 431.

1634. "Many others (of the Firingis) who were on board the ghribi, set fire to their vessels, and turned their faces towards hell. Out of the 64 large dings, 57 ghriba, and 200 jaliyas, one ghribi and two jaliyas escaped."—Capture of Hoogly in 1634, Badshah Nama in Elliot, vili. 34.

c. Jalsa, Jeloa, etc.

c. 1330. "We embarked at this town (Jedda) on a vessel called jalsa which belonged to Rashid-eddin al-alfi al-Yaman, a native of Habis."—Ibn Batuta, i. 158.

The Translator comments: "A large boat or gondola made of planks stitched together with coco-nut fibre."

1518. "And Merocem, Captain of the fleet of the Grand Sultan, who was in Cambaya . . . no sooner learned that Goa was taken . . . then he gave up all hopes of bringing his mission to a fortunate termination, and obtained permission from the King of Cambaya to go to Judi . . . and from that port set out for Suez in a shallop" (gela).—Alboquerque, Hak. Soc. Ill. 19.

1538. "... before we arrived at the Island of Rocks, we discerned three vessels on the other side, that seemed to us to be Golas, or Terradas, which are the names of the vessels of that country."—Pinto, in Ceylon, p. 7.

1690. "In this is a Creek very convenient for building Grabbis or Gelas."—Ovington, 407.

* Galleon is here the galliot of later days. See above.

"A kind of boat," is all that Crawford tells.—Malay Dict. s. v.
d. Galliot.
In the first quotation we have galliot in the sense of "pirate."

c. 1232. "L'en leur demanda de quel terre; il répondirent de Flandres, de Hol Lande et de Prise; et ce estoit voirs que il avoient été galiot et ulague de mer, bien huit ans; et c'estoient repenti et pour penitence venaient en pelerinage en J erusalem."—Guill. de Tyr, as above, p. 117.

1337. "... que elles doivent partir pour usir au service du roy le jer. de may lan 337 an plus tart et doivent conter les d. 40 galiés pour quatre mois 144400 florins d'or, payez en partie par la compagnie des, Bardes ... et 2000 autres florins pour virace et 2 galiotes."—Contract with Genoese for Service of Philip of Valois, quoted by Jod, ii. 337.

1518. "The Governor put on great pressure to embark the force, and started from Cochín the 20th September, 518, with 17 sail, besides the Goafoists, taking 3 galleys (galés) and one galeotea, two brigantines (barygrantes), four caravels, and the rest round ships of small size."—Crossea, ii. 533.

1542. "... pera a gualyša em que ha d'andar o alcaide do mar."—S. Botelho, Tome, 239.

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 galliot."—Sidi 'Ali, p. 48.

"They (the Portuguese) had 4 ships as big as carracks, 3 ghurâbs or great (rowing) vessels, 6 Portuguese caravels, and 12 smaller ghurabs, i.e. galiots with oars."—To. 67-68.

Unfortunately the translator does not give the original Turkish word for galliot.

c. 1610. "Es grandes Galeres il y a deux et trois ces hommes de guerre, et en d'autres grandes Galliotas, qu'ils nomment Fregates, il y en peut cent ... "—Pyramid, ii. 72.

1659. "He embarked about the middle of October in the year 1542, in a galliot, which carried the new Captain of Comorin."—Dryden, Life of Xavier. (In Works, ed. 1821, xvi. 87.)

e. Gallevat.

1613. "Assonne as I anchored I sent Master Molineux in his Pinmasse, and Master Spooner, and Samuel Squire in my Gallevat to sound the depths within the sands."—Capt. N. Douton in Furches, i. 501.

This illustrates the origin of Jolly-bout.

1717. "Besides the Salamander Fire-ship, Terrible Bomb, six Gallevwatts of 8 guns, and 60 men each, and 4 of 6 guns and 50 men each."—Authentic and Faithful History of that Arch-Prate Tullagee Angria (1750), 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 stont oars, and may be rowed four miles an hour."—Orme, i. 400.

Gambier, s. The extract of a climbing shrub (Uncaria Gambier, Roxb., ? Nautclca Gambier, Hunter; N.O. Rubiaceae) which is 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 Debry, 1601 (ii. 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 Kambu (Pharmacographia, 298 seqq.).

Ganda, s. This is the Hind. name for a rhinoceros, gaina and genda, for Skt. ganda (giving also gandika and gandinuga). The note on the passage in Barbosa by his Hak. Soc. editor is a marvel in the way of error.

1516. "This 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 Nature has created after the elephant, and the great enemy of the latter ... which the natives of the land of Cambays, whence this one came, call Ganda, and the Greeks and Latins Rhinoceros. And Affonso d’Alboquerque sent this to the King Don Manuel, and it came to this Kingdom, and it was afterwards lost on board ship on its way to Rome, when the King sent it as a present to the Pope."—Barros, Dec. II. liv. x. cap. 1.

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 pre-
sumably gantang, defined by Crawfurd as "a dry measure, equal to about a gallon."

1554. "Also a candy of Goa, answers to 140 gantus, equivalent to 15 paras, 30 medias at 42 medias to the paraa."—A. Nunes, III.

1615. "I went to borrow 4 or 5 gantas of style of Yaessan Dono. . . . But he returned answer he had none, when I know, to the contrary, he bought a parcel out of my handes the other day."—Cocks, i. 6.

Ganza, s. The name given by old travellers to the metal which in former days constituted the inferior currency in 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 (see Mission to Ava, 259).

The word is evidently Skt. hanza, 'bell-metal,' whence Malay gangsa, (the same), which last is probably the word which travellers picked up.

1554. "In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans, and other utensils of service, made of a metal like froxleyra (?), broken in pieces; and this is called ganga . . . ."—A. Nunes, III.

1762. "A coffre who commanded the Telingas and Gardes . . . asked the horseman whom the horse belonged to?"—Native Letter in Van Sittart, i. 141.

1759. "They are soldiers of the same name of Gharbi . . . . In time the word Gharbi was corrupted by both the French and Indians into that of Gard, which is now the general name of Sipahies all over India save Bengal . . . . where they are stiled Telingas."—Note by Transl. of Sir Metapherin, II. 38.

Gardee, s. A name sometimes given, in last century, to nativesoldiers disciplined in European fashion, i.e. sepoys (q.v.). The "Indian Vocabulary" (1788) gives: "Gardee—a tribe inhabiting the provinces of Bija-pore, &c., esteemed good foot soldiers." The word may be only a corruption of '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 Purbias or Easterns.

Gardens, and Garden-house, s. In the last century suburban villas at Madras and Calcutta were so called. 'Garden Reach' below Fort William took its name from these.

1685. "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-rows guarded by 35 Firelocks, and about 30 Rashpootts and Peons well armed."—Hedges, Journal, July 24.
1685. "The whole Council . . . came to attend the President at the garden-house."—In Wheeler, i. 159.

1738. "The guard of the redoubt retreated before them to the garden-house."—Orne, ii. 303.

1772. "The place of my residence at present is a garden-house of the Nabob, about 4 miles distant from Moorsheadabad."—Tegnmann, Mem. i. 34.

1782. "A body of Hyde's horse were at St. Thomas's Mount on the 29th ult. and Gen. Munro and Mr. Brodie with great difficulty escaped from the General's Gardens. They were pursued by Hyde's horse within a mile of the Black Town."—India Gazette, May 11.

1803. "The gentlemen of the settlement live entirely in their garden-houses, as they very properly call them."—Ed. Vatena, i. 389.

1810. "... Rural retreats called Garden-houses."—Williamson, V. M., i. 127.

1873. "To let, or for sale, Serle's Gardens at Adyar.—For particulars apply, &c."—Madras Mail, July 3.

Garry, Gharry, s. Hind. gāri, 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 palkie-garry (palankin carriage), seji-garry (chaise) rel-garry (railway carriage), &c.

1810. "The common g'horry . . . 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 Solynus's engravings as a two-wheeled rath (i.e. the primitive native carriage, built like a light hackery) with two ponies.

1866. "My husband was to have met us with the two-horse gharoos."—Trevelyan, Dosek Bungalow, 384.

Gaum and Gong, s. A village, Hind. gōni, from Sansk. grāma.

1519. "In every one of the said villages, which they call gōños."—Gou Proclam. in Arch. Port. Orient., Fasce. 5, 38.

Gām occurs in the same vol. (p. 75), under the forms ganacare and guancare, for the village heads in Port. India.

Gautama, n.p. The surname, according to Buddhist legend, of the Sakya tribe from which the Buddha Sakya Muni sprang. It is a derivative of Gotama, a name of "one of the ancient Vedic bard-families" (Ol-
edenberg). It is one of the most common names for Buddha among the Indo-Chinese nations. The Sommona-codom of many old narratives regarding those countries represents the Pali form of S'ramuna Gautama, "The Ascetic Gautama."

c. 1590. See under Godavery passage from Ain, where Kotam occurs.

1686. "J'ai cru devoir expliquer toutes ces choses avant que de parler de Sommonakhodom (c'est ainsi que les Siamesis appellent le Dieu qu'ils adorent à présent)."—Voy. de Siam, Des Pères Jeunes, Paris, 1686, p. 397.

1866-87. "Now tho' they say that several have attained to this Felicity (Nirepan, i.e. Nirvana) . . . yet they honour only one alone, whom they esteem to have surpassed all the rest in Virtue. They call him Sommona-Codom; and they say that Codom was his Name, and that Sommona signifies in the Bolte Tongue a Tulapoin of the Woods."—Hist. Rel. of Siam, by De La Loubre, E. T., i. 130.


1800. "Gotama, or Goutum, according to the Hindoos of India, or Gaudama among the inhabitants of the more eastern part, is said to have been a philosopher . . . he taught in the Indian schools, the heterodox religion and philosophy of Boodh. The image that represents Boodh is called Gau-
tama, or Goutum . . ."—Symes, Budbassy, 299.

1828. "The titles or synonyms of Buddha, as they were given to me, are as follow: Kotam (Gautama), Somana, agreeably to the interpretation given to me, means in the Pali language, the priest Gautama."—Crawfurd, Emb. to Siam, p. 367.

Gayee, s. Topsell. Nautical jargon from Port. goave, the top (Roebuck).

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 Devie says the word is adopted from Malay gekok. This we do not find in Crawford, who has tākē, tākē, and gōkē, all evidently attempts to represent the utterance. In Burma the same, or a kindred lizard, is called toktē, in like imitation.

1631. Bontius seems to identify this lizard with the Gauna (q. v.), and says its bite is so venomous as to be fatal unless
the part be immediately cut out, or cuterized. This is no doubt a fable. "Nos-
tratis ipsum animal apposito vocabulo geeco vacant; quippe non secus se Coccyx
apud nos suum cantum iterat, etiam gecco audito sonat, prius edito striordes qualum
Pius 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 Jäckos, 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. Ham. ii. 131.

This is still a common belief. See in
Suppt. Bisbora.

1883. "This was one of those little
house lizards called geekos, which have
pellets at the ends of their toes. They are
not repulsive brutes like the garden lizard,
and I am always on good terms with them.
They have full liberty to make use of my
house, for which they seem grateful, and
say chuck, chuck, chuck."—Tribes on My
Frontier, 38.

Gentoo, s. and adj. This word is a
corruption of the Portuguese Gentio,
'a gentile' or heathen, which they
applied to the Hindoos in contradistinc-
tion from the Moros or 'Moors,' i.e.
Mahomedans. 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 Hindus generally,
b. To the Telugu-speaking Hindüs
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 (Bijanagar,
Bisnagar or Naarsinga, qq.v.) was
dominant over great part of the Penin-
sula. The officials were chiefly of Te-
lugu race, and thus the people of this
race, as the most important section of
Hindüs, were par excellence the Gentiles,
and their language the Gentile lan-
guage. 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
Himinlaus, 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 administra-
tion 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 Gentoo (gentios) to such a degree
that it drives the population away."—
Simao Botelho, Cartas, 36.

1563. "... Among the Gentiles
(Gentios) Rão is as much as say 'King.'"
—Garcia, f. 35 b.

"This ambergris is not so highly
valued among the Moors, but it is very
highly prized among the Gentiles."—Ib.,

f. 14.

1582. "A gentile . . . whose name
was Canaca."—Castañeda, trans. by N. L.,

f. 31.

1888. In a letter of this year to the Vice-
roy, the King (Philip II.) says he "under-
stands the Gentiles are much the best
persons to whom to farm the alfandegas (cus-
toms, &c.), paying well and regularly, and
it does not seem contrary to canon-law to
farm to them, but on this he will consult
the learned."—In Arch. Port. Orient., fasc. 3,

135.

c. 1610. "Ils (les Portugais) exercent
ordinarialement de semblables cruautés lors
qu'ils sortent en troupe le long des costes,
bruslans et saccagez ces pauvres Gentils
qui ne desirent que leur bonne grace, et
leur amitié, mais ils n'en ont pas plus de
pitié pour cela."—Moquet, 349.

1630. "... which Gentiles are of two
sorts . . . first the pure Gentiles . . . or
else the impure or unclean Gentiles . . .
such are the husbandmen or inferior sort
of people, called the Coutées."—H. Lord,
Display, &c., 85.

1673. "The finest Dames of the Gen-
tues disdained not to carry Water on their
Heads."—Fryer, 117.

"... Gentues, the Portuguese idiom
for Gentiles, are the Aborigines."—Ib. 27.

1683. "This morning a Gentoo sent
by Bulchund, Governour of Hugly and
Casumbaraz, 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, Dec. 1.

"... The ceremony used by these
Gentus in their sickness is very strange;
they bring ye sick person . . . to ye brinks
of ye River Ganges, on a Cot . . ."—Hedges,

May 10.

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 Bengali or Gentoo; this is commonly spoken in all parts of the Country. But the politest Language is the Moors or Musulmans, and Persian."—MS. Letter of James Rennell.

1772. "It is customary with the Gentoo, as soon as they have acquired a moderate fortune, to dig a pond."—Teggmount, Mem., i. 36.

1774. "When I landed (on Island of Bali) the natives, who are Gentoo, came on board in little canoes, with outriggers on each side."—Forrest, V. to N. Guinea, 180.


1778. "The peculiar patience of the Gentoo in Bengal, their affection to business, and the peculiar cheapness of all productions either of commerce or of necessity, had concurred to render the details of the revenue the most minute, voluminous, and complicated system of accounts which exist in the universe."—Orme, ii. 7 (Reprint).

1781. "They [Syrian Christians of Travancore] acknowledged a Gentoo Sovereign, but they were governed even in temporal concerns by the bishop of Angamala."—Gibbon, ch. xlvi.

1784. "Captain Francis Swain Ward, of the Madras Establishment, whose paintings and drawings of Gentoo Architecture, &c., are well known."—In Seton-Karr, i. 51.

1785. "I found this large concourse of people were gathered to see a Gentoo woman burn herself with her husband."—At Chandernagore, in Seton-Karr, i. 90.

"The original inhabitants of India are called Gentoo."—Carraccioli's Life of Clive, i. 122.

1803. "Peregrine. O mine is an accommodating 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. 18. sc. 1.

1807. "I was not prepared for the entire nakedness of the Gentoo inhabitants."—Lord Minto in India, 17.

b.—

1648. "The Heathens who inhabit the kingdom of Golconda, and are spread all over India, are called Gentives."—Van Twest, 98.

1673. "Their Language they call generally Gentu . . . the peculiar Name of their Speech is Telinga."—Pryer, 93.

1683. "Thursday, 21st June . . . The Hon. Company having sent us a Law with reference to the Natives . . . it is ordered that the first be translated into Portuguese, Gentoo, Malabar, and Moors, and proclaimed solemnly by beat of drum."—Madras Consultation, in Wheeler, i. 134.

1719. "Bills of sale wrote in Gentoo on Cajan leaves, which are entered in the Register kept by the Town Conicophile for that purpose."—In Wheeler, ii. 314.

1726. "The proper vernacular here (Golconda) is the Gentoo (Jentife) or Telilingas."—Valentin, Chor. 37.

1801. "The Gentoo translation of the Regulations will answer for the Ceded Districts, for even . . . the most Cunarian part of them understand Gentoo."—T. Moore, in Life, i. 321.

1807. "A Grammar of the Gentoo language, as it is understood and spoken by the Gentoo People, residing north and north-westward of Madras. By a Civil Servant under the Presidency of Fort St. George, many years resident in the Northern Circars. Madras. 1807."—Letters from Madras, 180.

Ghaut, s. Hind. ghât. a. A landing-place; a path of descent to a river; the place of a ferry, &c. Also a quay or the like.

b. A path of descent from a mountain; a mountain pass; and hence c. n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the ghâts or passes lead from the table-lands above, down to the coast and lowlands. It is probable that foreigners hearing those tracts spoken of respectively as the country above and the country below the Ghâts (see Balaghaut) were led to regard the word Ghâts as a proper name of the mountain range itself, or (like De Barros below) as a word signifying range. And this is in analogy, with many other cases of mountain nomenclature, where the name of a pass has been transferred to the 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."—Id. Valentina, i. 183.

1824. "It is really a very large place, and rises from the river in an amphitheatral form. . . . with many very fine ghats descending to the water's edge."—Heber, i. 167.

b.—
c. 1315. "In 17 more days they arrived at Gurganw. During these 17 days the Ghâts were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible."—Amir Khusrâ, in Elliot, iii. 86.

This passage illustrates how the transition from b to c occurred. The Ghâts here meant are not a range of mountains so called, but, as the context shows, the passes among the Vindhya and Satpura hills. Compare the following, in which 'down the ghauta' 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.'

1808. "The enemy are down the ghauts in great consternation."—Wellington, li. 382.

"The enemy have fled northward, and are getting down the passes as fast as they can."—M. Elphinstone, in Life by Colebrooke, i. 71.

1826. "Though it was still raining, I walked up the Bohr Ghât, four miles and a half, to Candanal."—Heber, ii. 183, ed. 1844.

That is, up one of the Passes, from which Europeans called the mountains themselves "the Ghauts." c.—

1553. "The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gate, which is as much as to say Serra."—De Barros, Dec. i. liv. iv. cap. vii.

1561. "This Serra is called Gate."—Correa, Lendas, ii. 2, 56.

1663. "The Cúcaam, which is the land skirting the sea, up to a lofty range which they call Guate."—Garcia, f. 84 b.

1572. "Da terra os Naturaes le chamam Gate, Do pe do que pequena quantidade Se estão ndia faldas estreitas, que combat. Do mar a natural ferocidade . . . "—Camões, viii. 22.

Englied by Burton: The country-people call this range the Ghaut, and from its foot-hills scanty breadth there be, whose seaward-sloping coast-plain long hath fought 'gainst Ocean's natural ferocity . . ."

1623. "We commenced then to ascend the mountain (range) which the people of the country call Gat, and which traverses in the middle the whole length of that part 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.

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 dirait montagnes de montagnes, Gaute en langue du pays ne signifiant autre chose que montagne," (quite wrong).—Ribeyro, Ceylan (Fr.Trans.), i. 4.

1727. "The great Rains and Dews that fall from the Mountains of Gatti, which ly 25 or 30 leagues up in the Country."—A. Ham. i. 282.

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 James Rennell, March 21st.

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, ii. 136, ed. 1844.

Ghee, s. Boiled butter; the universal medium of cookery throughout India, supplying the place occupied by oil in Southern Europe, and more. The word is ghee from Sansk. ghrîita. A short but explicit account of the mode of preparation will be found in the English Cyclopaedia (Arts and Sciences), s.v.

c. 1590. "Most of them (Akbar's elephants) get 5 s. (ers) of sugar, 4 of ghî, and half a man of rice mixed with chillies, cloves, &c."—Ain-i-Akbarî, i. 130.

1673. "They will drink milk, and boil'd Butter, which they call Ghee."—Fryer, 33.

1783. "In most of the prisons [of Hyder 'Ali] it was the custom to celebrate particular days, when the funds admitted, with the luxury of plantain fritters, a draught of sherbet, and a convivial song. On one occasion the old Scotch ballad, 'My wife has ta'en the goe,' was admirably sung, and loudly encored . . . It was reported to the Kelledar (see Killadar) that the prisoners said and sung throughout the night
of nothing but ghee . . . The Kelledar, certain that discoveries had been made regarding his malversations in that article of garrison store, determined to conciliate their secrecy, by causing an abundant supply of this uncustomed luxury to be thenceforth placed within the reach of their farthing purchases."—*Wilks*, Hist. Sketches, ii. 154.

1735. "The revenues of the city of Decc. . . . amount annually to two kherore, proceeding from the customs and duties levied on ghee."—*Caraccioli*, L. of Clive, i. 172.

1817. "The great luxury of the Hindoos was, conciliatory, 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 Sulimani mountains, and north to the Kabul River. They were supreme in Afghanistan at the beginning of last century, and for a time possessed the throne of Isphahan. The following paragraph occurs in the article Afghanistan, in the 9th ed. of the Encyc. Britan., 1874 (i. 255), 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 Khiljis, whom they call a tribe of Turks, to which belonged a famous family of Dehli Kings. The probability of the identity of the Khiljais and Ghilzais is obvious, and the question touches others regarding the origin of the Afghans; but it does not seem to have been gone into."

Nor has the writer since ever been able to go into it. But whilst he has never regarded the suggestion as more than a probable one, he has seen no reason to reject it. He may add that on starting the idea to Sir Henry Rawlinson (to whom it seemed new), a high authority on such a question, though he would not accept it, he made a candid remark to the effect that the Ghilzais had undoubtedly a very Turk-like aspect.

A belief in this identity was, as we have recently noticed, entertained by the traveller Charles Masson, as is shown in a passage extracted below. And it has also been maintained by Surgeon-Major Bellow, in his Races of Afghanistan (1880).

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 Turk 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 Khiljais . . . 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 Turkic 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 Turkic race. We have not been able to meet with any translated author who mentions both Khilji and Ghilzai. In the following quotations all the earlier refer to Khilji, and the later to Ghilzai.

Attention may be called to the expressions in the quotation from Ziauddin Barni, as indicating some great difference between the Turk proper and the Khilji even then. The language of Baber again, so far as it goes, seems to indicate that by his time the Ghilzais were regarded as an Afghan clan.

c. 940. "Hajjaj had delegated Abdur-rahman ibn Mahomed ibn al-Ash'aith to Sijsstân, Bost, and Rukhaj (Arachosia) to make war on the Turk tribes diffused in those regions, and who are known as Ghez and Khulj. . . ."—*Mas'ud*, v. 302.

c. 960. "The Khalaj is a Turkic tribe, which in ancient times migrated into the country that lies between India and the parts of Sijsstân beyond the Ghur. They are a pastoral people and resemble the Turks in their natural characteristics, their dress and their language."—*Isakhri*, from De Goeje's Text, p. 245.


c. 1150. "The Khilks (read Khiljai) are people of Turk race, who, from an early
date invaded this country (Dāwar—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 Sijistan. They possess cattle, wealth, and the various products of husbandry; they all have the aspect of Turks, whether as regards features, dress, and customs, or as regards their arms and manner of making war. They are pacific people, doing and thinking no evil."—Ebriss, i. 497.

1289. "At the same time Jalāl-d din (Khilji), who was 'Aris-i mamāliq (Muster-master-general), had gone to Bahārū, 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 trembled all the ambition of the Khiljis, and were strongly opposed to Jalāl-d din's obtaining the crown . . . Sultan Jalāl-d din Firoz Khilji ascended the throne in the year 688 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 Khiljis . . . they were struck with admiration and amazement at seeing the Khiljīs occupying the throne of the Turks, and wondered how the throne had passed from the one to the other." . . .


14th cent. The continuator of Rashiduddin enumerates among the tribes occupying the country which we now call Afghanistan, Ghūris, Herawis, Ngadaris, Sejīn, Khiljī, Balṭoch and Afghanīs. See Notices et Extravts, xiv. 494.

c. 1507. "I set out from Kābul for the purpose of plundering and beating up the quarters of the Ghūris . . . a good farsang from the Ghilji camp, we observed a blackness, which was either owing to the Ghiljis 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 Afghanīs."—Becer, pp. 220, 221; see also p. 222.

1842. "The Ghiljī tribes occupy the principal portion of the country between Kandahār 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 Ghiljīs are so violent in their treatment 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 Ghiljīs, although considered, and calling themselves, Afghans, and moreover employing the Pashto, or Afghan dialect, are undoubtedly a mixed race. "The name is evidently a modification or corruption of Khalji or Khiljī, that of a great Turkī tribe mentioned by Shiekfudīn in his history of Taimūr . . . ."—Ch. Mason, Narr. of various Journets, &c. ii. 246, 266, 207.

1854. "The Ghūri was succeeded by the Khilji dynasty; also said to be of Turkī extraction, but which seems rather to have been of Afghan race; and it may be doubted if they are not of the Ghiljī Afghanīs."—Erskine, Bāber and Hamyān, i. 404.

1880. "As a race the Ghiljī 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 Ghiljī or Ghilzāi-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 Bellon, p. 103.

Ghoull, s. Ar. ẖūll, P. ẖōl, a goblin, īmousa, or man-devouring demon, especially haunting wildernesesses.

70. "In the deserts of Africke yee shall meet oftentimes with fairies, appearing in the shape of men and women; but they vanish soone away, like fantastical illusions."—Pīnay, by Ph. Holland, vili. 2.

c. 940. "The Arabs relate many strange stories about the Ghūl and their transformations . . . The Arabs allege that the two feet of the Ghūl are ass's feet . . . These Ghūl appeared to travellers in the night, and at hours when none meets with no one on the road; the traveller taking them for some of their companions followed them, but the Ghūl led them astray, and caused them to lose their way."—Mas'ūdī, iii. 314 seqq.

(There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

c. 1900. "In exitu deserti . . . rem mirandum diotu contigisse. Nam cum circiter medium noctem quiescentes magno mur-
mure strepitique auditio suspicarentur omnes, Arabes praedones ad se spoliando venire ... viderunt plurimas equitum turmas transuentium ... Plures qui id antea viderant, daemons (ghusli, no doubt) esse per desertum vagantes asseruerunt."—

Nis. Conti, in Poggio, iv.

1814. "The Afghans believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a long demon, whom they call the Ghoolee Bessabam (the Goul or Spirit of the Waste); they represent him as a gigantic and frightful spectre, who devours any passenger whom chance may bring within his haunts."—Elphinstone, Caubul, ed. 1839, i. 291.

Ghurry, Gurree, s. Hind. ghary. 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 on which the time so indicated is struck. This latter is properly ghariyal. Hence also a clock or watch; also the 60th part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a ghari. But in Anglo-Indian usage, the word is employed for 'an hour.'

(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 (Haibed, 1776), 104.

1663. "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 being put into it having filled it, then they strike on a great plate of brasse, 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, 3 grees make a Par, which Par* is three hours by our accomp't."—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-deux secondes."(?)

—Letters Edif. xl. 233.

1755. "We have fixed the Cosr at 6,000 Guz, which distance must be travelled by the postmen in a Ghurry and a half ... If the letters are not delivered according to this rate ... you must flog the Har-krehs belonging to you."—Tippoo's Letters, 215.

Gindy, s. The original of this word belongs to the Dravidian tongues; Malayalam, hindi; Telugu, gindi, Tamil, kiny, from v. kinya, '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 Hind. 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.

1552. "After this the Capitains General commanded to discharge their Shippes, which were taken, in the whiche was bound store of rich Merchandize, and amongst the same these peeces following: "Four great Guyades of silver. ..." Castahedea, 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. Memoirs, ii. 397.

1851. "... a tinned bason, called a gondee ..."—Burton, Scinde, or the Unhappy Valley, i. 6.

Gingall, Jinjall, s. H. janjal, a swivel or wall piece; a word of uncertain origin. 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 gingales, and four Europeans have been wounded."—Elphinstone, Life, ii. 31.

1829. "The moment the picket heard them, they fired their long gijalas, which kill a mile off."—Shipp's Memoirs, iii. 40.

Gingeli, Gingelly, &c. The common trade name for the seed and oil of Sesamum indicum, v. orientale. There is a Hind. and Mahr. form jinjal, but most probably this also is a trade name introduced by the Portuguese. The word appears to be Arabic al-juljul, which was pronounced in Spain al-jonjoli,* whence Spanish aljonjoli. Italian giugiolino, zerzalino, etc., Portug. gerylina, zirzalin, &c., Fr. jugolino, &c., in the Philippine Islands ojonjoli. The proper Hind. name is til.

1510. "Much grain grows here (at Zella) ... oil in great quantity, made not from olives, but from zerzalino."—Varthema, 86.

* Dury & Engelmann, 140-7.
1592. "There is a great amount of ger-
gelim."—Castanheda, 24.

1599. "... Oyle of Zeceline, which they
make of a Seed, and it is very good to eat,
or to fry fish withal."—C. Fredericks, li. 385.

1606. "They performed certain anoint-
ings of the whole body, when they baptized,
with oil of coco-nut, or of gergelim."—
Gouvea, f. 20.

1610. "L'achetay de ce poisson frit
en l'huile de gergelim (petite sentence
commme nauete dont ils font huile) qui est de
tres-mauvais gout."—Mooy, 239.

1661. "La gente pin bassa adopra
un'altro olio di certo seme detto Telselin,
che è una specie del di setamo, ed è alquanto
amarognolo."—Vign. del P. Gio. Grueber,
in Thavenot, Voyages Divers.

1673. "Dragmes de Soussamo on graine
de Georxeline."—App. to Journal d'Ant.
Galland, li. 206.

1675. "Also much Oil of Sesamos or
Juolinje is there expressed, and exported
there."—T. Heiden, Ververayke Schip-
break, 81.

1726. "From Orixa are imported hither
(Pulecat), with much profit, Paddy, also...
Gingeli-seed Oil ..."—Valentijn,
Chor. 14.

1727. "The Men are bedaunad all over
with red Earth, or Vermilion, and are con-
tinually squiring gingerly Oyl at one
another."—A. Ham. i. 128.

1807. "The oil chiefly used here, both
for food and unguent, is that of Sesamum,
by the English called Gingeli, or sweet oil."
—F. Buchanan, Myssore, &c. i. 8.

1874. "We know not the origin of the
word Gingeli, which Roxburgh remarks
was (as it is now) in common use among
Europeans."—Hambury & Fluckiger, 426.

1875. "Oils, Jiajili or Til ..."—Table
of Customs Duties, imposed on Imports into
B. India, up to 1875.

1876. "There is good reason for believing
that a considerable portion of the olive oil
of commerce is but the Jiajili, or the ground-
nut, oil of India, for besides large exports
of both oils to Europe, several thousand
tons of the sesame seed, and ground-nuts
in smaller quantities, are exported annually
from the south of India to France, where
their oil is expressed, and finds its way into
the market, as olive oil."—Suppl. Report on
Supply of Drugs to India, by Dr. Paul,
India Office, March, 1876.

Ginger, s. The root of Zingiber offici-
cinalis, Roxb. We get this word from the
Arabic zanjabil, Sp. agengibre (al-
zanjabal), Port. gingibre, Latin zingiber
Ital. zenzero, gengiovo, and many other
old forms.

The Sanskrit name is sringavera,
professedly connected with sriangi, 'a
horn,' from the antler-like form of the
root. But this is probably an intro-
duced word shaped by this imaginary
etymology. Though ginger is culti-
vated all over India, from the Hima-
layas 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-er, from
inchi, 'root.' Inchi was probably in
an earlier form of the language sikhī or
chichi, as we find it in Canarese
still sānti, which is perhaps the true
origin of the Hind. sonth for 'dry
ginger.'

It would appear that the Arabs,
missed by the form of the name, attribut-
ed zanjabil or zanjal, 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 post
quoted by Kazwini enumerates
among the products of India the shaij al-Zanjī
or Arbur Zingitana, along with shisham,
pepper, steel, &c. (see Gils-
meister, 218). And Abulfeda says also:
"At Molinda is found the plant of
Zinj" (Geog. by Reinaid, i. 257).
In Marino Sanudo's map of the world
also (c. 1320) we find a rubric connect-
ing Zinziber with Zinj. We do not
indeed find ginger spoken of as a pro-
duct of eastern continental Africa,
though Barboza says a large quantity
was produced in Madagascar, and Var-
thema says the like of the Comoro
Islands.

C. A. D. 65. Ginger (Zingiber) is a special
kind of plant, produced for the most part
in Trogloidyce Arabia, where they use the
green plant in many ways, as we do rue
(herb), 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 blackes
are more kindly and pleasant ... Many
have taken Ginger (which some call Zim-
hiberi and others Zingiberi) for the root of
that tree but it is not so, although in tast
it somewhat resembleth pepper ... A

* "Rheedo says: 'Ethism in sylvia et desertis re-
peritur' (Vort. Mal. xl. 10). But I am not aware
of any botanist having found it wild. I suspect
that no one has looked for it."—Sir J. D. Hooker.
pound of Ginger is commonly sold at Rome for 6 deniers. . . . — *Pliny,* by Ph. Holland, xii. 7.

c. 620-630. "And therein shall they be given to drink of a cup of wine, mixed with the water of Zenjebil. . . ."—*The Koran,* ch. lxvii. (by Sale).

c. 940. "Andalusia possesses considerable silver and quicksilver mines . . . They export from it also saffron, and roots of ginger ('aruk al-sanjabil)."—*Mosl. lit.* i. 397.

1298. "Good ginger (gingibre) also grows here (at Collum, see *Quilon,* and it is known by the same name of *Collamit,* after the country."

—Aron Polo, Bk. III. ch. 22.

c. 1343. "Giengiovio si è di più maniere, cloe belledi, e colombino, e micchino, e dotti nomi portano per le contrade, onde sono nati ispezialmente il colombino e il micchino, che primieramente il belledi nasce in molte contrade dell'India, e il colombino nasce nel Isola del Colombo d'India, ed ha la scorza sua piana, e delicata, e emerograta; e il micchino viene dalle contrade del Meccas, . . . e ragiona che il buono giengiovio dura beno 10 anni," &c.—*Pogolotti,* in *Della Decima,* iii. 361.

c. 1420. "His in regionibus (Malabar) gingiber ortar, quod belledi (see under country), gebeli et nati* vulgo appellatur. Radices sunt arborum duorum cubitorum albedo, folia magnis insar exulacis, duro coriace, veluti arundinum radices, qua fructum tegunt; ex eis extrahitur gingiber, quod immixtum cineri, ad solemque exposition, triduo essicatur."—*N. Conti,* in *Poggio.*

1580. In a list of drugs sold at Ormuz we find *Zenzeri* da buli (presumably from *Dabul,* q.v.)

"Merdaci"  
"Mecchini"  
"Belledi"  

*Zenzero* condito in giaca (preserved in *jaggery,* q.v.)—*Gasparo Balbi,* f. 54.

Gingerly, s. A coin mentioned as passing in Arabian ports by *Milburn,* i. 87, 91. We cannot trace its country or proper name.

Gingham, s. A kind of stuff, defined in the *Draper's Dictionary* as made from cotton yarn dyed before being woven. The Indian ginghams were apparently sometimes of cotton mixed 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 "Guimgamp, ville de Bretagne, ou il y a des fabrques 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 *ginghams,* to which the town gives its name. 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 Cyclopaedia* suggests a derivation from *quinque,* "avry." "The variegated, striped, and crossed patterns may have suggested the name." "Civills,* a correspondent of *Notes and Queries,* 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 (*N. and Q.*, ser. v., vol. ii. 366, and vol. iii. 30). He mentions also that in Sir G. Wilkinson's *Egypt,* the word is ascribed to an Egyptian origin.

The alleged Hind. word is unknown to us and to the dictionaries; if used as *Civills* 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 *lijnwand,*" the last word being applied to cotton as well as linen stuffs, equivalent to French *toile.* The verb *ginggang* in *Javanese* is given as meaning 'to separate, to go away,' but this seems to throw no light on the matter; nor can we connect the name with that of a place on the northern coast of Sumatra, a little E. of Acheen, which we have seen written *Gingham* (see *Bennett's Wanderings,* ii. 5, 6, also *Elmore,* Directory to India and China Seas, 1802, pp. 63-64). This place appears prominently as *Gingly* in a chart by W. Herbert, 1752. Finally Blutean gives the following:
"Guangam. So in some parts of the Kingdom (Portugal) they call the excrement of the Silkworm, Bombycis excrementum, Guingão. A certain stuff which is made in the territories of the Mogol. Bitrrones, guingoen, Canequis, &c. (Godinho, Viajem da India, 44)." Wilson gives kindan as the Tamil equivalent of gingham; and perhaps intends to suggest that it is the original of this word. The Tamil Dict. gives "kindan, a kind of coarse cotton cloth, striped or chequered."

c. 1507. Cesare Federici says there were at Tana many weavers who made "ormestini e gingani di lana e di bombase"—gingham of wool and cotton.—Ramusio, iii. 397.

1602. "With these toils they got to Arakan, and took possession of two islands which stood at the entrance, where they immediately found on the beach two sacks of mouldy biscuit, and a box with some gingham (guinganes) in it."—De Conto, Dec. IV. liv. iv. cap. 10.

1615. "Captain Cock is of opinion that the gingham, both white and brown, which yow sent will prove a good commodity in the Kinge of Shashmahns country, who is a Kinge of certaine of the most westernmost ilandes of Japan ... and hath conquered the islands called The Leques."—Letter appd. to Coack's Diary, ii. 272.


1770. "Une centaine de balles de mouchiers, de pagons, et de guingans, d'un tres beau rouge, que les Malabars fabriquent a Goffanapatem, on ils sont etablis depuis tres longtemps."—Royal, Hist. Philos. ii. 13, quoted by Littre.

1781. "The trade of Fort St. David's consists in longcloths of different colours, saltamores, moreses, dimities, gingham, and saccatoons."—Garraccioli's L. of Olive, i. 5.

"Sadras est renomme par ses guingans, ses toles peintes et Paltacote par ses mouchiers."—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 kersayems (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 bark of trees."—Fra Paolino, Viaggio, p. 35.

Ginseng, s. A medical root which has an extraordinary reputation in China as a restorative, and sells there at prices ranging from six to four hundred dollars an ounce. The plant is Aralia Ginseng, Benth. (N. O. Araliaceae). The second word represents the Chinese name Jen-Shen. In the literary style, the drug is called simply Shen. And possibly Jen (or 'Man') has been prefixed on account of the forked radish, man-like aspect of the root. European practitioners do not recognize 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 Panae quinquefolium, L., is imported into China from America. A very closely-allied plant occurs in the Himalayas, A. Pseudo-Ginseng, Benth. Ginseng is first mentioned by A. Semedo (Madrid, 1642).

Giraffe, s. English, not Anglo-Indian. Fr. girafe, It. giraffa, Sp. and Port. girafa, old Sp. azaráfa, and these from Ar. al-zaráifa, a camelopard. The Pers. zurrápá, zurrápá seems to be a form curiously divergent, of the same word, perhaps nearer the original. The older Italians sometimes make giraffe into seraph. It is not impossible that the latter word, in its biblical use, may be radically connected with giraffe.

The oldest mention of the animal is in the Septuagint version of Deut. xiv. 5, where the word zamár, rendered in the English Bible 'chamois,' is translated καινηκόραβας; and so also in the Vulgate camelopardalis. We quote some other ancient notices of the animal, before the introduction of the word before us:

c. B.C. 20. "The animals called camellopaides (καμελολογράβας) 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. "Camellopaides (καμελολογράβας) 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 show no signs 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 Ethiopian sheep, 20 of Euboea, 12 white cock, 26 Indian oxen, 8 Asiatic, 26 white bear, 14 pardales and 16 panthers. 4 lynxes, 3 arvēkōi, one camelpōrādēs, 1 Ethis-
opi Rhinoceros.—Book v. cap. xxxii.

1271. "In the month of Jumada II. a female giraffe in the Castle of the Hill (at Cairo) gave birth to a young one, which was nursed by a cow."—Makrizi(by Quatremère), f. pt. 2, 105.

1298. "Mais bien ont giraffes assez qui naisissent en leur pays."—Marco Polo, Pauthier, ad. p. 701.


1384. "Ona racconteremo della giraffa che bestia ella a. La giraffa è fatta quasi come lo struzzolo, 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 jorna ona . . ." (then follows a very good description).—Clavijo, by Markham, pp. 86-87.

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 surnufa), which is like a stag, but is a tall animal and has a long neck, 4 fathoms in length or longer."—Schiltberger, Hak. Soc. 47.

1471. "After this was brought forth a giraffe, which they call Girnaffa, 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 "una Zirapha, la quale essi chiamano Zirapha oir Giraffa").—Joshua Barboro in Venetians in Persia, Hak. Soc. 54.

1554. "Il ne fut onc que les grands seigneurs quelques barbares qu'ilz aient esté, n'almassent qu'on leurs présentast les besstes d'estranges pais. Aussi en auzs veu plusieurs au chasteau du Caire . . . entre leuelles es celle qu'ilz nomment vulgairement Zirnapa."—P. Belon, f. 118.

It is remarkable to find Belon adopting this Persian form in Egypt.

Girja, s. This is the word for a Christian church, commonly used on the Bengal side of India, from Port. igreja, itself a corruption of ecclesia. Khātī Khān (c. 1720) speaking of the Portuguese at Hoogly, says they called their places of worship Kalīsa (Elliot, vii. 211). No doubt Kalīsā, as well as.
Goa, n.p. Properly Gova, and (Mahr.) Goven. The famous capital of the Portuguese dominion in India since its capture by Albuquerque in 1510. In earlier Eastern history and geography the place appears under the name of Sandābūr (Sundapūr?), q.v.

Gova or Kova was an ancient name of the southern Konkan (see in H. H. Wilson's Works, Vishnu Purana, ii. 164, note 20). We find the place called by the Turkish Admiral Sidi 'Ali Gowai-Sandābūr, which may mean "Sandābūr of Gova."

1391. In a copper grant of this date (S. 1518) we have mention of a chief city of Karnām (see Concave) called Gova and Gowāipāra. 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 worth while to transcribe a quotation; but it is interesting as mentioning the reconquest of Goa from Turushkas, i.e., Turks or foreign Mahomedans. We know from Ibn Batuta that Mahomedan settlers at Hunāwār had taken the place about 1344.

1510 (but referring to some years earlier). "I departed from the city of Dabuli aforesaid, and went to another island which is about a mile distant from the mainland and is called Goga. . . . In this island there is a fortress near the sea, walled round after one manner, in which there sometimes a captain who is called Savain, who has four mamelukes, he himself being also a mame-luke."—Vortheresia, 115-116.

1519. "In the Island of Tiosorny, in which is situated the city of Gog, there are 31 aldeas, and these are as follows. . . ."—In Archiv. Port. Oriental, fasc. 5.

1554. "At these words (addressed by the Vizir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said: 'Male-diction! You have found me with my feet gone to wreck, but please God in his mercy, before long, under favour of the Pādshāh, you shall be driven not only from Hormus, but from Diu and Gowa too!"—"Sidi 'Ali Kārpūrnā, in J. Asiāt., Ser. 1., tom. ix. 70.

1602. "This island of Goa is so old a place that one finds nothing in the writings of the Canars (to whom it always belonged) about the beginning of its population. But we find that it was always so frequented by strangers that they used to have a proverbial saying: 'Let us go and take our ease among the cool shades of Goa moit,' 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.

Goa Plum. The fruit of Punicaria excelsum, introduced at Goa from Mozambique, called by the Portuguese Matamba. "The fruit is almost pure brown sugar in a paste" (Birdwood, MS.).

Goa Potato. Dioscorea acetulata (Birdwood, MS.).

Goa Powder. This medicine, which in India is procured from Goa only, is invaluable in the virulent eczemata 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 (Comm. 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 Paulstines enjoy the biggest of all the Monasteries at St. Roch; in it is a Library, an Hospital, and an Apothe- scary's Shop well furnished with Medicines, where Gasper Antonio, a Florentine, a Lay-Brother of the Order, the Author of the Gos-Stones, brings them in 50,000 Xero- phins, by that invention Annually; he is an Old Man, and almost Blind."—Fryer, 149-150.

1711. "Goa Stones or Pedro de Gaspar 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 Rupes. They are often counterfeited, but 'tis an easy Matter for one who has seen the right Sort, to discover it . . . Manooh's Stones at Fort St. George come the nearest to them. . . . both Serts are deservedly cried up for their Virtues."—Lockyer, 268.

1867. "The Goa-Stone was in the 16th (9) and 17th centuries as much in repute as the Bezoar, 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.

Goavery, n.p. Skt. Godavari, 'giving kine.' Whether this name
f northern etymology was a corruption of some indigenous name we know not. 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 le Castro, in a work, however, not published till 1843. Barros, in his race of the coasts of the Indies (Dec. I., x. cap. 1) mentions Godavarij is a place adjoining a Cape of the same name (which appears in some much later charts as C. Gordewar), 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 4th 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 Gangâ in European maps, and sometimes Gang in Indian histories, has generally been represented as the same river with that of Cattack.

"As we have no authority that I can find for supposing it, the opinion must have been taken up, on a supposition that there was no opening between the mouths of the Kistna and Mahanadee (or Cattack river) of magnitude sufficient for such a river as the Ganges" (pp. 74-75).

In the next map of "Regionum Choromandel, Golconda, et Orixa," which is in Baldaus (1672), there is no indication of it whatever except as a short inlet from the sea called Godawory.

1538. "The noblest rivers of this province (Daugen or Deccan) are six in number, to wit: Crusna (Krisnatt), in many places known as Hinapor, because it passes by a city of this name (Hindapâr?); Bivra (read Bima!); 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 Ori territory; Malaprâ (Malaprabha!); Godovary (read Godawary) otherwise called Ganga; Purnadi; Tapi. Of these the Malaprâ enters the sea in the Ori territory, and so does the Godowary; but Purnadi 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 Godovari. The Ganga of Hindustan they dedicate to Mahâdeo, but this Ganga to Gotam. And they tell wonderful legends of it, and pay it great adoration. It has its springs in the Sabh Hills near Trimbak, and passing through the Willyat of Ahmadnagar, enters Berar and thence flows on to Tilingâna."—Mîn-i-Akbâr (orig.) I. 476.

We may observe that the most easterly of the Delta branches of the Godavery is still called Gautami.

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 gadâ, '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 gadée 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 Bengali gadâm is apparently an adoption of the Anglo-Indian word, not its original. The word appears to have passed to the continent of India by diffusion 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 gidaangi, in Tamil kidângu, signify 'a place where goods lie,' from kidâ, 'to lie.' It appears also in Singhalese as guđâma. 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. Kîng).

Bluteau gives the word as palavra da India, and explains it as a "logea
quasi debaixo de chão” (“almost under ground”), but this is seldom the case.

1559. “...and ordered them to plunder many godowns (gudoes) in which there was such abundance of clove, nutmeg, mace, and sandal wood, that our people could not transport it all till they had called in the people of Malacca to complete its removal.” —Castañeda, iii. 276-7.

1561. “... Godowns (Gudoes), which are strong houses of stone, having the lower part built with lime.” —Correa, ii. i. 236. (These two quotations both refer to events in 1511.)

1579. “... but the merchants have all one house or Magazine, which house they call Godon, which is made of brickes.” —Caesar Frederike, in Hak.

1585. “In the Palace of the King (at Pegu) are many magazines both of gold and of silver. ... Sandalwood, and lign-alces, and all such things, have their gottons (gotten), which is as much as to say separate chambers.” —Gasparo Balbi, i. 111.

1613. “As fortezas e fortificações de Malavos ordinariamente erão aecifíicos de mate entapado, de que havia muitas casas e armenias ou godones que são aecifícios sobterrâneos, em que os mercadores recolhem as roupas de Choromandel per il perigo de fogo.” —Gedinho de Brédo, 22.

1615. “We paid Jno. Dono 70 tais or plate of bars in full payment of the fee symbol of the godounge over the way, to westward of English house, whereof 100 tais was paid before.” —Oocks, i. 39.

1634.

“Virão das ruas as secretas minas
* * *
Das abrazadas casas as ruinas,
E das riquezas os gudões desertos.”

Malacca Conquistada, x. 61.

1680. “Rent Rowle of Dwelling Houses, Godowns, etc., within the Garrison in Christian Town.” —In Wheeler, i. 253-4.

1688. “I went to ye Bankshalt to mark out an appoint a Plat of ground to build a Godown for ye Honble. Company’s Salt Petre.” —Hedgley (M.S.), March 5.

1696. “Monday, 3rd August. The Choulry Justices having produced examinations taken by them concerning the murder of a child in the Black town, and the robbing of a godown within the walls: it is ordered that the Judge-Advocate do cause a session to be held on Tuesday the 11th for the trial of the criminals.” —Official Memorandum in Wheeler, i. 303.

1899. “The Black Hole is now part of a godown or warehouse: it was filled with goods, and I could not see it.” —Ed. Valencia, i. 237.

1890. “These ‘Godowns’... are one of the most marked features of a Japanese town, both because they are white where all else is gray, and because they are solid where all else is perishable.” —Miss Bird’s Japan, i. 264.

Goglet, Guglet, s. A water-bottle; usually earthenware, of globular body with a long neck, the same as what is called in Bengal more commonly a Sur-āhi (see Serai, b). This is the usual form now; the article described by Lischoten and Pyrard, with a sort of cul-lender mouth and pebbles shut inside, was somewhat different. Corrupted from the Port, gargoleta, 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, garga, gorge, ‘the throat,’ found in all the Romance tongues.

Tom Cringle shows that the word is used in the W. Indies.

1598. “These cruces are called Gorgoletta.” —Lischoten, 60.

1599. In Debrý, viii. 28, the word is written Gorgolane.

c. 1610. “Il y a une pièce de terre fort délicate, et toute perceée de petits trous faisons, et au dedans y a de petites pierres qui ne peuvent sortir, c'est pour nettoyer le vase. Ils appellent cela gargoulette: l'eau n'en sort que peu à la fois.” —Pyrard de la Val, i. 43.

1648. “They all drink out of Gorgelanes, that is out of a Pot with a Spout, without setting the Mouth thereto.” —T. Ven Spilbergen's Voyage, 37.

c. 1670. “Quand on est à la maison on a des Gorgouloutes ou aiguillères d'une certaine pierre poreuse.” —Bernier (ed. Amer.) ii. 214.

1688. “L'on donne à chacun de ceux que leur malheur conduit dans ces saintes prisons, un pot de terre plein d'eau pour se laver, un autre plus propre de ceux qu'on appelle gorgulet, aussi plein d'eau pour boire.” —Dillon, Rel. de l'Inquisition de Goa, 135.

c. 1690. “The Siamese, Malays, and Macassar people have the art of making from the larger coco-nut shells most elegant drinking vessels, cups, and these other receptacles for water to drink called Gorglelets, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldivie coco.” —Rumphius, i. iii.

1698. “The same way they have of cooling their Liquors, by a wet cloth wrapped about their Gorgletes and Jars, which are vessels made of a porous Kind of Earth.” —Pryer, 47.

1726. “However, they were much astonished that the water in the Gorglets in that tremendous heat, especially out of doors, was found quite cold.” —Valentin, Chor. 59.

1829. “Dressing in a hurry, find the drunken bheesty... has mistaken your boot for the goglet in which you carry your
GOGO.

293  GOLD MOHUR FLOWER.

water on the line of march."—Ship's Memoirs, ii. 149.

c. 1830. "I was not long in finding a bottle of very tolerable rum, some salt junk, some biscuit, and a guglett, or porous earthen jar of water, with some capital cigars."—Tom Cringle, ed. 1865, 122.

1582. "I saw sent for a woman named Josda, and handing her some virulent poison folded up in a piece of paper, said, If you can throw this into Husssam's gugglet, be on drinking a mouthful or two of water will instantly bring up his liver piece-meal."—Qanooon-E-Islam, 156.

1585. "To do it (gild the Rangoon Pagoda) they have enveloped the whole in an extraordinary scaffolding of bamboo, which looks as if they had been enclosing the pagoda in a network to keep it from breaking, as you would do with a water goglett for a dark journey."—In Blackwood's Mag., May, 1856.

Gogo, and Goga, n.p. Gogã, a town on the inner or eastern shore of Kattywar Peninsula, formerly a sea-port of some importance, with an anchorage sheltered by the Isle of Peram (the Beiram of the quotation from Ibn Batutta). Gogo appears in the Catalan map of 1375. Two of the extracts will show how this unhappy city used to suffer at the hands of the Portuguese.

Gogo is now superseded to a great extent by Bhaunagar, 8 m. distant.

1321. "Dated from Caga the 12th day of October, in the year of the Lord 1321."—Letter of Fr. Jordanus in Cathay, &c. i. 228.

c. 1343. "We departed from Beiram and arrived next day at the city of Kikia, which is large, and possesses extensive bazars. We anchored 4 miles off because of the ebb tide."—Ibn Batuta, 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 galeots, 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 a river ravaged it by fire and sword, slaying many people . . ."—Corrca, iii. 418.

1602. "... the city of Gogã, 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 nightfall . . . The next day the Portuguese returned ashore to burn the city . . . and entering the city they set fire to it in all quarters, and it began to blaze with such fury that there was burnt a great quantity of merchandise (faezendas 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 Djo, taking, besides the goods that were on board, many boats in tow laden with the same."—Beccavo, Decoda, 333.

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. Ham., i. 143.

Gogolla, or Gogala, n.p. This is still the name of a village on a peninsula sandy spit of the mainland, opposite to the island and fortress of Djo, and formerly itself a fort. It was known in the 16th century as the Villa dos Rumes, because Maligne Az (Malik Ayaz, 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." (Barris, II. iii. cap. 5.)

1625. "Paga dyo e gogolla a el Rey de Cambaya trece laques em tangas. . . . xilj laques."—Lembrança, 34.

1538. In Botelho, Tombo, 230 and 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 Portugese the Villa dos Rumes. On the point of this tongue the Portugese made a beautiful round bulwark."—João de Castro, Primeiro Roteiro, p. 218.

Golah, s. Hind. golā (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.


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 Mofussil, ii. 77.

Gold Mohur Flower. Oesalpinia
Gole, s. The main body of an army in array; a clustered body of troops; an irregular squadron of horsemen. H. ghul; perhaps a confusion with the Arab. jawl (or goul), 'a troop.'

1507. "As the right and left are called Beranghâr and Sewánghâr . . . and are not included in the centre which they call ghûl, the right and left do not belong to the ghûl." —Baker, 227.

Gomastar, Gomastah, s. Hind. from Pers. gomaštah, part. appointed, delegated. A native agent or factor. In Madras the modern application is to a clerk for vernacular correspondence.

1762. "You will direct the gentlemen, Gomastâh, Mutassudâties, and Moonshies, and other officers of the English Company to relinquish their farms, taudus, gunjes, and golahs."—The Nobob to the Governor, in Van Bitter, i. 229.

1776. "The Magistrate shall appoint some person his gomastâh or Agent in each Town."—Halhed's Code, 55.

1779. "The Company determining if possible to put these men in sufficient employment to the former condition . . . sent gomastâh, or Genoo factors in their own pay."—Orme, ed. 1803, ii. 57.

c. 1785. "I wrote an order to my gomastâh in the factory of Hugly."—Corraccioùt's Life of Clive, iii. 448.

1817. "The banyan hires a species of broker, called a Gomastah, at so much a month."—Mill's Hist. iii. 13.

1857. . . . (The Rajah) "sent us a very good breakfast; when we had eaten it, his Gomastâh (a sort of secretary, at least more like that than anything else I came to say . . .")—Letters from Madras, 126.

Gombroon, n.p. The old name in European documents of the place on the Persian Gulf now known as Bandar 'Abbâs, or 'Abbâsî. The latter name was given to it when Shah 'Abbâs, 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 Gomârun. 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 Geoq, 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. kamrân, 'a shrimp,' or Port. camarão, 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 "the best port in all Persia," and "that hopeful and glorious port of Gombroon" (Sainsbury, i. 484–5). 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'Esteing. The factory was re-established, but ceased to exist a year or two later.

1614. (The Captain-major) "under orders of Dom Luis da Gama returned to succour Comorão, 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 Comorão Ormuz itself would be lost before long, seeing that the former was like a barbacan 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 Gumbr, a place of decent size and population on the sea-shore, which the Persians now-a-days, laying aside as it were the old name, call the Port of Abbas, because it was wrested from the Portuguese, who formerly possessed it, in the time of the present King Abbas."—P. della Valle, ii. 413.
of late glorious (now most wretched) Ormus."—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 Gombroon and Hell."—Fryer, 224.

Fryer in another place (marginal rubric, p. 381) says: "Gombroon Ware, made of Earth, the best next China." Was this one of the sites of manufacture of the Persian porcelain now so highly prized?

1727. "This Gombroon was formerly a Fishing Town, and when Shaw Abbes began to build it, had its Appellation from the Portuguese, in Derision, because it was a good place for catching Frawns and Shrimps, which they call Camerong."—A. Han., i. 92.

1762. "As this officer (Comte d’Estaing) . . . broke his parole by taking and destroying our settlements at Gombroon, 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, 288.

Gomutí, s. Malay, gumutí. A substance resembling horsehair, and forming excellent cordage (the cabos negros of the Portuguese), sometimes improperly called coir (q.v.), which is produced by a palm growing in the Archipelago, Arenga saccharifera, La.-Bill. (Borassus Gomutis, Lour.). The tree also furnishes kalamis 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 anaú. *See Sagwire.* There is a very interesting account of this palm in Rumphius, Herb. Amb., i. pl. xiii. Dampier speaks of the fibre thus:

1686. "... There is another sort of Coir cables ... that are black, and more strong and lasting, and are made of Strings that grow like Horse-hair at the Heads of certain Trees, almost like the Coco-trees. This sort comes mostly from the Island of Timor."—i. 295.

Gong, s. This word appears to be Malay (or, according to Crawford, originally Javanese), Gong or Aong. 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. Marcel Devic says that the word exists in all the languages of the Archipelago. 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 Hind. ghantá (organte, Dec.) orgharí, a thicker metal disc, not musical, used in India for striking the hour (see Gurry). 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 Generall did strike his Gong, which is an Instrument of War that soundeth like a Bell." (This was in Africa, near Benguela). Adv. of Andrééo Battel, in Parehus, 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 Gong, 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 Fore [i.e., Purser or Watch] 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.

1750-52. "Besides these (in China) they have little drums, great and small kettle drums, gunnings or round brass basons like frying pans."—Olof Toreen, 248.

1817. "War music bursting out from time to time With gong and tymbalon’s tremendous chime."—Lalla Rookh, Mohanna. Tremendous sham poetry!

1878. "... le nom plebéen ... sonna dans les salons. . . . Comme un coup de cymbale, un de ces gongs qui sur les théâtres de féerie annoncent les apparitions fantaisiques."—Alph. Daudet, Le Nabab, ch. 4.

Goodry, s. A quilt. Hind. guḍrī. 1598. "They make also faire couerlins, which they call Godorina [or] Coleshas, which are very faire and pleasant to the eye, stitched with silke; and also of cotton of all colours and stitchings."—Linschoten, ch. 9.

c. 1610. "Les matelats et les couvertures sont de soye ou de toile de coton faconnée à toutes sortes de figures et couleur
Goozul, s. Hind. gugal (Sansk. guggula and guggul). The aromatic gum-resin of the Balsamin tendron Mukul, Hooker (Amyris agallocha, Roxb.), the mukh of the Arabs, and generally supposed to be the baelium of the ancients. It is imported from the Beyla territory, west of Sind (see Bo. Govt. Selections (N.S.), No. xvii., p. 326). See Baelium.

1526. (Prices at Cambay). "Gugali d’itumuz (the maund), 16 jedaas."—Lembrança, 43.

1813. "Gogul is a species of bitumen much used at Bombay and other parts of India, for painting the bottom of ships."—Malburna, i. 127.

Goolur, n.p. H. Gújar (Skt. Gurjúra). The name of a great Hindu clan, very numerous in tribes and in population over nearly the whole of Northern India, from the Indus to Rohilkhand. In the Dehli territory and the Doab they were formerly notorious for thieving propensities; and they are never such steady and industrious cultivators as the Jats, among whose villages they are so largely interspersed. In the Punjab they are Mahomedans. Their extensive diffusion is illustrated by their having given name to Gujarát (see Goozurat) as well as to Gujúrat and Gujúrnadál in the Punjab. And during the last century a great part of Saharúmpúr District in the Northern Doab was also called Gujúrat (see Elliot’s Races, by Beames, i. 99, seqq.).

Goolail, s. A pellet-bow; P. Hind. ghalal.

In Shakspeare we have Sir Toby exclaiming: "O for a stone-bow to hit him in the eye!" and in Beaumont and Fletcher:

1611.

"Children will shortly take him for a wall,
And set their stone-bows in his forehead."

A King and No King, V. 3.

Goolmaul, and sometimes Goolmol, s. A muddle, confusion. Hind. guł-mád kárná, to make a mixture or mess.

Goont, s. Hind. gánth and gáth. A kind of pony of the N. Himálayas, strong but clumsy.

c. 1590. "In the northern mountainous districts of Hindustan, a kind of small but strong horses is bred, which is called gút; and in the confines of Bengal, near Khách, another kind of horses occurs, which rank between the gút and Turkish horses, and are called Tanghán (see Tangán); they are strong and powerful."—Áim, i. 183.

1609. "On the further side of Ganges lyeth a mighty Prince, called Ráviw Rodorow, holding a mountaneous Country ... the great breed of a small kind of Horse, called Guntas, a true travelling scallife beast."—W. Finch in Purchas, i. 488.

1831. "In Cashmere I shall buy, without regard to price, the best gháunta in Tibet."—Jacquemont’s Letters, E. T., ii. 12.

Gooro, s. Hind. gurá, from Sansk. guru; a spiritual teacher, a (Hindu) priest.

(Ancient.) "That brahman is called guru who performs according to 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."—Rámáyana of Tulsí Dás, by Cowse (1878), 43.

1626. "There was a famous Prophet of the Ethnikes, named Guru."—Purchas, Pilgrimage, 520.

1700. "... je suis fort surpris de voir à la porte ... le Pénitent au coiffer qui demandoit à parler au Gouru."—Lettres Edif., t. 95.

1810. "Persons of this class often keep little schools ... and then are designated gooroo; a term implying that kind of respect we entertain for pastors in general."—Williamson, V. M., ii. 317.


1867. "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 Mornon bishop at Salt Lake."—Dixon’s New America, 380.

Goorul, s. H. gurul; the Himálayan chamois; Nemorhoëds Goral of Jerdon.

Goozurat, Guzerat, n.p. The name of a famous province in Western India, Skt. Gurjúra and Gurjúrā-ráshtra, Prakrit forms Gurúrá or Gurúrā, taking its name from the Gújar tribe (see Goojúr). The name covers the British districts of Surat, Broach, Kaira, Pánch Mahals, and Ahmedábád, besides the territories of the Gaekwar of Baroda (see Guicówar) and a multitude of native States. It is
also often used as including the peninsula of Kathiawâr or Surâshâtra, which alone embraces 180 petty States.

c. 640. Hwen T'sang passes through Kiu-chi-lo, i.e. Gurjâra, but there is some difficulty as to the position which he assigns to it.—Pélerins de Bouddha, iii. 156.

1298. "Gozurat is a great kingdom. The people are the most desperate pirates in existence. . ."—Marco Polo, Bk. iii. ch. 26.

c. 1300. "Guzarat, which is a large country, within which are Kambây, Somnât, Khanân-Tâna, and several other cities and towns . . ."—Rashidu'ddin in Elliot, i. 67.


1554. "At last we made the land of Gujarât in Hindustan."—Sidi 'Ali, p. 79.

The name is sometimes used by the old writers for the people, and especially for the Hindu merchants or Banyans (q.v.) of Guzerat. See Sainsbury, i. 445 and passim.

Gozul-Khanâ, s. A bath room; Hind., from Arabo-Pers. ghûst-khânâ, of corresponding sense. The apartment so called was used by some of the Great Moghuls as a place of private audience.

1616. "At sight, after supper he comes down to the Guzelcan, a faire Court wherein in the middest is a Throne erected of freestone."—Sir T. Roe, in Purchas, ii.

1600. "The thirteenth, at night I went to the Gussell Chan, where is best opportunely to doe business, and tooke with me the Indian, determining to walk no longer in darkness, but to proove the King. . . ."—Ibid. p. 543.

c. 1650. "From the great Hall of the Am-kan one enters into a more retired Place called the Goselkana, that is 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.

Gopura, s. The meaning of this word in Sansk. is a 'city-gate.' But in S. India the gopuram is that remarkable feature of architecture, peculiar to the Peninsula, the great pyramidal tower over the entrance-gate to the precinct of a temple. See Ferguson's Indian and Eastern Architecture, 326 &c.

This feature is not, in any of the S. Indian temples, older than the 15th or 16th cent., and was no doubt adopted for purposes of defence, as indeed the Silpa-âstra ('Books of Mechanical Arts') treatises imply. This fact may sufficiently dispose of the idea that the feature indicates an adoption of architecture from ancient Egypt.

1862. "The gopuram or towers of the great pagoda."—Markham, Peru and India, 408.

Gora, s. Hind. gôrâ, 'fair complexion.' A white man; a European soldier; any European who is not a sahib (q.v.). Plural gôrá-log, 'white people.'

Gorawallah, s. Hind. ghôrâ-wâlâ (ghôpa, 'a horse'). A groom or horse-keeper; used at Bombay. On the Bengal side syee (q.v.) is always used, on the Mâdras side horsekeeper (q.v.).

c. 1848. "On approaching the different points, one knows Mrs. — is at hand, for her Gorawallahs wear green and gold puggries."—Chow-Chow, i. 151.

Gorayt, s. Hind. goot; a village watchman and messenger, one of the municipal establishment, employed under the paonâri in Upper India.

Gordower, Goordore, s. A kind of boat in Bengal, described by Ives as "a vessel pushed on by paddles." Etym. obscure. Ghourdow is a horse-race, a race-course. Was it originally a racing boat?

1757. "To get two bolias (q. v.), a goordore, and 87 dandies (q. v.) from the Nazîr."—Ives, 157.

Gosain, Gosynâ, s. Hind. and Mahr. Gosain, Gôsî, Gôsâî, &c., from Sansk. Gôswâmi, '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.

1774. "My hopes of seeing Tshu Lama were chiefly founded on the Gosain."—Boyle, in Markham's Tibet, 46.

c. 1781. "It was at this time in the hands of a Gosine, or Hindoo Religious."—Hodges, 112.

* The use of this barbarism by Hodges is remarkable, common as it has become of late years.
Gosbeck, Cosbeague, s. Besides what the quotations indicate we can say nothing. The word suggests some form like Ghazi-Beg; but we cannot trace it. It is spoken of in Persia (at Gumbroon and elsewhere).

c. 1630. "The Abbasse is in our money sixtene' pence; Lorree ten pence; Mamoodee eight pence; Shahee foure pence; Saddee two pence; Bistee two pence; double Cosbeg one penny; single Cosbeg one half-penny; Fluces are ten to a Cosbeg." —Sir T. Herbert, ed. 1638, p. 231.

1673. "A Banyan that seemingly is not worth a Gosbeck (the lowest coin they have)." —Fryer, 113. See also, pp. 343, 407.

"10 Cosbeagues is 1 Shahee; 4 Shahees is one Abassse or 16d." —To. 211.

1711. "10 Coz or Piec, a Copper Coin, are 1 Shahee." —Lockyer, 241.

1727. "1 Shahee is . . . 10 Gauz or Cosbeags." —A. Hart, ii. 311.

1752. "10 cozbangues or Piece (a Copper Coin) are 1 Shatree" (read Shabee). —Brooks, p. 37.

See also in Hanway, vol. i. p. 292, Kaza- begie.

1825. "A toman contains 100 mammoo- dies; a new abasees, 2 mammoodies or 4 shakes . . . a shakée, 10 coz or coz- bangues, a small copper coin." —Mulburns, 2nd ed., p. 93.

Gosha, adj. Used in some parts, as an Anglo-Indian technicality, to indicate that a woman is secluded, and cannot appear in public. It is short for gosha-nishin (Pers.), 'sitting in a corner;' and is much the same as parda-nishin (v. purdah-like).

a. Gour, s. Hind. gour and gōrī gāt (but not in the dictionaries). The great wild ox Gavæus Gaurus, Jerd., the same as Bison (q. v.).

1806. "They erect strong fences, but the buffaloes generally break them down. . . . They are far larger than common buffaloes. There is an account of a similar kind called the Gere; 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, or gauḍa. The head man of a village in the Canarese-speaking country; either as corresponding to patel (see potail) or to the Zemindar of Bengal.

c. 1800. "Every Tehsilady is farmed out in villages to the Gours or head- farmers." —In Munro'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 Mahomedan buildings, extend over an immense area, chiefly covered with jungle. The name is a form of the ancient Gauḍa, meaning (it is believed) 'the country of sugar,' a name applied to a large part of Bengal, and specifically to the portion where these remains lie. It was the residence of a Hindu dynasty, the Senas, at the time of the early Mahomedan invasions, and was popularly known as Lakhnāutī; but the reigning king had transferred his seat to Nadya (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 Mussulman dynasties.

1536. "But Xercanor * after his suc- cess 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 varandas of the King's Palace which looked upon the river; and as he was making his trenches certain Rumes who were resident in the city, desiring that the King should prize them highly (d'elles fesse cabedal) as he did the Portuguese, offered their service to the King to go and prevent the enemy's lodgment, saying that he should also send the Portuguese with them." —Correa, iii. 720.

1553. "The chief city of the Kingdom (of Bengal) is called Goura. It is situated on the banks of the Ganges, and is said to be 3 or 4 leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for its defence, and on the landward faces a wall of great height . . . the streets are so thronged with the concourse and traffic of people . . . that they cannot force their way past . . . a great part of the houses of this city are stately and well- wrought buildings." —Barros, IV. ix. cap. 1.

1586. "From Patanaw I went to Tanda which is in the land of the Goura. It hath in times past been a kingdom, but is now subdued by Zelabdin Echebar. . . ." —R. Fitch in Hakluyt, ii. 389.

1683. "I went to see ye famous Ruins of a great City and Palace called Gowre . . . we spent 3½ hours in seeing ye ruins especially of the Palace which has been . . . in my judgment considerably bigger and more beautiful than the Grand Seignor's Seragli [at Constantinople or any other

* i.e. Sher Khān Sur, afterwards King of Hindustan as Sher Shīh.
Pallace that I have seen in Europe."—

Hedges, May 16.

**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 Don João da Silva.

1615. "The Governor sailed from Manil in March of this year with 10 galleons and 2 galleys. ... Arriving at the Straits of Sincaper, *** ** ** and passing by a new strait which since has taken the name of Estreito do Gobernador, there his galley grounded on the reef at the point of the strait, and was a little grazed by the top of it."—Beccaria, 438.

1727. "Between the small Carinons and Tangjong-bellong on the Continent, is the entrance of the Straights of Sincapour before mentioned, and also into the Straights of Gobernador, the largest and easiest Passage into the China Seas."—A. Ham. ii. 122.

1790. "Directions for sailing from Malacca to Pulo Timoo, through Governor's Straits, commonly called the Straits of Sincapour."—Dunn's N. Directory, 5th ed., p. 474. See also Lettres Édifié, 1st ed., ii. 118.

1841. "Singapore Strait, called Governor Strait, or New Strait, by the French and Portuguese."—Horsburgh, 5th ed., ii. 524.

**Gow, Gaou, s. Dakh. 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 gaoua is a measure of about four English miles. It is Pali gāruḍa, one quarter of a yojana, and that again is the Sans. gāryuḍa with the same meaning.

There is in Molesworth's Marathi Dictionary, and in Wilson, a term gaukos, '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 gone in one harnessing without unyoking" (Williams) ; and the lengths attributed to it are very various, oscillating from 2½ to 9 miles, and even to 8 krạakas or coṣs. The last valuation of the yojana would correspond with that of the gau at 4.

---

c. 545. "The great Island (Taprobane), according to what the natives say, has a length of 300 gauḍia, and a breadth of the same, i.e. 900 miles."—Cosmas Indicopleustes, (in Cathay, clxxvii).

1623. "From Gariot to Tumbre may be about a league and a half, for in that country distances are measured by gauḍ, and each gauḍ is about two leagues, and from Gariot to Tumbre they said was not so much as a gauḍ of road."—P. della Valle, ii. 638.

1676. "They measure the distances of places in India by Gos and Costes. A Gos is about 4 of our common leagues, and a Coste is one league."—Tavernier, E. T., ii. 30.

1860. "A gaou in Ceylon expresses a somewhat indeterminate length, according to the nature of the ground to be traversed, a gaou across a mountainous country being less than one measured on level ground, and a gaou 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.

**Grab. s.** This name, now almost obsolete, was applied to a kind of vessel which is constantly mentioned in the sea- and river-fights of India, from the arrival of the Portuguese down to near the end of the last 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. Forthus again in Solvyns (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. ghorāb, 'a raven,' though adopted into Mahratti and Konkani as gurāb. Jal says, quoting Reinnaud, that ghorāb 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 the work quoted below (p. 397), points out the analogous corvetta, as perhaps a transfer of ghorāb:
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 ghurâb 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 Abu Yakub Yusuf in Amari, Diplomi Arabi, p. 8.

The Latin contemporary version runs thus:

"Cum quidam nostri cari elves de Siciliâ cum carico frumenti ad Tripolin venirent, tempestata mari et vi ventorum compulsi, ad portum dictum Macri devenuerunt; ibique aquâ deficiente, et cum pro eâ auriendâ irent, Barebaroi non permiserunt eos . . . nisi priüs eis de frumento venderent. Cumque invité eis de frumento venderent galea vestra de Tripoli armata."—(Ibid., p. 269.)

c. 1200. Ghurâb, Cornix, Corvus, galea.


1343. "Jalâni . . . sent us off in company with his son, on board a vessel called al-Ukâvari, which is like a ghurâb, 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. 50.

1354. In the narrative of Sidi 'Ali Kapûdâm, 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 ghurâbes, 6 Karâvals (see Caravel) and 12 smaller ghurâbes or galliots (see Gallevat) with oars.—In J. Asiat., Ser. 1., tom. ix., 45-68.

1690. "Jani Beg might attack us from the hills, the ghurâbes from the river, and the men of Shiwân from the rear, so that we should be in a critical position."—Mohammed Mâ'mûn, in Elliot, i. 250.

The word occurs in many pages of the same history.


1673. "Our Factors, having concerns in the cargo of the ships in this Road, loaded two Ghobes and departed."—Fryer, 153.

1727. "The Muskat War . . . obliges them (the Portuguese) to keep an Armada of five or six Ships, besides small Frigates and Grabs of War."—A. Han., i. 250.

* From Amari's Italian version.

1750-52. "The ships which they make use of against their enemies are called goerâbbs by the Dutch, and grabs 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 only place some cannons in them, but likewise in case of emergency for a couple of oars, to push the grab on in a calm."—Olof Toreen, Voyag, 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 grabs." 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 grabs."—Grose, i. 81.

1763. "The grabs 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 dow from Arabia."—Maria Graham, 142.

* "This Ghab (sic) belongs to an Arab merchant of Muscat. The Nakhodah, an Abyssinian slave."—Echlinstone, in Life, i. 292.

1872. "Moored in its centre you saw some 20 or 30 ghurâbes (grabs) from Maskat, Baghlaars from the Persian Gulf, Kottiyâb from Kach'ê, and Pattimars or Batelas from the Konkan and Bombay."—Burton, Sinh Revisited, i. 83.

Gram, s. This word is properly the Portuguese grão, i.e. 'grain,' but it has been specially appropriated to that kind of vetch (Cicer arietinum, L.) which is the most general grain—ratherpulse—food of horses all over India, called in Hindishana. It is the Ital. cecina, Fr. pois chiche, Eng. chick-pea or Egypt. peâ, much used in France and S. Europe. This specific application of grão is also Portuguese, as appears from Bluteau. The word gram is in some parts of India applied to other kinds of pulse, and then this application of it is recognized by qualifying it as Bengal gram. See remarks under Calavance. The plant exudes oleate of potash, and to walk through a gramfield in a wet morning is destructive to shoe-leather. The natives collect the acid.

1702. " . . . be 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 oats."—Munro's Narrative, 85.

1793. "... gram, which it is not customary to give to hulkows in the Carnatic."—D'Orni's Narrative, 97.

1804. "The gram alone, for the 4 regiments with me, has in some months cost 50,000 pagodas."—Wellington, iii. 71.

1865. "But they had come at a wrong season, gram was dear, and prices low, and the sale concluded in a dead loss."—Palgrave's Arabia, 200.

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 hookahs."—Sir C. Napier, quoted in Bos. Smith's Life of Ed. Lawrence, i. 388.

1880. "I missed two people at the Dehil 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 hill, were not present."—Ali Baba, 127.

Grandonic. V. Grunthum and Sanskrit.

Grass-cloth, s. This name is now generally applied to a kind of cambric from China made from the Chuma of the Chinese (Boehmeria 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. These were probably made of Rhea or some kindred species, and we have not been able to determine this. Cloth and nets are made in the south from the Neigherry nettle (Girardinia heterophylla, D. C.).

c. 1507. "Cloth of herbes (panni d'erba), which is a kind of silke, which groweth among the woodes without any labour of men."—Cesare Frederik, in Hakl. ii. 358.

1585. "Great store of the cloth which is made from Grasse, which they call Verna" (in Orissa).—R. Fitch, in Hakl. ii. 358.

1727. "Their manufactorys (about Basore) are of Cotton ... Silk, and Silk and Cotton Romals ...; and of Herba (a sort of tough Grass) they make Ginghams, Finascos, and several other Goods for Exportation."—A. Ham. i. 397.

1813. Milburn, in his List of Bengal Piece-Goods, has Herba Taffettee (li. 221).

Grasscutter, s. This is probably a corruption representing the Hind. ghāskhodā or ghāskatā, 'the digger, or cutter, of grass;' the title of a servant employed to collect grass for horses, one such being usually attached to each horse besides the syce or horse-keeper. In the north the grasscutter is a man; in the south the office is filled by the horse-keeper's wife. Ghāskatā is the form commonly used by Englishmen in Upper India speaking Hindustani; but ghāsīyārā by those aspiring to purer language. The former term appears in Williamson's V. M. (1810) as gaskot (i. 186), the latter in Jacquemont's Correspondence as 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 Osten's correspondence (1592): ... gave him a horse, and a boy to attend to it, and a female slave to see to its fodder."—ii. 58.

1789. "... an Horsekeeper and Grasscutter at two pagodas."—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 grasscutter, who provides for his forage."—D'Orni's Narr. 242.

1836. "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, 31.

1875. "I suppose if you were to pick up ... a grasscutter's pony to replace the one you lost, you wouldn't feel that you had done the rest of the army out of their rights."—The Dilemma, ch. xxxvii.

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.

Since the preceding sentences were written we have seen in *Notes and Queries*, ser. vi., vol. viii., Nov. 24th, 1883, several communications on this phrase. We learn from these that in *Moor's Suffolk Words and Phrases,* *Grassia-Widow* occurs with the meaning of an unmarried mother. Corresponding to this also it is stated, is the N. S. (t) or Low German gras-wedewe. The Swedish *Gräsänka* or -enka also is used for 'a low dissolute married woman living by herself.' In Belgium a woman of this description is called *haeckede-wedewe, from haecken, 'to feel strong desire' (to 'hanker'). And so it is suggested *gräsänka* is contracted from *gräsänkena, from grady, 'esuriens' (greedy in fact). In Danish Dict. *græsænkan* is interpreted as a woman whose betrothed lover is dead. But the German *Stroh-Wittwe, 'straw-widow' (which Flügel interprets as 'mock widow'), seems rather inconsistent with the suggestion that grass-widow is a corruption of the kind suggested. A friend mentions that the masc. *Stroh-Wittwen* is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows.

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 Grassia-widower, his wife being at home) had taken between them."—*Life in the Mofussil,* ii. 99-100.

1879. The Indian newspaper's "typical official rises to a late breakfast—probably on herring 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 talk, where 'pigs' alternate with champagne."—*India Letter in Times,* Aug. 16th.


... "Pleasant times have these Indian grass-widows!"—*The World,* Jan. 21st, 13.

**Grassia.** S. *Grás* (said to mean 'a mouthful') is stated by Mr. Forbes in the Rās Mālā 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 *grás* was also used for the black-mail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other like meanings. "Thus the title of 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" (Op. cit., Bk. iv., ch. 3).

c. 1665. "Nous nous trouvâmes au Village de Bilpar, dont les Habitans qu'on nomme Gratiates, sont presque tous Voleurs."—*Thevenot,* v. 42.

1808. "The Grassias have been shewn to be of different Sects, Caste, or families, viz. 1st, Coles and their Collaterals; 2nd, Rajpoors; 3rd, Syed Musulmusans; 4th, Mole-Islams or modern Mahomedans. There are besides many others who enjoy the free usufruct of lands, and permanent encomium 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 Grassia machinations without feelings more appropriate to solemn silence, than expression."—*Forbes, Or. Mem.* iii. 393.

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."—*Macnurdo,* in *Tr. Lit. Soc. Bo.*, i. 270.

**Grave-digger.** See *Beejoo.*

**Green Pigeon.** A variety of species belonging to the sub.-fam. *Trogoma* and to genera *Treron, Cricopus, Osmo- treron,* and *Sphenocerus,* bear this name.

The three first following quotations show that these birds had attracted the attention of the ancients.

c. 180. "Dalmachus, 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 (न्यारे) pigeons which they say can never be tamed or domesticated."—*Aelian, De Nat. Anim.*, xv. 14.

... "There are produced among the Indians... pigeons of a pale green colour (χλοιόπταλοι); any one seeing them for the first time, and not having a 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 pea-fowl, and of the beautiful greenish pigeon common in this country . . ."—Heber, ii. 19.

Grey Partridge. The common Anglo-Indian name of the Hind. *titra*, common over a great part of India, *Ortygornis Ponticeriana*, 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. Lascar's language (Roe-buck).

Griffin, Griff, s. (also Griffish, 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).

Two references below indicate the parallel terms formerly used by the Portuguese at Goa, and by the Dutch in the Archipelago.

1794. "As I am little better than an unfledged Griffin, according to the fashionable phrase here" (Madras).—Hugh Boyd, 177.

1807. "It seems really strange to a Griffin—the cant word for a European just arrived."—*Id.* Minto in India, 17.

1808. "At the Inn I was tormented to death by the impertinent persevering of the black people; for every one is a beggar, as long as you are reckoned a Griffin, or a new-comer."—*Life of Leyden*, 107.

1836. "I often tire myself . . . rather than wait for their dawdling; but Mrs. Stanton laughs at me and calls me a 'Griffin,' and says I must learn to have patience and save my strength."—Letters from Madras, 88.

". . . he was living with bad men, and saw that they thought him no better than themselves, but only more Griffin . . ."—*Ibid.* 53.

1853. "There were three more cadets on the same steamer, going up to that great Griffin depot, Oudapoor."—Oakfield, i. 38.

The Griffin at Goa also in the old days was called by a peculiar name. See Reinoil.


Ground, s. A measure of land used in the neighbourhood of Madras. See under Cawny.


1765. "... also foole sugar, lump-jaggry, ginger, long pepper, and piply-mol . . . articles that usually compose the gruff cargoes of our outward-bound shipping."—*Holwell, Hist. Events*, &c., i. 194.

1768. "What in India is called a gruff (bulky) cargo."—Forrest, *Voyage to Mergui*, 42.

Granth, s. Panjaib North, from Sans. *grantha*, 'a book.' 'The Book,' i.e. the Scripture of the Sikhs, containing the hymns composed or compiled by their leaders from Nānak (1469—1539) onwards. The Granth has been translated by Dr. Trumpp, and published, at the expense of the Indian Government.

1788. "A book entitled the Granth ... is the only typical object which the Sikhs have admitted into their places of worship."—*G. Forster's Travels*, i. 255.

1817. "The name of Nānak'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'or où est garde le Granth ou livre sacré des Sikhs."—Jacquemont, *Correspondance*, ii. 166.

Grunthee, s. Panj. granthi from granth (vide Granth). A sort of native chaplain attached to Sikh regiments.

Granthum. This (grantham) is a name, from the same Sansk. 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 Brahmins study and read in Universities all over India."—_Lactea, Vida do Padre F. Xavier_, 85.

1646. "Cette langue correspond à la nostre Latine, parce que les seules Lettres l'apprennent; il se nomment Guirindans."—_Barretto, Rel. de la Prov. de Malabar_, 257.

1727. "... their four law-books, Same Vedam, Urukku Vedam, Editwarra Vedam, and Adir Vedam, which are all written in the Girandams, and are held in high esteem by the Brahmins."—_Valentijn, v._ (Ceylon), 899.

"Girandam (by others called Korendam, and also Sanskrits) is the language of the Brahmins and the learned."—Ibid., 836.

Guana, s. Or Iguana. 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 guanases 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 goh (Skt. godha), Singhalese goya. The true iguana of America is described by Oviedo in the first quotation under the name of ivana.

c. 1585. "There is in this island an animal called Iwana, 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," etc.—_Oviedo, in Ramusio_, iii. f. 156v, 157.

c. 1550. "We also used to catch some four-footed animals called iguana, resembling our lizards in shape ... the females are most delicate food."—_Giovanni Benzoni_, p. 140.


1673. "Guiana, a Creature like a Crocodile, which Robbers use to lay hold on by their Tails, when they clamber Houses."—_Fryer_, 116.

1861. Knox, in his _Ceylon_, speaks of two creatures resembling the Alligator—one called Kobera gu lain, 5 or 6 feet long, and not eatable; the other, called taliaguan, very like the former, but "which is eaten, and reckoned excellent meat ... and I suppose is the same with that which in the W. Indies is called the guiana." (pp. 30, 31).

The names are possibly Portuguese, and Kobeguain may be Cebro-guiana.

1704. "The Guana 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."—_Parnel in Dampier_, iv. 51.

1711. "Here are Monkeys, Gauzas, Lissards, large Snakes, and Alligators."—_Lockyer_, 67.

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."—_Macro's Narrative_, 36.

c. 1830. "Had I known that I was dining upon a guana, or large wood-lizard, I scarcely think I would have made so heartly a meal."—_Tom Cringle_ (ed. 1863), 179.

1879. "Captain Shaw asked the Imam of one of the mosques of Malaccas about alligator's eggs, a few days ago, and his reply was, that the young that went down to the sea became alligators, and those which came up the river became iguanas."—_Bird, Golden Chersonese_, 200.

1881. "The chief of Mudhol State belongs to the Bholesa family ... The name, however, has been entirely superseded by the second designation of Ghorpad, 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 ghorpad or iguana."—_Imperial Gazetteer_, vi. 457.

1883. "Who can look on that anachronism, an iguana (I mean the large monitor which Europeans in India generally call an iguana, sometimes a guana) bask- ing, four feet long, on a sunny bank ..."—_Travels on My Frontier_, 36.

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!' (Gardens-sons, in fact). But this is etymology of the species that so confidently derives Bombay' from _Boa Bohia_. 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 Haf'un, a name which we find
in the Periplus in the shape of Opôné.
This name Haf'un was applied to a
town, no doubt the true Opône, which
Barbosa (1516) mentions under the
name of Afuni, and it still survives in
those of two remarkable promontories,
viz. the Peninsula of Râs Haf'un (the
Chersonesus of the Periplus, the Zingis
of Ptolomy, the Cape of 'Af'fût and
d'Orfûfi of old maps and nautical direc-
tories), and the cape of Jard-Hafûn
(or according to the Egyptian pronun-
ciation, Gard-Hafûn), i.e. Guardafui.
The nearest possible meaning of jard
that we find is 'a wide or spacious
tract of land without herbage'.

An attempt has been made to con-
nect the name Hafûn with the Arabic
af'a, 'pleasant odours.' It would then
be the equivalent of the ancient Reg.
Aromatum. This is tempting, but very
questionable. We should have men-
tioned 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 ter-
mination of the continent of Barbarice
(or Eastern Africa), towards the Orient
(τῆς ἔρημος ἔμπροσθεν καὶ σκαραβάρων
τελευταῖος βαρβαρικῆς ἡπείρου πόλος
ἀναγκαίος). According to C. Muller our Gu-
ardafui is called by the natives Râs
Aser; their Râs Jardafui being a point
some 12 m. to the south, which on
some charts is called Râs Shenarif,
and which is also the Tâfai of the
Periplus (Geog. Gr. Minores, i. 263).

1589. 'And that the said ships from his
ports (K. of Coulam's) shall not go inwards
from the Strait and Cape of Guarda-
ffiti, nor go to Adem, except when employed in
our obedience and service . . . and if any
vessel or Zambaque be found inward of the
Cape of Guardaounty it shall be taken as
good prize of war.'—Treaty between Lopo
Soares and the K. of Coulam in Botelho,
Tombo, 33.

c. 1589. 'This province, called of late

Arabia, but which the ancients called
Trotolitica, begins at the Red Sea and
the country of the Abissines, and finishes at
Magadasse . . . others say it extends only
to the Cape of Guardafui.'—Sommario de
Regni, in Rerum, i. f. 325.

1553. "Vicente Sodre, being despatched
by the King, touched at the Island of
Çocotera, where he took in water, and
thence passed to the Cape of Guardafui,
which is the most easterly land of Africa.'

De Barros, i. vii. cap. 2.

1554. "If you leave Débâl 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 Kardaouf."—
Ben., v. 464.

"You find such whirlpools on the coasts
of Kardaouf . . ."—The same, in his
narrative, Jour. As., Ser. i. tom. ix. p. 77.

1572. "O Cabo vé ja Aromata chamado,
E agora Guardaf, dos moradores,
Onde começa a boca do affamado
Mar Roxo, que do fundo toma as cores.'

Camões, x. 97.

Engrossed by Burton:

'The Cape which Antients 'Aromatic
clape
behold, yclept by Moderns Guardafui:
where opens the Red Sea mouth, so wide
and deep,
the sea whose ruddy bed lands blushing
hue.'

1602. "Eitor da Silveira set out, and
without any mishap arrived at the Cape
of Guardafui."—Couto, i. 4.

1727. "And now having travell'd along
the Shore of the Continent, from the Cape
of Good Hope to Cape Guardafoy, I'll sur-
vey the Islands that lie in the Ethiopian
Sea."—A. Hem., i. 15.

1790. "The Portuguese, or Venetians,
the first Christian traders in these parts,
have called it Gardefan, which has no signi-
fication in any language. But in that part
of the country where it is situated, it is
called Guardaf and means the Streets of
Burial, the reason of which will be seen
afterwards."—Bruce's Travels, i. 315.

Guava, s. This fruit (Psidium
Guayava, L., Ord. Myrtaceae; Span.
guava,
Fr. guayavier). Guayabo pomiferia
Indica of Caspar Bauhin, Guayava of
Joh. Bauhin, strangely appears by
name in Elliot's translation from
Amir Khosru, 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 guaiabo of Oviedo in his History of the Indies (we use the Italian version in Ranusio, iii. f. 141v).

There is no mention of the guava in either De Orta or Acosta. Amrūd, which is the commonest Hindustani (Pers.) name for the guava, means properly 'a pear'; but the fruit is often called safarī ām, 'journey mango' (respecting which see under Ananas). And this last term is sometimes vulgarly corrupted into supārī ām (areca-mango). In the Deccan the fruit is called (according to Mooden Sheriff) jām, which is in Bengal the name of the Syzygium jambolanum (see Jamoon), and in Guzeratī jāmrūd, which seems to be a fictitious word in imitation of āmrūd.

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),* must have spread like that fruit with great rapidity. Both appear in Blochmann's transl. of the Ain (p. 65) as served at Akbar's table; though when the guava is named among the fruits of Tūrān, doubts again arise as to the fruit intended, for the word used, āmrūd, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochín China. The tree, like the custard-apple, has become wild in some parts of India. See Davidson, below.

c. 1550. "The guaiava is like a peach-tree, with a leaf resembling the laurel... the red are better than the white, and are well-flavoured."—Giret, Bengou, p. 88.

1698. There is a good out of the guava, as guaiabo, in Piso, pp. 152-3.

1673. "... Flourish pleasant Tops of Plantains, Cocoes, Guiavas, a kind of Pear."—Fryer, 40.

1676. "The N.W. part is full of Guauer Trees of the greatest variety, and their Fruit the largest and best tasted I have met with."—Dampier, ii. 107.

1686. "The Guava... when the Fruit is ripe, it is yellow, soft, and very pleasant. It bakes well as a Pear."—Dampier, i. 222.

c. 1750-60. "Our guides too made us distinguish a number of guayva, and especially plumb-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

* Sir Joseph Hooker annotates: "You never ate good ones!"

(on the Mohar B. 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 (dinar-i-gabr), implying its being of infidel origin.

c. 1590. "Mirza Jani Beg Sūltān made this agreement with his soldiers, that every one who should bring in an enemy's head should receive 500 gabers, every one of them worth 12 mīrās... of which 75 went to one tanka."—Tārikh-i-Tāhirī in Elliot, i. 287.

1711. "Rupees are the most currant Coin; they have Venetians, Gubbers, Muggerbees, and Pogados."—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."—Fb. 242.

1752. "Gold and Silver Weights:

100 Venetian Ducats ... 11 0 5
10 (100 ?) Gubbers ... 10 17 12

Brooks, Weights and Measures.

Gubbrow, v. To bully, to dumbfound, and perturb a person. Made from ghubrāzō, the imperative of ghabrānā. The latter, though sometimes used transitively, is more usually neuter, 'to be dumbfounded and perturbed.'

Gudda, s. A donkey, literal and metaphorical. H. gadāū. The coincidence of the Scotchuddy has been attributed to a loan from Hindi 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 Guddy (for Cuthbert), like the English Neddy, similarly applied. A Punjab proverbial phrase is gādūn khurā, 'Donkeys' rubbing' their sides together, a sort of claw me and I'll claw thee.'

Guddy, Guddee, s. Hind. gadāū, Mahr. gātī. '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 gudgee” is to succeed to the kingdom. The word is also used for the pad placed on an elephant’s back.

Gudge, s. Pera. H. gas, and corri. 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 Ada, Abu’l Fazl details numerous gas which had been in use under the Caliphs or in India, varying from 18 inches English (as calculated by J. Prinsep) to 52½. The Ilahi gas 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 inquiry were very discrepant, however, and finally an arbitrary value of 33 inches was assumed. The bygha (see Beegah) based on this, and containing 3600 square gas = ¼ of an acre, is the standard in the N.W.P., but statistics are always now rendered in acres. See Gladwin’s Ayeen (1800) i. 302, seqq., and Prinsep’s Useful Tables, Thomas’s ed., 122.

1814. They have no measures but the gudge, which is from their elbow to the end of the middle finger, for measuring length.” —Percy, Acc. of the Ways of the Abegustians, in Tr. Lit. Soc. Bo., ii. 56.

Guicowar, n.p. Gæewâr, the title of the Maharatta kings of Guzerat, descended from Damiâji and Pilajî Gæewâr, who rose to distinction among Maharatta warriors in the second quarter of last century. The word means ‘Cowherd.’

Guinea-fowl, s. There seems to have been in the 16th century some confusion between turkeys and Guinea-fowl. See however under Turkey.

Guinea-cloths, Guinea-stuffs. Apparently these were piece-goods bought in India to be used in the West African trade.

1796. We find in a list of cloths purchased by the Dutch Factory at Por-o Novo, Guines Lywaat, and Negros Klederen (“Guinea linens and Negro’s clothing”).—See Valentijn, Charon, 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).”— Mulburn, i. 289.

Guinea-pig, s. This was a nickname given to midshipmen or apprentices on board Indianen in the last 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, 1567, defines: ‘The younger midshipmen of an Indianan.’

Guinea-worm, s. A parasitic worm (Pilaria 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.

The reason of the name is shown by the quotation from Purchas, respecting its prevalence in Guinea.

The disease is graphically described by Agatharchides in the first quotation.

b.c. c. 118. “Those about the Red Sea who are stricken with a certain malady, as Agatharchides relates, besides being afflicted with other novel and unheard-of symptoms, of which one is that small snake-like worms (ψαλόνα μυκότ) eat through the legs and arms, and peep out, but when touched instantly shrink back again, and whining among the muscles produce intolerable burning pains.”—In Dübner’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. 983.

c. 1630. “But for their water... I may call it Aqua Mortis... it engenders small long worms in the legges of such as use to drink it... by no potion, no ungent to be remedied: they have no other way to destroy them, save by rowling them about a pin or peg, not unlike the treble of 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 Vial-string... and they must be drawn out little by little, from day to day, gently winding them about a little twig...
about the bigness of a needle, for fear of breaking them."—Bernier, E. T. 114.

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.

1768. "The less dangerous diseases which attack Europeans in Guinea are, the dry belly-sack, and a worm which breeds in the flesh . . . . Dr. Roupp observes that the disease of the Guinea-worm is infectious."—_Lind on Diseases of Hot Climates_, pp. 53, 54.


_Gum-gum_, s. We had supposed this word to be an invention of the late Charles Dickens, but it seems to be a real Indian, or Anglo-Indian word. The nearest approximation in Shakespeare's Dict. is _gumak_, 'sound of the kettledrum.' But the word is perhaps a Malay plural of _gong_ originally; see the quotation from Osbeck.

1750-60. "A music far from delightful, consisting of little drums they call _Gum-gums_, cymbals, and a sort of life."—Grose, i. 189.

1771. "At night we heard a sort of music, partly made by insects, and partly by the noise of the Gumgung."—Osbeck, i. 185.

1890. "Did you ever hear a tom-tom, Sir?" sternly enquired the Captain . . . . 'A what? asked Hardy, rather taken aback.

'A tom-tom.'

'Never!'

'Not a gum-gum?'

'Never!'

'What is a gum-gum?' eagerly enquired several young ladies."—_Sketches by Bos_, _The Steam Excursion._

_Gunjā_, s. Hind. _ganjha_. The flowering or fruiting shoots of the female plant of Indian hemp (Cannabis sativa, L., formerly distinguished as C. indica), used as an intoxicant. See _Bhang._

1874. "In odour and the absence of taste, ganja resembles _bhang_. It is said that after the leaves which constitute _bhang_ have been gathered, little shoots sprout from the stem, and that these, picked off and dried, form what is called _ganja._"—Hanbury & Flückiger, 498.

_Gunny_, _Gunny-bag_, s. From Sansk. _goyi_, 'a sack'; Hind. and Mahr. _goyi_, 'a sack, sacking.' The popular and trading name of the coarse sacking and sacks made from the fibre of _jute_ (q.v.), much used in all Indian trade. _ţāṭ_ is a common Hindi name for the stuff.


But here, in the original, the term is _pārahāth-i-lāhband._

1693. "Besides the aforesaid articles _Goony-sacks_ are collected at Palicol."—_Howart_ (3), 14.

1711. "When Sugar is pack'd in double _Goneys_, the outer Bag is always valued in Contract at 1 or 1½ _Shaheer._"—_Lockyer_, 244.

1726. In a list of goods procurable at _Dastercrom_:

"Gooni-zakken (Gunny bags)."—_Valentijn_, _Chor._ 40.

1727. "Shildon . . . put on board some rotten long Pepper, that he could dispose of no other Way, and some damaged Gunnelies, which are much used in Persia for embalming Goods, when they are good in their kind."—_A. Ham._ ii. 15.


1785. "We enclose two _parwanahs_ . . . directing them each to despatch 1000 _goonies_ of grain to that person of mighty degree."—_Peppis's Letters_, 171.

_Gup_, s. Idle gossip. Pers. Hind. gap, 'prattle, tattle.' _The word is perhaps an importation from Turan, Vambéry gives Orient. Turki gap, geb, 'word, saying, talk,' which, however, Pavet de Courteille suggests to be a corruption from the Pers. _guftan_, 'to say;' of which, indeed, there is a form _guptan_. See quotation from Schuyler showing the use in Turkestān. The word is perhaps best known in England through an unambiguous account of society in S. India, published under the name of "_Gup_" in 1868.

1890-10. "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 Autob._, 357.

1876. "The first day of mourning goes by the name of _gup_, i.e. commemorative talk."—_Schuyler's Turkestān_, i. 191.

_Gureebpurwur_, and _Gurreebnuwauz_, ss. Arabo-Pers. _Gurribpurwar_ and _Gharībnuwāz_, used in H. 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 some lay hold of each other by the head, saying _Grab-anemos_, i.e. I wish you the prayers of the poor."—_Valentijn_, _Chor._ 109.

1824. "I was appealed to loudly by
GURJAUT.

both parties: the soldiers calling on me as 'Ghureeb purwar,' the Goomashta, not to be outdone, exclaiming, 'Donai, Lord Sahib! Donai! Rajah!' (Read Dohai and see Donai)._Heber, i. 266. See also p. 279.

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 garhjât, in ignorance of which we have seen, in quasi-official documents, the use of a further English plural, Gurjauts or garhjats, which is like 'fortsies.'

This manner of denominating such tracts from the isolated occupation by fortified posts appears to be very ancient in that part of India. We have in Ptolemy and the Periplus Dosarven or Doserven, apparently representing Sansk. Dâśârâ, quasi dasan riça, 'having Ten Forts,' which the lists of the Byhad Sanhitâ show us in this part of India (J. B. As. Soc., N.S., v. 83). The forest tract behind Orissa is called in the grant of an Orissa king, Nava Koti, 'the Nine Ports' (J. A. S. B., xxxiii., 84); and we have, in this region, further in the interior, the province of Chattis-garhâ = 36 Ports.

Gurry.

a. A little fort; Hind. garhi. Also Gur; i.e. garh, 'a fort.'

b. See Ghurry.

—

1839. "... many of his Heathen Nobles, only such as were befriended by strong Gurr, or Fastnasses upon the Mountains..."—Frer, 165.

1786. "... The Zemindars in 4 pargannas are so refractory as to have forfeited (read fortified) themselves in their gurries, and to refuse all payments of revenue."—Articles against W. Hastings in Burke, vii. 59.

Gutta Percha, s. This is the Malay name Gatah Perija, i.e. ' Sap of the Percha,' Dichopites Gutta, Bentli. (Isoneandra Gutta, Hooker; N.O. Sapotaceae). Dr. Oxley writes (in the J. Ind. Arch., i. p. 22) that percha is properly the name of a tree which produces a spurious article; the real gutta p. is produced by the tâbav. 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 mixt together.

Guzzy, s. Pers. and Hind. gazi; perhaps from its having been woven of a gas in breadth (see Gudge). A very poor kind of cotton cloth.

1701. In a price list for Persia we find: "Gessas Bengaals."—Valentin, 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 . . . "—Seton-Karr, i. 4.

Gyaal (properly Gayal), s. A large animal (Guaues frontalis, Jord.) of the ox tribe, found wild in various forest tracts to the east of India. It is domesticated by the Mishmis of the Assam valley, and other tribes as far south as Chittagong. In Assam it is called Mithan.

1834. "In the park several uncommon animals are kept. Among them the Gyal, 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..."—Heber, i. 34.

Gyelang, s. A Buddhist priest in Tibet. Tib. dGe-gLong, 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 Juesche, p. 86.

1784. "He was dressed in the festival habit of a gyelang 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 20 years ago. The first use of it that we can trace is (on the authority of Major John Trotter) at Rurki in 1861, when a gym-khana was instituted there. It is a factitious word, invented, we believe, in the Bombay Presidency, and probably based upon gend-khâna ('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. The word is also applied...
to a meeting for such sports; and in this sense it has travelled already as far as Malta.

1877. “Their proposals are that the Cricket Club should include in their programme the games, &c., proposed by the promoters of a gymkhana Club, so far as not to interfere with cricket, and should join in making a rink and lawn-tennis, and badminton courts, within the cricket-ground enclosure.”—Pioneer Mail, Nov. 3.

1879. “Mr. A— F— can always be depended on for epigram, but not for accuracy. In his letters from Burma he talks of the Gymkhana at Rangoon as a sort of establishment [sic] where people have pleasant little dinners. In the ‘Oriental Arcadia,’ which Mr. F— tells us is flavoured with naughtiness, people may do strange things, but they do not dine at Gymkhana.”—Do., Do., July 2nd.

1881. “R. E. Gymkhana at Malta, for Polo and other Ponies, 20th June, 1881.”—Heading in Royal Engineer Journal, Aug. 1st, p. 159.

1883. “I am not speaking of Bombay people with their clubs and gymkhana and other devices for oiling the wheels of existence...”—Tribes on My Frontier, 9.

Gynée, s. H. Gaini. A very diminutive kind of ox bred in Bengal. It is, when well cared for, a beautiful creature, is not more than 3 feet high, and affords excellent meat. It is mentioned by Aelian:

c. 250. “There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swiftly.”—De Nat. Anim., xv. 24.

1460. “There also is a species of oxen called gaini, small like púd horses (see Goon), but very beautiful.”—Aín, i. 149.

H.

Hackery, s. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages (drawn by bullocks) for personal transport.

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 acarrêtor, to convey in a cart. And the word may have always been shaped by the existence of the Hind. words hākāna, ‘to drive,’ hākāvāna, ‘to drive (oxen),’ &c. But these are mere suggestions, for we have found no evidence. *

In Broughton’s Letters from a Mahrratta Camp (p. 156) the word hackery is used for what is in Upper India commonly called an Ekka (q.v.) or light native pony-carriage; but this is an exceptional application.

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, 35.

1690. “Their Hackeries likewise, which are a Kind of Coach, with two Wheels, are all drawn by Oxen.”—Ovington, 254.

1711. “The Streets (at Surat) are wide and commodious; otherwise the Hackerys, which are very common, would be an Inconvenience. These are a sort of Coaches drawn by a Pair of Oxen.”—Lockyer, 259.

1742. “The bridges are much worn, and out of repair, by the number of Hackerys and other carriages which are continually passing over them.”—In Wheeler, iii. 262.

1756. “The 11th of July the Navab arrived in the city, and with him Bundoo Sing, to whose house we were removed that afternoon in a hackery.”—Hodnett, in Wheeler’s Early Records, 249.

1760. The hackers are a conveyance drawn by oxen, which would at first give an idea of slowness that they do not deserve... they are open on three sides, covered a-top, and are made to hold two people sitting cross-legged.”—Grose, i. 155-156.

1780. “A hackery is a small covered carriage upon two wheels, drawn by bullocks, and used generally for the female part of the family.”—Hodges, Travels, 5.

1788. “At half-past six o’clock we each...

* It is possible that the mere Portuguese article and noun “a carreira” might have produced the Anglo-Indian hackery. Thus in Corea, under 1613, we have a description of the Surat hackeries: “and the carriages (as carreiras) in which he and the Portuguese travelled were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (as carreiras) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground.”—ii. 389.

† For swift Oxen see also Forbes below, and Aelian de N.A. quoted under gynée.
got into a hackery."—Stavorinus, tr. by Wride, ii. 295.

1811. Selvy's draws and describes the Hackery in the modern Bengal sense.

1813. "Travelling in a light hackcar, at the rate of five miles an hour."—Forbes, Or. Mem., iii. 376. Forbes's engraving represents such an ox-carriage as would be called in Bengal a bullock. (See Blyle in Suppt.)

1829. "The genuine vehicle of the country is the hackery. This is a sort of weetent, 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.

Hadgey, s. Ar. Ḥājī, a pilgrim to Mecca; from ḥāj, the pilgrimage, or visit to a venerated spot. Hence Ḥājī and Ḥāj used colloquially in Persian and Turkish.*

1765. "Hodgee acquired this title from his having in his early years made a pilgrimage to Hodge (or the tomb of Mahommed at Mecca)."—Holwell, Hist. Events, &c., i. 59.

Hākim, s. Hind. from Ar. Ḥākīm, a judge, a ruler, or master; 'the authority.'

The same Arab. root Ḥākīm, 'brilling, restraining, judging,' supplies a variety of words occurring in this Glossary, viz.

Hākim (as here).
Hāklm (see Huckeen).
Hākkum (see Hookum).
Hīkmūt (see Hicknut).


C. 1861.

"Then comes a settlement Hākim, to teach me to plough and weed—
I sowed the cotton he gave me—but first I boiled the seed..."

A. C. Lyall, The Old Pindarce.

Halálocore, s. Literally Arab. Pers. Ḥalāl-khōr, 'one who eats what is lawful,' applied euphemistically to a person of very low caste, a sweeper or scavenger, perhaps as implying 'to whom all is lawful food.' Generally used as synonymous with bungy, q.v.

1623. "Sciah Selim nel principio... ai segnò tanto, che poco manco che per dispetto non la desse per forza in matrimonio ad uno della razza che chiamano halal chor, qua dica 'mangia leco, cioè che ha per leco di mangiare ogni cosa..." (See other quotation under harem).—P. della Valle, ii. 325.

1638. "...sont obligers de se purifier depuis la teste l'usage d'aucuns si quelqu'un de ces gens qu'ils appellent Alchores, leur a touché."—Mandeslo, Paris, 1659, 219.

1665. "Ceux qui ne parlent que Persan dans les Indes, les appellent Halalcor, c'est à dire celui qui se donne la liberté de manger de tout ce qu'il lui plait, ou, selon quelques uns, celui qui mange ce qu'il a légitimement gagné. Et ceux qui apprennent cette dernière explication, disent qu'autrefois Halalcores s'appellent Harancours, mangeurs de Viande endebuis."—Thevenot, v. 190.

1673. "That they should be accounted the Offscum of the People, and as base as the Holenesors (whom they account so, because they defile themselves by eating anything)."—Fryer, 28.

1690. "The Halalchore... are another Sort of Indians at Suratt, the most contemptible, but extremely necessary to be there."—Brown, 382.

1788. "That no Hollocore, Dcrah, 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."—Maharatta Proclamation at Baroch, in For. Or. Mem., iv. 232.

1786. "When all my schoolfellows and youthful compars (those misguided few excepted who, joined to use a Gentoo phrase, the hallucores of the human race) were striking off with eager hope and earnest intent, in some one or other of the many paths of 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.

1788. The Indian Vocabulary also gives Hallachore.

1810. "For the manner offices we have a Hallalcor or Chandela (one of the most wretched Pariahs)."—Maria Graham, 31.

Halálour. V. used in the imperative for infinitive, as is common in the Anglo-Indian use of Hind. verbs, being Ar. ʿ[H]alal-ʿkar, 'make lawful,' i.e. put (an animal) to death in the manner prescribed to Mahommomedans, when it is to be used for food.
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.

1789. "Mulattoes, or as they are called in the East Indies, half-casts." — *Muir's Narrative*, 51.

1793. "They (the Mahatta 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." — *Dixon, Narrative*, 11.

1809. "The Padre, who is a half-cast Portuguese, informed me that he had three districts under him." — *Id. Valenti*, i. 229.

1828. "An invalid sergeant . . . came, attended by his wife, a very pretty young half-caste." — *Heber*, i. 298.

1875. "Othello is black—the very tragedy lies there; the whole force of the contrast, the whole pathos and extenuation of his doubts of Desdemona, depend on this blackness. Fechter makes him a half-caste." — *G. H. Lewes, On Actors and the Art of Acting*.

**Hanger**, s. The word in this form is not in Anglo-Indian use, but (with the Scotch whinger, old Eng. whinyard, Fr. cangiar, &c., other forms of the same) may be noted here as a corruption of the Arab. khanjir, 'a dagger or short falchion.' This (vulg. cunjur) is the Indian form. The khanjir in India is a large double-edged dagger with a very broad base and a slight curve.

1574. "Patrick Spreuill . . . being per- sewit be Johnes Boilll Cheplan . . . in invaçying of him, and stryking him with ane quhinger . . . through the qnlik the said Johnes neis wes womditt to the effusion of his blude." — *Exte, 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 beauti- ful and gentlemanlike. . . ." — *B. Jonson, Every Man in his Humour*, i. 4.

1672. " . . . il s'estoit emporté contre elle jusqu'à un tel excès qu'il y aroit porté quelques coups de Cangiar dans les manuailles. . . ." — *Journal d'Ant. Galland*, i. 177.


1676. "His pistol next he cock'd anew
And out his nutbrown whinyard drew." — *Hudibras*, Canto iii.

1781. "I fancy myself now one of the most formidable men in Europe; a blunder- buss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust hanger with a little pistol in the hilt, to hang by my side." — *Lord Minto, in Life*, i. 56.

"Lost out of a buggy on the Road between Barnagur and Calcutta, a steel mounted Hanger with a single guard." — *Hickey's Bengal Gazette*, June 30.

1883. " . . . by forrashes, the carpet- spreader class, a large canjur, or curved dagger, with a heavy ivory handle, is carried; less for use than as a badge of office." — *Wills, Modern Persia*, 326.

**Hansil**, s. A hawzer, from the English (Roebuck).

**Hanspeek, Uspuck, &c.,** s. Sea Hind. Aspik. a handspike, from the English.

**Harakiri**, s. This, the native name of the Japanese rite of suicide committed as a point of honour or substi- tute for judicial execution, has long been interpreted as "happy despatch," but what the origin of this curious error is we do not know. The real meaning is realistic in the extreme, viz., hara = 'belly,' kiri = 'cut.'

1616. "Here we had news how Galsame was to passe this way to morrow to goe to a church near Miaco, called Cye, som say to cut his bellie, others say to be shawe a peac and to rememe the rest of his daies." — *Cocks's Diary*, i. 164.

1617. "The King demanded 800 tais from Shosque Done, or else to cut his belly, whoe, not having it to pay, did it." — *Toid. 337, see also ii. 202*.

**Haramzada**, s. A scoundrel; liter- ally 'misbegotten'; a common term of abuse. It is Arabo-Persian harâmzâda, 'son of the unlawful.' Harâm 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 de- stroyed them and their cities; and he called the name of the place Hormah."

**Harem**, s. Ar. ĥaram and harîm, i.e. sacer, applied especially to 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 a family' or their apartments.

1398. "... car maintes homes emo-
uronct mantes dames en furent veues... 
e maintes autres dames ne furent a toz jorz
mes en plores et en lermes; ce furent les
meres et les araines de homes qe hi mo-
uronct."—Marco Polo, in Old Text of Soc.
de Geographie, 251.

1623. "Non so come scialha Selim ebbe
notizia di lei e s'innamorò. Volle condu-
lav nel suo haram o gynaeceo, e tenerla quivi
appresso di se come una delle altre concu-
bine; ma questa donna (Nurmahal) che
era sopra modo astuta... ricas."—P.
della Valle, ii. 525.

1630. "This Duke here and in other
erallos (or Harams as the Persians term
them) have above 300 concubines."—Herbert, 139.

1676. "In the midst of the large Gallery
is a Nickel in the Wall, into which the King
descends out of his Harem by a private pair
of stairs."—Tavernier, E. T., ii. 49.

1726. "On the Ganges also lies a noble
fortress, with the Palace of the old
Emperor of Hindostan, with his Hurasam or
women's apartment..."—Valentijn, v. 165.

Harry, s. This word is quite obso-
lete. Wilson gives Hārī as Beng. 'A
servant of the lowest class, a sweeper.'
But in two out of our three quotations
harry is applied to a woman, in one case
employed to carry water. The third is
doubtful. A female servant of this
description is not now known among
English families in Bengal.

c. 1753. Among the expenses of the
Mayor's Court at Calcutta we find: "A
harry... Rs. 1."—Long, 48.

c. 1754. "A Harry or water-wench..."
(at Madras)—Ives, 50.

In a tariff of wages recom-

dended by the "Zemindars of Calcutta,"

we have: "Harry—woman to a Family...
2 Rs."—In Seton Karr, i. 95.

1781. "2 Harries or Sweepers... 6 Rs.

2 Beesties... 8 Rs."

Establishment... under the Chief Magis-
trate of Banaras, in Appendix to Narrative of
Insevation there, Calcutta, 1782.

Hatty, s. H. hāthi, the most

common word for an elephant. From
the Sansk. hāsta, 'the hand,' and
hadra, 'the elephant,' i.e. 'the creature
with a hand,' come the H. words hāth
and hāthi, with the same meanings.
The analogy of the elephant's trunk
to the hand presents itself to Pliny:

"Mandont ore; spirant et bibunt odor-
unturque hand impriope appellati manu."
—vili. 10.

and to Tennyson:

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.

1526. "As for the animals peculiar to
Hindustān, one is the elephant, as the Hind-
dustāns call it Hathi, which inhabits the
district ofKalpī, the more do the wild

elephants increase in number. That is the

tract in which the elephant is chiefly taken."—Baker, 215.

This notice of Baker's shows how re-
markably times have changed. No elephants
now exist anywhere near the region indi-

cated.

Hattychook, s. Hāthichoork; ser-
vant's and gardener's Hind. for arti-
choke. This is worth producing,
because our word is itself the corrup-
tion of an Oriental word thns carried
back to the East in mangled form. See
Artichoke.

Haut, s. a. Hind. hāth (the hand or forearm,
and thence) 'a cubit,' from the elbow
to the tip of the middle finger; a
measure of 18 inches, and sometimes
more.

b. Hind. hāth, a market held on
certain days.

Havildar, s. Hind. havildār. A
sepoy non-commissioned officer, cor-
responding to a sergeant, and wearing
the chevrons of a sergeant. This,
dating from about the middle of the last century, is the only modern use of
the term in that form. It is a corrup-
tion of Pers. havalīdar or havuliādār,
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 havīlā, an intermediate tenure
between those of zemindar and ryot.

1673. "We landed at about Nine in the
Morning, and were civilly treated by the
Customer in his Choultry, till the Havildar
could be acquainted of my arrival."—Pryer, 123.

1696. "... the havildar of St. Thomé
and Pulecat."—Wheeler, i. 308.

1824. "Currem Musseeh was, I believe,
a havildar 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.

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. It is properly ḥażīr, 'ready' or 'present.' See Ghótá ḥazry.

Hendry Kendry, n.p. Two islands off the coast of the Conoon, about 7 m. south of the entrance to Bombay Harbour, and now belonging to Kolába District. The names, according to Ph. Anderson, are Haneri and Khanderi; in the Admy. chart they are Oonari, and Khundari. They are also variously written (the one) Hundry, Oudera, Humarey, Henery, and (the other) Kun-dra, Cundyra, Öumarey, Kenery. The real names are given in the Bombay Gazetteer as Underi and Khanderi. Both islands were piratically occupied as late as the beginning of this century. Khanderi passed to us in 1818 as part of the Peshwa's territory; Underi lapsed in 1840.

1673. "These Islands are in number seven; viz. Bombaim, Canonrein, Trumbay, Elephanto, the Putaches, Munchumby, and Kerening, with the Rock of Henry Kenry . . ."—Fryer, 61.

1681. "Although we have formerly wrote you that we will have no war for Hendry Kendry, yet all war is so contrary to our constitution, as well as our interest, that we cannot too often incite to you our averson thereunto."—Court of Directors to Swat, 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 Fortress belonging to the Sede, and the other is fortified by the Svévjés, and is now in the Hands of Oonjáe Angria."—A. Ham. i. 243.

C. 1760. "At the harbors mouth lie two small fortified rocks, called Henars and Cunara . . . These were formerly in the hands of Angria, and the Svéjés, or Moors, which last have long been dispossee of them."—Grose, i. 58.

Herbed, s. A Parsee priest, not especially engaged in priestly duties. Pers. hirádá, from Pahlavi áérpat.

1630. "The Herbood or ordinary Churchman."—Lord's Display, ch. viii.

Hickmat, s. Ar. H. hikmat; an ingenious device or contrivance. See under Hakim.

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 Midnapur Zilla, of which it constitutes the S.E. portion, viz., the low coast lands on the west side of the Hoogly estuary, and below the junction of the Rupnarayan. The name is properly Hijilí; but it has gone through many strange phases in European records.

1565. "The first of these rivers (from the E. side of the Ghants) arises 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 Crussa, and the more southerly Benkora, and when they combine they are called Ganges; and this river discharges into the illustrious stream of the Ganges between the two places called Angeli and Picholda in about 22 degrees."—Barros, i. ix. 1.

1586. "An haven which is called Angeli in the Country of Orixa."—Fitch, in Hâkî. 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 Hugh-lay and the island of Ingellee."—Orme (reprint), ii. 12.


1727. "... Inhabited by Fishers, as are also Ingelle and Kidgérie, two neighbouring Islands on the West Side of the Mouth of the Ganges."—A. Ham. i. 275.

1758. "In apprehension of a French Fleet the Select Committee at Fort William recommend: "That the pagoda at Ingelle should be washed black, the great tree at the place cut down, and the buois removed."—In Long, 153.

1784. "Ships laying at Kidgeree, Ingellees, or any other parts of the great River."—In Seton-Karr, i. 37.

Hilsa, s. Hind. hilsá. A rich and savoury fish of the shad kind (Clupea ilisha, Day), called in books the 'sable-fish,' (a name, from the Port. savel, quite obsolete in India) and on the Indus pulla (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 Dehli on the Jamna, 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 Conoon, nor in the Deccan rivers, from which
last it seems 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 Scotch rivers (Dr. Macdonald's Act. of Bombay Fisheries, 1883).

1539. "... A little Island, called Apofingua (Ape-Fpingan) ... inhabited by poor people who live by the fishing of shads (que vive de la pescevra dos saucis)." —Pinto (orig. cap. xviii.), Cogan, p. 22.

1615. "Na quella costa marinna occidental de Viontana (Ujong-Tana, Malay Peninsula) habitavino Saletas pescadores que não tinham outro tratto ... salvo de sua pescauya de saveis, donde so aproveitaram las das ovas chamado Twabos passados por salmura." —Eredia de Godinho, 22.

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. 33.

1824. "The fishery, we were told by these people, was of the 'Hilsa' or 'Sable-fish.'" —Höter, 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 Himdžya, the Abode of Snow; also called Himavat, The Snowy; Himāqirī and Himakāla; Himādri, Himakāta, etc., from various forms of which the ancients made In- aus, Enaveda, etc. Pliny had got somewhere the true meaning of the name: "... a montibus Hemodos, quorum promontorium Imaus vocatur nievum signifiante..." (vi. 17). We do not know how far back the use of the modern name is to be found. We do not find it in Baber, who gives Siwālak as the Indian name of the mountains (see Siwalli). The oldest occurrence we know is in the Ain, which gives in the Geographical Tables, under the Third Climate, Koh-i-Himalāh (orig. ii. 36.) This is disguised in Gladwin's version by a wrong reading into Kerchahimalah (ed. 1800, ii. 367,).* This form (Him-maleh) is used by Major Rennell, but hardly as if it was yet a familiar term.

* Hemāchāl and Hemakīt also occur in the Ain (see Gladwin, ii. 545, 546). Karīchāl is the name used by Ibn Fattûta in the 14th century, and by Al-Birūnī 800 years earlier. 17th century writers often call the Himalaya the "Mountains of Negre Gato" (q.v.).

In Elphinstone's Letters Himalāh or some other spelling of that form is always used (see below). When we get to Bishop Heber we find Himalaya 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 Hindale." —Elphinstone to Major Close, in Life, ii. 130, see also i. 396, where it is written Himalāh.

Hinde, 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 Persian vocables than the usual Hindustani, and which are spoken by the rural population of the N.W. Provinces. The earliest literary work in Hindi is the great poem of Chand Bardai (c. 1200) which records the deeds of Prithviraj, the last Hindu sovereign of Dehli.

Hindi or Hindiki, n.p. This modification of the name is applied to people of Indian descent, but converted to Islam, on the Peshawar frontier, and scattered over other parts of Afghanistan. They do the banking business, and hold a large part of the trade in their hands.

Hindoo, n.p. Pers. Hindá. 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. Hindá is that used in Arabic, e.g. c. 940. "An inhabitant of Mansāra in Sind, among the most illustrious and powerful of that city... had brought up a young Indian or Sindian slave (Hindá sw Sindí)." —Mas'udi, vi. 264.

In the following quotation from a writer in Persian observe the distinction made between Hindú and Hindá: c. 1290. "Whatever live Hindá fell into the King's hands was pounded into bits under the feet of elephants. The Musalmáns, who were Hindás (country born), had their lives spared." —Amir Khosrú, in Elidor, iii. 539.

1563. "... moreover if people of Arabia or Persia would ask of the men of this country whether they are Moors or Gentoes, they ask in these words: 'Art thou Mousalman or Indú?'" —García, i. 137 b.
1658. "Les Indoos gardent soigneuse-ment dans leurs Pagodes les Reliques de Ram, Schokh, (Sitra), et autres personnes illustres de l’antiquité."—De la Boulaye de Goa, ed. 1657, 191.

Hindu is often used on the Peshawur frontier as synonymous with bunya (see under banyan). A soldier (of the tribes) will say, 'I am going to the Hindu,' i.e. to the bunya of his company.

Hindoo Koosh, n.p. Hindū-Kūsh; 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 recrossed it somewhere not far from the longitude of that city. The real origin of the name is not known. 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 Hindū-Kūsh, i.e. the Hindu-Killer, because so many of the slaves, male and female, brought from India, die on the passage of this mountain, owing to the severe cold and quantity of snow."—Ibn Batuta, iii. 84.

1504. "The country of Kābul is very strong, and of difficult access . . . Between Balkh, Kunduz, and Badakshān on the one side, and Kābul on the other, is interposed the mountain of Hindū-Kūsh, the passes over which are seven in number."—Babur, p. 139.

1548. "From this place marched, and entered the mountains called Hindū-Kush."—Mem. of Emp. Humayun, 89.

"It was therefore determined to invade Badakshān . . . The Emperor, passing over the heel of the Hindū-Kush, encamped at Shergirān."—Tabakat-I-Akbāri, in Elliot, v. 223.

1793. "The term Hindoo-Khoe, or Hindoo-Kush, is not applied to the ridge throughout its whole 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. "... these who dwell beyond the everlasting snows Of Hindoo Koosh, in stormy freedom bred."—Makanma.

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 Pārb (see Poorub), and all south of the Nerbudda as Dakhan (see Deccan).

But the word is used in older Mahommedan authors just as it is used in English school-books and atlases, viz., as (a) the equivalent of India Proper. Thus Baber says of Hindūstān: "On the East, the South, and the West it is bounded by the Ocean" (310).

a.—

1553. "... and so the Persian nation adjacent to it give it as at present its proper name that of Indostān."—Barros, i. iv. 7.

1563. "... and common usage in Persia, and Coreçone, and Arabia, and Turkey, calls this country Indusmat . . . for  theirs is as much as to say 'region,' and indica 'India.'"—Garcia, i. 137 b.

1663. "And thus it came to pass that the Persians called it Indostan."—Farris y Sousa, i. 33.

1665. "La dernière parti est la plus connue: c'est celle que l'on appelle Indostan, et dont les bornes naturelles au Couchant et au Levant, sont le Gange et l'Indus."—Thévenot, v. 9.

1672. "It has been from old time divided into two parts, i.e. the Eastern, which is India beyond the Ganges, and the Western India within the Ganges, now called Indostan."—Baldaeus, i.

1770. "By Indostan is properly meant a country lying between two celebrated rivers, the Indus and the Ganges . . . A ridge of mountains runs across this long tract from north to south, and dividing it into two equal parts, extends as far as Cape Comorin."—Raynal (tr.), i. 31.

1783. "In Macassar Indostan is called Neegree Telinge."—Forrest, V. to Mergui, 82.

b.—

1803. "I feared that the dawk direct through Hindostan would have been stopped."—Wellington, ed. 1837, ii. 209.

1824. "One of my servants called out to them,—'Aha! dandee folk, take care! You are now in Hindostan! The people of this country know well how to fight, and are not afraid.'—Heller, i. 124. See also pp. 268, 269.

In the following stanza of the good bishop's the application is apparently
the same; but the accentuation is excruciating, "Hindóstan" as if ryhming to "Boston."

1894. "Then on! then on! where duty leads, My course be onward still, O'ertop Hindostan's sultry meads, Or bleach Almora's hill."—Fryer, 201.

1884. "It may be as well to state that Mr. H. G. Keene's forthcoming History of Hindostan . . . will be limited in its scope to the strict meaning of the word 'Hindustan' = India north of the Deccan."—Academy, April 26th, p. 294.

Hindostanee, s. Hindústání, properly an adjective, but used substantively in two senses, viz. (a) a native of Hindústán, and (b) (Hindústání zabání) 'the language of that country,' but in fact the language of the Mahommedans of Upper India, and eventually of the Mahommedans of the Deccan, developed out of the Hindi dialect of the Doáb chiefly, and of the territory round Agra and Dehli, 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 Urdú ('Horde') or Camp. This language was for a long time a kind of Mahommedan língua 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.—

1693. (applied to a native.) "Indístánni est vn Mahometan noir des Indes, ce nom est composé de Indou, Indien, et stan, habitation."—De la Boullaye le Gouv., ed. 1657, 543.

b.—

1616. "After this he (Tom Coryate) got a great mastery in the Indoostan, 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, brow, and rail from the sun-rising to the sun-set; one day he undertook her in her own language. And by eight of the cloaks he silenced her, that she had not one word more to speak."—Terry, Extracts relating to T. C.

1673. "The Language at Court is Persán, that commonly spoke is Indoostan (for which they have no proper Character, the written Language being called Banyan), which is a mixture of Persian 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.

1695. "... so applied myself to a Portuguese mariner who spoke Indoostan (ye current Language of all these Islands)" [Maldive].—Hedges, March 9.

1736. "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."—Valentin, Chor. i. 37.

1727. "This Persian . . . and I, were discoursing one Day of my Affairs in the Indoostan Language, which is the established Language spoken in the Mogul's large Dominions."—A. Ham. ii. 183.

1745. "Benjamin Schultz Missionaríi Evangelici, Grammatica Hindostanica . . . Edidit, et de suscipienti barbaricarum linguarum cultura praeclust est D. Jo. Baez. Calleenberg, 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 Indoostan and Persic languages, which are the only tongues used in the Courts of the Mahomedan Princes."—Orme, i. 144 (ed. 1838).

1772. "Manuscripts have indeed been bandied about, ill spelt, with a confused mixture of Persian, Indoostans, and Bengales."—Preface to Hadley's Grammar, xi.


There is a reprint of this (apparently) of 1863, in the Catalogue of Garcin de Tassy's books.

a. 1830. "Cet ignoble pakois d'Hindous-tani, qui ne servira jamais à rien quand je serai retourné en Europe, est difficile."—V. Jacquetmont, Correspondance, i. 95.

1844. "Hd. Quarters, Kurrachee, 12th February, 1844. The Governor unfortunately does not understand Hindostanee, nor Persian, nor Mahratta, 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 Hin-
HUNG.

318

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 yungu, 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, 1. 21 b.

1586. "I went from Agra to Satnagam in Bengal in the company of one hundred and four score Bostes, laden with Salt, Opium, Hinge, Lead, Carpets, and divers other commodities down the River Jernana." —R. Fitch, in Hakluyt, ii. 386.

1611. "In the Kingdom of Gujarat and Cambaya, the natives put in all their food Yungu, which is Assafetida." —Teixeira, Relaciones, 29.


1638. "Le Hinge, que nos drogues et apoticaire appellent Assa foetida, vient la plus part de Perse, mais celle que la Pro- vince d'Vtrad (?) produit dans les Indes est bien meilleur." —Mandelo, 280.

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 Carnu- nia; this latter is that the Indians perfumes themselves with, mixing it in all their Pulse, and make it up in Wafers to cor- rect the Windiness of their Food." —Pryer, 299.

1689. "The Natives at Suratt are much taken with Assa Foetida, which they call Hing, and mix a little with the Cakes that they eat." —Orrington, 307.


1857. "While riding in the plain to the N.E. of the city (Candahar) we noticed several asafetida plants. The asafetida, called hugging 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." —Bellew, Journal of a Pol. Mission, &c., p. 270.

* The Germans do worse than this Portuguese, for they call the drug Tensels dreck, i.e. diabolic non obis sed stercos !

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 cantici: Vah Hussein! shah Hussein!"—P. della Valle, p. 352.

c. 1630. "Nine days they wander up and downe (shaving all that while neither head nor beard, nor seeming (joyful), incessantly calling out Hussein, Hussein! in a melancholy note, so long, so fiercely, that many can neither howle longer, nor for a month's space recover their voices."—Stir T. Herbert, 261.

c. 1665. "...ainsi j'eus tout le loisir dont j'eus besoin pour y voir célébrer la Fête de Hussein Fils d'Aly,... Les Mores de Golconde le célébrent avec encore beaucoup plus de folles qu'en Perse... d'autres font des danses en rond, tenant des épées nues 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 Gosseen, a time of ten days Mourning for two Unfortunate Champions of theirs."—Pryer, p. 106.

"On the Days of their Feasts and Jubilees, Gladisaters were approved and licensed; but feeling afterwards the Evils that attended that Liberty, which was chiefly used in their Hossy Gossy, any private Grudge then being openly revenged: it never was forbid, but it passed into an Edict by the following King, that it should be lawful to Kill any found with Naked Swords in that Solennity."—Pryer, 357.

1720. "Under these promising circumstances the time came round for the Musulman feast called Hossein Jossen... better known as the Mohurrum."—In Wheeler, i. 347.

1726. "In their month Moharram they have a season of mourning for the two brothers Hassan and Hossein. They name this mourning-time in Arabic Ashur, or the 10 days; but the Hollanders call it Jakson Bakson."—Valentinij, Choe. 107.

1763. "It was the 14th of November, and the festival which commemorates the murder of the brothers Hassan and Jassin happened to fall out at this time."—Orme, i. 193.

1832. "...they killde fires in these pits every evening during the festival; and the ignorant, old as well as young, amused themselves in fencing across them with sticks or swords; or only in running and playing round them, calling out, Ya Aliee! Ya Aliee!... Shah Hussun! Shah Hussun!... Shah Hossein! Shah Hossein!... Dootha! Dootha! (bridegroom...); Hace dost! Hace dost! (alas, friend!); Ruheeo! Ruheeo! (Stay! Stay!). Every two of these words are repeated probably a hundred times or so loud as they can hawl out."—Jafur Shureef, Qanoon-e-Islam, tr. by Herklotz, p. 173.
1883. "... a long procession... followed and preceded by the volunteer mourners and breast-beaters shouting their cry of Hous, s-c-i-n H-as-san, Hous, s-c-i-n H-a-s-san, 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.

Hodgett, s. This is used among the English in Turkey and Egypt for a title-deed of land. It is Arabic ḥujjat, 'evidence.' Ḥojat, perhaps a corruption of the same word, is used in Western India for an account current between landlord and tenant.

Hog-deer, s. The Anglo-Indian popular name of the Axis porcinus, Jerd., the Fārā of Hindustan. The name is nearly the same as that which Cosmas (c. 545) applies to an animal (Xospe-λαδος) which he draws (see under Babiroussa), but the two have no other relation.

The Hog-deer is abundant in the grassy openings of forest 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.

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.

1892. "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 land, 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, Aucheo, 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 Hol-kien.

1885. "After they had travelled more than half a league in the suburbs of the citie of Aucheo, they met with a post that came from the vizroy."—Mendoza, ii. 78.

1616. "Also this day arrived a small China bark or soma from Hochchew, laden with silk and stuffes."—Cocks, i. 219.

Home. In Anglo-Indian 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.

1865. "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:

c. 1830. "... 'Oh, your cousin Mary, I forgot—fine girl. Tom—may do for you at home yonder' (all Creoles speak of England as home, although they may never have seen it)."—Tom Cringle, ed. 1863, 233.

Hong, s. The Chinese word is hang, meaning 'a row or rank'; a house of business; at Canton a warehouse, a factory, and particularly applied to the establishments of the European nations ('Foreign Hongs'), and to those of the so-called "Hong Merchants." These were a body of merchants who had the monopoly of trade with foreigners, in return for which privilege they became security for the good behaviour of the foreigners, and for their payment of dues. The guild of these merchants was called 'The Hong.' This 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 his narrative, but in that of Ibn Batuta.

c. 1840. "When a Musulman trader arrives in a Chinese city, he is allowed to choose whether he will take up his quarters with one of the merchants of his own faith settled in the country, or will go to an inn. If he prefers to go and lodge with a merchant, they count all his money and confide it to the merchant of his choice; the latter then takes charge of all expenditure on account of the stranger's wants, but acts with perfect integrity."—Ibn Batuta, iv. 205-6.

1727. "When I arrived at Canton the Hoppa (see Hoppo) ordered me lodgings for myself, my Men, and Cargo in (a) Hanng or Inn belonging to one of his Merchants"
... and when I went abroad, I had always some Servants belonging to the Hooghly to follow me at a Distance."—A. Ham. ii. 227.

1782. "... l'opéou (see Hopo) ... s'embarque en grande cerimoni dans une galerie pavissée, emmenant ordinairement avec lui trois ou quatre Hanistes."—Sonnerat, ii. 236.

... "... Les loges Européennes s'appellent hams."—Id. ii. 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 to the foreign nations."—Sir G. Staunton, Embassy to China, 1797, p. 556.

1832. "The Hong merchants (collectively the Co-hong) of a body corporate, date from 1720."—The Funkwe at Canton, p. 34.

Cohong is, we believe, though speaking with diffidence, an exogamous union between the Latin co- and the Chinese hong.

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 the Rev. G. E. (now Rt. Rev. Bishop) Moule.

Honore, Onoré, n.p. Honāvar, 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). Vincent has supposed it to be the Nāvpa of the Periplus, "the first part of the pepper-country Lāmpurak,"—for which read Lāmpurak, 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 Nāvpa must have been Cannanore, or Pudopatana, a little south of the last.

The long defence of Honore by Captain Torriano, of the Bombay Artillery, against the forces of Tippoo, in 1783-4, is one of the most noble records of the Indian army. (See an account of it in Forbes's Oriental Memoirs, iv. 109 seqq.)

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 Ponuaram (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 Tineja and the other Raogy, each of whom has 5 or 6 very big ships with large and well-armed crews."—Barbosa, Lisbon ed. 291.

1553. "This port (Onor) and that of Batical... belonged to the King of Bisnaga, and to this King of Ungor 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 andegress of all merchandise for the kingdom of Bisnaga, from which the King had a great revenue; and principally of horses from Arabia..."—Barros, L viii. cap. x.

Hoogly, Hooghley, n.p. Properly Húgli; 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 Chatanati (see Chuttanatty), now Calcutta.

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 sanguicels, right well
equipped with arms and soldiers, at the
charges of Manuel Viegas, a householder and
resident of Ogolim, or Porto Pequeno,
where dwelt in Bengal many Portuguese,
80 leagues up the Ganges, in the territory
of the Mogur, under his ill faith that every
hour threatened their destruction.”—Bo-
carro, Decada, 476.

c. 1632. “Under the rule of the Ben-
galis a party of Frank merchants . . . .
came trading to Sâtragâw (see Porto Pe-
queno); 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 Hûgî
. . . . These proceedings had come to the
themes were there by favour of Jahân Jâhân,
and he resolved to put an end to them.”
—Abdul Hamid Lahori, in Elliot, vii. 31–32.

1644. “The other important voyage
which used to be made from Cochim was
that to Bengal, when the port and town of
Ogolim were still standing; and much
more when we had the Porto Grande (q.v.)
and the town of Duanôd; this used to be
made by so many ships that often in one-
month, even there were 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 (mantejya),
long pepper, a great quantity of wax, be-
sides wheat and many things besides, such
as quilts and rich bedding; so that every
ship brought a capital of more than 20,000
xerains. But since these two possessions
were lost, and the two ports were closed,
there go barely one or two vessels to Orchia.”
—Bocarro, MS., f. 315.

1665. “O Rey de Arracâm nos tomou a for-
taleza da Sírião em Pegu; O grão Mogor a
cidade de Golim em Bengala.”—P. Manuel
Godinho, Relação, &c.

c. 1666. “The rest they kept for their
service to make Bowers of them; and such
Christians as they were themselves, bringing
them up to robbing and killing; or else
they sold them to the Portuguesees of God,
Celân, St. Thomas, and others, and even to
those that were remaining in Bengal at
Ogulí, who were come thither to settle
there for a time by favour of Jahân-Gyâne,
the Grandfather of Aureng-Zebâ . . . .”
—Bernier, E. T., 54.

1727. “Huggly is a Town of large Extent,
but ill built. It reaches about 2 Miles
along the River’s Side, from the Chinehura
before mentioned to the Bandel, a Colony
formerly settled by the Portuguese, but the
Mogur’s Fowdaar governs both at present.”
—A. Ham. ii. 19.

Hoogly River, n.p. See preceding.
The stream to which we give this name is formed by the combi-
nation of three of the delta branches
of the Ganges, viz., the Bougheruttée,
Jalinghe, and Matabangâ (Bhâgirâthî,
Jalângî, and Mâtabhângâ), known as the
Nuddea (Nadiya) 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.

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 further back some twelve
or fifteen years it was not very un-
common to see the use of the hooka
kept up by old Indians after their
return to Europe; one such at least.
in the recollection of the elder of
the present writers in his childhood.
being a lady, who continued its use in
Scotland for several years. When the
junior 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.

1768. “This last Season I have been
without Company (except that of my Pipe
or Hooker), and when employed in the in-
ocent diversion of smoking it, have often
thought of you, and Old England.”—MS.
Letter of James Bennell, July 1st.

1785. “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 Publi-
cation, &c., 79.

1789. “When the cloth is removed, all
the servants except the hookerbedar retire,
and make way for the sea breeze to circu-
late, which is very refreshing to the Com-
pany, whilst they drink their wine, and
smoke the hooker, a machine not easily
described . . . .”—Munro’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 Kuznilbash, 1. 2.

c. 1849. See Sir C. Napier, quoted under
Gram-fed.
Hooka-burdar, s. Hind. from Pers. hooka 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 quotation from Munro under hooka; also Williamson, V. M., i. 220.

Hoolack, s. Beng. hâlák? The black gibbon (Hylobates hoolock, Jor.) not unfrequently tamed on our Eastern 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 hoolucks as if hundreds had suddenly started to life, each shouting hoo! hoo! hoo! at the top of his voice.

1848. "He then . . . describes a gibbon he had (not an historian nor a book, but a specimen of Hylobates hoolock) which 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 'houltry in a piercing and somewhat hysterical fashion for some minutes till exhausted.'"—Saty. Review, May 31, on Sterndale's Nat. Hist. of Mammalia of India, 4to.

Hooly, s. Hind. holî (Skt. holaka). The spring festival, held at the approach of the vernal equinox, during the 10 days preceding the full moon of the month P'hâlguṇâ. It is a sort of carnival in honour of Krishna and the milkmaids. Passers-by are chaffed, and petted 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 jâtârâ, or "swing-cradle festival."

c. 1890. "Here is also a place called Chenmutu, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner."—Gladwin's Ayon Aclbery, li. 34.

1873. {. . . Their Hooly, which is at their other Seed-Time."—Fryer, 180.

1877. "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. Hom. i. 1.38.

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 manufacture . . . ."—Letter from Mrs. Hathed to W. Hastings, in Col. Review, xxvi. 98.

1899. "We paid the Muha Raj (Sindhis) the customary visit at the Hoolie. Everything was prepared for playing; but at Captain C.'s particular request, that part of the ceremony was dispensed with. Playing the Hoolie consists in throwing about a quantity of flour, made from a water-nut called singara, and dyed with red sanders; it is called abare; 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 date tree."—Broughton's Letters, p. 87.

Hoon, s. A gold Pagoda (coin), q. v. Hind. hôn, "perhaps from Cenar. hônâ (gold)," Wilson.

1647. "A wonderfully large diamond from a mine in the territory of Golkonda had fallen into the hands of Kurbu-I-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 loas of huns which was the stipulated amount of his annual tribute."—Tâniyat Khân, in Elliot, vii. 84.

1879. "In Exhibit 320 Ramji engages to pay five hons (= Rs. 20) to Vithoba, besides paying the Government assessment."—Bombay High Court Judgment, 27th Jan., p. 121.
Hoonimaun. See Lungoor.

Hooa or Hooa. A peculiar call (hawa) used by the Singhaalese, and thence applied to the distance over which this call can be heard. Compare the Australian coo-coo.

Hopper, s. A colloquial term in S. India for cakes (usually of rice-flour), somewhat resembling the wheaten chupatties (q.v.) of Upper India. Tamil appam.

1582. "Thus having talked a while, he gave him very good entertainment, and commanded to give him certain cakes made of the flower of Wheate, which the Malabars do call Apea, and with the same honnie."—Castañeda (by N.L.) f. 38.

1606. "Great dishes of apas."—Gouvea, f. 48 v.

1672. "These Cakes are called Apen by the Malabars."—Baldaeus, Aegyorgye (Dutch ed.) 39.

1690. "Ex iis (the chestnuts of the Jack fruit) in sole siccatis farinam, ex eaque placentas, apas dictas, conficiunt."—Rhoeus, iii.

1707. "Those who make oppers without permission will be subject to severe penalty."—Thestraleme (Tamil Laws of Jaffna), 700.

1809. "Appas (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 po, 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.

1711. "The Hoppo, who look on Europe Ships as a great Branch of their Profits, will give you all the fair Words imaginable."—Lockyer, 101.

1737. "I have staid about a Week, and found no Merchants come near me, which made me suspect, that there were some underhand Dealings between the Hapos and his Chaps, to my Prejudice."—A. Ham. ii. 228. 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. 1758, p. 335.

1750-52. "The hoppo, happa, or first inspector of customs . . . came to see us to-day."—Obeck, i. 399.

1782. "La charge d'Oposou répond à celle d'intendant de province."—Somervail, ii. 236.

1797. "... the Hoppo or mandarine more immediately connected with Europeans."—Sir G. Staunton, i. 239.

1842 (?). "The term hoppo is confined to Canton, and is a corruption of the term hoo-po-sho, the name of the officer who has control over the boats on the river, strangely applied to the Collector of Customs by foreigners."—Walla Walla, Chinese Commercial Guide, 221.

1862. "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 Fungkwa 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 ghorawala (see Gorawalla).

1555. "There in the rest of the Cophine made for the noneis their bewrie one of his dearest lemmans, a walyng manne, a Cooke, a Horse-keeper, a Lacies, a Butler, and a Horse, which thei al at first strangle, and thruste in."—W. Waterman, Fareile of Faciwons, N. 1.

1609. "Watermen, Lackeeyes, Horse-keepers."—Hawkins, in Purchas, i. 216.

1673. "On St. George's Day I was commanded by the Honorable Gerald Aungier . . . to embark on a Bombaim Boat . . . waited on by two of the Governor's servants . . . an Horsekeeper . . . ."—Fryer, 123.

1698. "... followed by his boy . . . . and his horsekeeper."—In Wheeler, i. 300.

1829. "In my English 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."—Mem. of Col. Mountain, 87.

1837. "Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turns his head round to order the horsekeeper . . . to wipe them off for him."—Letters from Madras, 50.

Horse-radish tree. This is a common name, in both N. & S. India, for the tree called in Hindi sahajna; Moringa pterygosperma, Gaertn., Hy-
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 resembl-
es 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 vege-
table, or in curry, or made into a native pickle "most nauseous to Euro-
peans" (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.

Hosbolhookum, &c. Properly
(Arab. used in Hind.) hazb-ul-hume, literally 'according to order'; these
words forming the initial formula of a
document issued by officers of
state upon royal authority, and thence
applied as the title of such a docu-
ment.

1792. "The Nabob told me that the
great God knows that he had ever a hearty
respect for the English ... saying, here
is the Hosbulhookum, which the king has sent
me to seize Factories and all their effects."—
In Wheeler, i. 387.

1797. "The Phirmaund is presented by
the Goosberdaar,* or Hosablonchail, or,
in English, the King's Messenger and the
Governor of the Province or City makes a
short speech."—A. Ham. i. 220 (239).

1799. "House-bhookum (under the
great seal of the Nabob Vizier, Ulma Malek,
Nizam ul Mulack Bahadour. Be peace unto
the high and renowned Mr. John Spencer ...
—and Cambridge's Act of the War,
&c., 220.

The same author (1761) says:—
"A grant signed by the Mogul is called a
Phirmaund (farmān). By the Mogul's
Son, a Nushawn (niskām). By the Nabob,
a Perwanna (parvānā). By the Vizier, a
House-bhookum."—Account of the War,
de., 220.

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 (qq.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 repose, and not to expose
the Europeans to the hot winds in Hind-
dustan."—Wellington, ii. 180.

1873. "It's no good 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 Arab. haujaj. A
great chair or framed seat carried by
an elephant. The original Arabic word
haujaj is applied to litters carried by
camels.
c. 1663. "At other times he rideth on
an Elephant in a Mīk-dember or Hauze ... the
Mīk-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.
c. 1785. "Colonel Smith ... reviewed
his troops from the hondar of his elephant.
—Carracciole's L. of Olive, i. 133.

A popular rhyme which was ap-
plied in India successively to Warren
Hastings' escape from Benares in 1781,
and to Col. Monson's retreat from
Malwa in 1804, and which was per-
haps much older than either, runs:
Ghore par haunda, hāthi par jin
Jaldi bhāg-gāy āl [Warren Hastings !
Kornail Munsān !
which may be rendered with some
anachronism in expression,
"Horses with howdahs, and elephants
saddled
Off heller skelter the Sahibs skedadd-
ded."

1831.
"And when they talked of Elephants,
And riding in my Howder,
(So it was called by all my aunts)
I prouder grew and prouder."—
H. M. Parker, in Bengal Annual, 119.

1856.
"But she, the gallant lady, holding fast
With one soft arm the jewelled how-
dah's side,
Still with the other circles tight the babe
Sore smitten by a cruel shaft ..."
—The Banyan Tree, a Poem.

1863. "Elephants are also liable to be
disabled ... ulcers arise from neglect or
carelessness in fitting on the howdah."—
Sat. Review, 6th Sept., 1863, 312.

Hubba, s. A grain; a jot or tittle.
Ar. habba.
Hubble-bubble, s. An onomatopoic applied to the hooka in its rudimentary form, as used by the masses in India. Tobacco, or a mixture containing tobacco among 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 description is given in Terry’s Voyage (see below), and another in Govinda Somanta, 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 straw hollow Cane or Reed ... within that spout ... the Pot standing on the ground, draw that smoke into their mouths, which first falls upon the Superficies of the water, and much discoulours it. And this way of taking their Tobacco, they believe makes it much more cool and wholesome.”—Terry, ed. of 1665, p. 363.

c. 1690. “Tobacco is of great account here; not strong (as our men love), but weak and leafie; sucks out of long canes called ‘hubble-bubbles’...”—Sir T. Herbert, 28.

1673. “Coming back I found my troublesome Comrade very merry, and packing up his Household Stuff, his Bang bowl, and Hubble-bubble, to go along with me.”—Fryer, 127.

... bolstered up with embroidered Cushions, smoking out of a silver Hubble-bubble.”—Ibid. 131.

1687. “... Yesterday the King’s Dewan, and this day the King’s Buxee ... arrived ... to each of whom sent two bottles of Rose-water, and a glass Hubble-bubble, with a compliment.”—In Wheeler, i. 318.

c. 1760. See Grove, i. 146.

1811. “Cette mani’sre de fumer est extrêmement commune ... on la nomme Hubbel de Bubbel.”—Salvayns, tom. iii.

1868. “His (the Dyak’s) favourite pipe is a huge Hubble-bubble.”—Wallace, Mal. Archip., ed. 1880, p. 80.

Hubshe, n.p. Arab. Hubashi, Pers. I abesht, an Abyssinian, an Ethiopian, a negro. The name is often specifically applied to the chief of Jinjira on the western coast, who is the descendant of an Abyssinian family.

1298. “There are numerous cities and villages in this province of Abash, and many merchants.”—Marco Polo, 2d ed. ii. 425.

1553. “At this time, among certain Moors, who came to sell provisions to the ships, had come three Abeshis (Abeciz) of the country of the Prester John ...”—Barros, iv. 4.

1673. “Cowis Cawn, an Hobsy or Arabian Cofferie.”—Fryer, 147.

1681. “Habessini ... nunc passim nominatur; vocabulo ab Arabibus indito, quibus Habesh coluvium vel mixtiram 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 Coßeres.”—Grose, i. 148.

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, s. Properly Arab. hak̓. A just right; a lawful claim; a perquisite claimable by established usage.

Huckeem, s. Ar. Hind. hak šim; a physician. See note under Hakim.

1682. “I, who was thinking little or nothing about myself, was forthwith put by them into the hands of an excellent physician, a native of Shiraz, who then happened to be at Lar, and whose name was Hakim Abūl feṭāb. 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. 312.

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 Fringe, the Frank Doctor, might kill him ...”—Fryer, 312.

1836. “A curious cry of the seller of a kind of sweetmeat (khaldeweh) 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. Egyptians, ed. 1863.

1837. “I had the native works on Materia Medica collated by competent Hakeems and Moonshees.”—Royle, Hindoo Medicine, 25.

Hullia, s. Canarese holeya; the
same as poleya (pulayan), q.v., equi-

1817. "... a Hulīli or Pariah King."—Wills, Hist. Sketches, p. 151.

1874. "At Melkotta, the chief seat of the followers of Rāmānya Āchārya, and at the Brāhmaṇ temple at Balīr, the Holyars or Pareyars have the right of entering the temple on three days in the year, specially set apart for the."—M. J. Wallhouse, in Ind. Antiq. iii. 191.

Hulwa, s. Ar. halwā and halawa is generic for sweetmeat, and the word is in use from Constantinople to Calcutta. In Hind, 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 Muskat" (Birdwood).

Hummaul, s. Arab. hammāl, a porter. The use of the word in India is confined to the west, and there now most commonly indicates a palankin-bearer. The word still survives in parts of Sicily in the form camalu= It. 'facchino,' a relic of the Saracen occupation. In Andalusia alhameil now means a man who lets out a baggage horse; and the word is also used in Morocco in the same way (Daisy).

c. 1350. "These rustics whom they call camalos (camales), 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: 'Fecutum fecit sibi Solomon de ligna Libani,' whereby is meant a portable litter such as I used to be carried in at Zayton, and in India."—John de Marignolli, in Cathay, &c., p. 360.

1691. "His honour was carried by the Amauls, i.e. the Palankyn-bearers, 12 in number, sitting in his Palankyn."—Valen-
tijn, v. 266.

1711. '"Himalage,' or Cooley-hire, at 1 c. (see Gosbeck) for everyday tahrreea,'—Tariff in Lockyer, 243.

1750-60. '"The Hamauls or porters, who make a livelihood of carrying goods to and from the warehouses.'—Grose, i. 120.

1809. '"The palankeen-bearers are here called hamauls (a word signifying carrier),

... these people come chiefly from the Mahatta country, and are of the cowhie or agricultural caste."—Maria Graham, 2.

1813. For Hamauls at Bussora, see Millburn, i. 128.

1840. "The hamals groaned under the weight of their precious load, the Apostle of the Ganges" (Dr. Duff to Wife).—Smith's Life of Dr. John Wilson, 1878, p. 382.

1877. "The stately iron gate enclosing the front garden of the Russian Embassy was beset by a motley crowd...Hamauls, 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 semi-circular avenues."—Letter from Constant, in Times, May 7th.

Humming-bird, s. This name is popularly applied in some parts of India to the sun-birds (sub-fam. Nectariniae.)

Hump, s. "Calcutta humps" are the salted humps of Indian oxen, exported from that city. See under Buffalo.

Hurcarra, hircara, &c., s. Hind. harkāra, "a messenger, a courier; an emissary, a spy." (Wilson). The etymology, according to the same authority, is har ('every'), kār ('business').

The word became very familiar in the Gilschristian spelling Hurkaru from the existence of a Calcutta newspaper bearing that title ('Bengal Hurkaru,' generally enunciated by non-Indians as Harkēro), for the first 60 years of this century, or thereabouts.

1748. "The city of Dacca is in the utmost confusion on account of...advices of a large force of Mahorrats coming by way of the Sunderbunds, and that they were advanced as far as Sunder Col, when first desirous by their Hur-
curras."—In Long, 4.

1757. "I beg you to send me a good acara who understands the Portuguese language."—Letter in Ires, 159.

"Hircar or Spies."—Ib. 161.

1761. "The head Harcar returned, and told me this as well as several other secrets very useful to me, which I got from him by dint of money and some rum."—Letter of Capt. Martin White, in Long, 260.

1780. "One day upon the march a Hir-
carras came up and delivered him a letter from Colonel Baillie."—Letter of T. Munro, in Life, i. 26.

1808. "The hircarras reported the enemy to be at Bokerdun."—Letter of A. Welsby in tid. 348.

c. 1810. "We were met on the entrance of Tippoor'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 hailearrabs 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.

Hurtaul, s. Hind. from Sansk. hartal or harital, yellow arsenic, orpiment.

c. 1347. Ibn Batuta seems oddly to confound it with camphor: "The best (camphor) called in the country itself al-hardala, is that which attains the highest degree of cold."—iv. 241.

c. 1759. "... Hartal and Cotch, Earth-Oil and Wood-Oil ..."—List of Burmese Products, in Dalrymple’s Or. Repor., i. 105.

Huzāra, n.p. This name has two quite distinct uses.

(a.) Pers. Huzāra. 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 Afghans, 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 a century and a half ago they spoke of "the clans." It appears to be merely from the Persian huzar = 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors, were called hazaras, and if we accept the belief that the Hazaras 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 hill people of Wakhān, &c., must have been a later transfer.

c. 1480. "The Hazāra, Takdari,* and all the other tribes having seen this, quietly submitted to his authority."—Tarkhān-Nāma, in Elliot, i. 308.

c. 1505. Kabul "on the west has the mountain districts, in which are situated Karnōd and Ghūr. This mountainous tract is at present occupied and inhabited

by the Hazāra and Nukderi tribes."—Baber, p. 136.

1508. "Mirza Abakeker, the ruler and tyrant of Kāshghar, had seized all the Upper Hazaras of Badakhshan."—Erskine’s Baber and Humāyūn, i. 287.

(b.) A mountain district in the extreme N.W. of the Punjab, of which Abbōttābād, called after its founder General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with Hazaras in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit Abhāsāra, and figuring in Ptolemy, Arrian, and Curtius as the kingdom of King Abīsāres.

Huzoor, s. Arab. ḥuzūr, ‘the presence’; used by natives as a respectful way of speaking of or to exalted personages, or to or of their master, or occasionally of any European gentleman in presence of another European.

Hyson. See under Tea.

I.

Imaum, s. Ar. Imām, ‘an exemplar, a leader,’ (from a root signifying ‘to aim at, to follow after’), a title technically applied to the Calif (Kalīla) or ‘Viceroy,’ or Successor, who is the head of Islām. 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, Omān, App.)

The title has been perhaps most familiar to Anglo-Indians as that of the Princes of Omān, or “Imaums of Muscat” as they were commonly termed. This title they derived from being the heads of a sect (Ibadīya) 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 Sa’d bin Ahmad who died in the early part of this century, but was always applied by the English to

* Probably read Nakudari; and see Marco Polo, Bk. 1. ch. 18, note on Nigadaris.
Saiyid Sa'id, who reigned for 52 years, dying in 1556. 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.

It is a singular thing that in an article on Zanzibar in the J. R. Geog. Soc., vol. xxiii. by the late Col. Sykes, the Sultan is called always the Imaun.

1673. "At Night we saw Muschat, whose vast and horrid Mountains no Shade but Heaven does hide... The Prince of this country is called Imaun, who is guardian of Mahomet's Tomb, and on whom is devolved the right of Caliphship according to the Ottoman belief."—Fryer, 220.

Imaumbarra, s. This is apparently a hybrid word Imâm-bâra, in which the last part is the Hindi bâra, 'an enclosure,' etc. It is applied to a building maintained by Shi'a communities in India for the express purpose of celebrating the Muharram ceremonies (see Hobson-Jobson). The sepulchre of the Founder and his family is often combined with this object.

The Imambara of the Nawab 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 Fergusson, "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 50½ wide.

Impale, v. It is startling to find an injunction to impale criminals given by an English governor (Van-sittart, apparently) little more than a century ago:

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.

Inam, Enaun, s. Arab. inâm, 'a gift' (from a superior), a favour, but especially in India a gift of rent-free land; also land so held. Inâm-dâr, the holder of such lands. A full detail of the different kinds of inâm, especially among the Mahrattas, will be found in Wilson, s.v.

The word is also used in Western India for buksheesh (q.v.).

This use is said to have given rise to a little mistake on the part of an English political traveller some 20 or 30 years ago, when there had been some agitation regarding the inâm 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 connexion 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. Bharatavarsha is used apparently in the Puranas with something like this conception. Jambudwipa, a term belonging to the mythical cosmography, is used in the Buddhist books, and sometimes, by natives of the south, even now. The accuracy of the definitions of India in some of the Greek and Roman writers 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 T'ang and the other Chinese pilgrims. The Aśoka inscriptions, c. v. 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 Kalyâna, we find the expression "from the Himâlaya to the Bridge" (Ind. Antiq. i. 81), i.e., the Bridge of Râma, or 'Adam's Bridge,' as our maps have it. And Mahommedan definitions as old, and with the name, will be found below. Under the Hindu kings of Vijayanagara also (from 14th century) inscriptions indicate all India by like expressions.

The origin of the name is without
doubt (Sansk.) 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 Persia Hindû, and so passed to the Greeks and Latins, viz. Ἰνδός for the people, Ἰνδός for the river, Ἰνδαί 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 Neo (‘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 mediæval writers (e.g. John Marignolli) that certain eastern races were ‘the descendants of Cain.’ In the form Hidhu, India appears in the great cuneiform inscription on the tomb of Darius Hystaspes near Persepolis, coupled with Guadara (i.e., Gandhara, or the Peshawur 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 Hoddu (see also Peritsoi below). The first Greek writers to speak of India and the Indians were Hecataeus of Miletus, Herodotus, and Ctesias (B.C. c. 500, c. 440, c. 400). The last, though repeating more fables than Herodotus, shows a truer conception of what India was.

Before going further, we ought to point out that India itself is a Latin form, and does not appear in a Greek writer, we believe, before Lucian and Polyenius, both writers of the middle of the 2nd century. The Greek form is Ἰνδαί, 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 to us and other nations of Europe the vernacular expressions in plural form which hold their ground to this day: the Indies, les Indes, (It.) le Indie, &c.

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 Euphrates and Tigris, which the people of Basra still call Hind; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obilah in that region with the Havilah of Genesis.*

In the work of the Chinese traveller

* See Cathay, &c. 55, note.
Hwen T’sang again we find that by him also and his coreligionists a plurality of Indias was recognized, 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.*

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 frequent distinction is made between India, the territory of the Portuguese and their immediate neighbours on the West coast, and Mogor, the dominion of the Great Mogul. To the Dutchman Indië 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 Esquimanx of the North and the Patagonians of the South.

This abuse no doubt has led to our hesitating in applying the term to a native of India itself. We use the adjective Indian, but no modern Englishman who has had to do with India ever speaks of a man of that country as “an Indian.” Forrest, in his Voyage to Mergui, uses the inelegant word Indostaner; 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 (Ἰνδός) 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. Medea... Arachotia (Haravatish), Sattagydia (Thatatugsh), Gauharin (Godare), India (Hidush)?...—On the Tomb of Darius at Naksh-i-Rustam, see Rawlinson’s Herod. iv. 250.

B.C. c. 440. “Eastward of India lies a tract which is entirely sand. Indeed, of all the inhabitants of Asia, concerning whom anything certain 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 (ἰνδικόν ἵππον) 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 Hémódus from Scythia, inhabited by that tribe of Scythians who are called Sakas; and on the fourth side, turned towards the West, the Indus marks the boundary, the biggest or nearly so of all rivers after the Nile.”—Megasthenes, in Diodorus, ii. 35. (From Müller’s Fragm. Hist. Græc., ii. 402.)

A.D. c. 140. “Tā de ἀντί τοῦ Ἰνδου πρὸς ὁ, τούτῳ μοι ἔστω ὡς τῶν Ἰννων γῆ, καὶ Ἰνδοὶ οὕτως ἐστωσω.”—Arrian, Indica, ch. ii. Ἐ.

c. 650. “The name of T’ien-chu (India) has gone through various and confused
forms... Anciently they said Shin-tu; whilst some authors call it Hien-teou. Now conforming to the true pronunciation one should say In-tu."—Hwen-T'ang, in Pol. Bouddhi., ii. 57.

94. "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'udi, i. 381.

c. 590. "As for the land of the Hind it is bounded on the East by the Persian Sea (i.e. the Indian Ocean), on the W. and S. by the countries of Islam, and on the N. by the Chinese Empire... The length of the land of the Hind from the government of Mokran, the country of Mawura and Bodha and the rest of Sind, till thou comest to Kannuj and thence passest on to Tobbat (see Tibet), is about 4 months, and its breadth from the Indian Ocean to the country of Kannuj about three months."—Istakhrî, pp. 6 and 11.

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-Birûnî, in Reinard’s Extracts, Journ. As., Ser. IV. 1844.

"Hind is surrounded on the East by Chin and Mâchîn, on the west by Sind and Kâbul, and on the south by the Sea."—Id. in Elliot, i. 48.

1205. "The whole country of Hind, from Pershaur to the shores of the Ocean, and from the other direction, from Sûstân and the hills of Chin..."—Husain Nizâmî in Elliot, ii. 236.

That is, from Peshawar in the north, to the Indian Ocean in the south; from Schwan (on the west bank of the Indus) to the mountains on the east dividing from China.

c. 1500. "Hodî quœæ est India extra et inutra Gangem."—Hâneî Mândî (in Hebrew), by Bar. Periñî, in Hyde, Synagyna Dissert., Oxon, 1671, i. 75.

1553. "And had Vasco da Gama belonged to a nation so glorious as the Romans he would perchance have added to the style of his family, 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 ‘Africaeus,’ than in the name of Cornelius, which was that of his family."—Bar-ros, i. 12.

1572. Defined, without being named, by Camoens:

"Alem te Inda faz, e aqueu do Gange
Hâ terreno muy grande, e aezz 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 which great Alexander kept his warres, and was so named of the ryuer Indus."—Eden, Hist. of Travayle, I. 3 v. 9.

The distinct Indias.

c. 650. "The circumference of the Five Indies is about 90,000 li.; on three sides it is bounded by a great sea; on the north it is backed by snowly mountains. It is wide at the north and narrow at the south; its figure is that of a half-moon."—Hwen-T’ang, in Pol. Bouddhi., ii. 38.

1298. "India the Greater is that which extends from Masubar to Kansmocorana,* and it contains 13 great Kingdoms... India the Lesser extends from the Province of Champa to Mutfilii,† and contains 8 great Kingdoms... Abashe (Abyssinïa) is a very great province, and you must know that it constitutes the Middle India."—Marco Polo, Bk. III. ch. 94, 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.

Indies.

c. 1601. "He does smile his face into more lines than are in the new map, with the augmentation of the Indias."—Twelfth Night, Act III. sc. 2.

1653. "I was thirteen times captive and seventeen times sold in the Indies."—Trans. of Pinto by H. Cogan, p. I.

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

* i.e. from Coromandel to Meckran.
† i.e. from Cochín-China to the Kistna Delta.
Hope."—Hajji Baba, Intro., Epistle, ed. 1835, p. ix.

India of the Portuguese.

1598. "At the end of the country of Cambaia beginneth India and the lands of Decam and Cuncam ... from the island called Das Vagunas (read Vagoua), ... which is the right coast that in all the East Countries is called India .... Now you must understand that this coast of India beginneth at Daman, or the Island Das Vagunas, and stretching South and by East, to the Cape of Comorin, where it endeth."—Linschoten, ch. ix.-x.

See also quotation from the same under Abada.

c. 1567. "Di qui (Collan) a Cao Comeri si fanno settanta due miglia, e qui si finisce la costa dell' India."—Ces. Federici, in Rasmassolo, iii. 300.

c. 1610. "Il y a un grand nombre des Portugais qui demeurent c'te ports de la côte de Bengale ... ils n'osent retourner en l'Inde, pour quelques fautes qu'ils y ont commis."—Pyrard de la Valf, i. 239.

1613. "Sociores literis, qui Mogoris Regiam incolum auditarum est in India de celeberrimo Regno illo quod Saracen Ca
talum vocant."—Trigautius, De Christiano Expeditione asp. Sinas, p. 544.

1644. (Speaking of the Daman district above Bombay) "The fruits are nearly all the same as those that you get in India, and especially many Manguas and Cassavas(1), which are like chestnuts."—Bocarro, M.S.

1673. "The Portugals ... might have subdued India by this time, had not we fallen out with them, and given them the first Blow at Ormuz ... they have added some Christians to those formerly converted by St. Thomas, but it is a lend Report tosay all India."—Fryer, 137.

1881. In a correspondence with Sir R. Meyer, we observe the Portuguese Minister of Foreign Affairs calls the Goz Viceroy "The Governor General of India."

India of the Dutch.

1786. The Dorian "is common throughout all India."—Fleet, Plant-Kaunding Woor
denboek, 196.

Indies applied to America.

1563. "And please to tell me ... which is better, this (Radix Chinca) or the guano of our Indies as we call them."—Garcia, t. 177.

Indian. This word in English first occurs, according to Dr. Guest, in the following passage :

A.D. 433-440.

"Mid Israelum je wasa
Microbraun and indeum, and mid Egyptum."

In Guest's English Rhymes, ii. 86-87.

But it may be queried whether indeum is not here an error for iudeum; 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. "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. Macabees, vi. 37.

B.C. c. 150. "Of Beasts (i.e. elephants) taken with 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. 4. 13.

B.C. c. 20. "Tartio die ... ad Thabu
sion castellum imminium flavo Indo ventum est; cui fecerat nomen Indus ab elephanto dejectus."—Litv., Bk. xxxvii. 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, xii. 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 ἰδεώκ. This word appears from Hippocrates to have been applied in his time to pepper.

C. A.D. 60. "Of that which is called ἰδεώκ one kind is produced spontaneously, being as it were a scum thrown out by the Indian reeds; but that used for dyeing is a purple efflorescence which floats on the bracken 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.
INDIGO.

334

INTERLOPER.

c. 70. "After this . . . Indico (Indicum) is a colour most esteemed; out of India it commeth; whereupon it tooke the name; and it is nothing els but a slime mud cleaving to the foam that gathereth about canes and reeds; whiles it is pumped or ground, it looketh blacke; but being dissolved it yeeldeth a woonderfully full mixture of purple and azure . . . Indico is valued at 20 denarii the pound. In physique there is use of this Indico; for it doth assuage swellings that doe stretch the skin."—Pottica, by Ph. Holland, ii. 331.

c. 80-90. "This river (Sinthus, i.e. Indus) hath 7 months . . . 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 (Indico μέλαν, i.e. Indigo)."—Periplus, 38, 39.

1298. (At Culem) "They have also abundance of very fine indigo (yanke). This is made of a certain herb which is gathered and [after the roots have been removed] is put into great vessels upon which they pour water, and then leave it till the whole of the plant is decomposed . . . ."—Marco Polo, Bk. iii. ch. 22.

1584. "Indico from Zindi and Cambaia."—Barrett in Hakluyt, ii. 413.

1610. "In the country thereabouts is made some Indico."—Sir H. Middleton in Purchas, i. 259.

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-claeth before their faces, and that their nostrils be well stop'd. . . . Yet . . . they that have sifft 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.

We have no conception what is meant by the following singular (apparently sarcastic) entry in the "Indian Vocabulary":—

1788. "Indigo—a drug of no estimation that grows wild in the woods."

1831. "Découvertes et Inventions.—Décidément le cabinet Gladstone est pourri par la mâlechance. Voici un savant chimiste de Munich qui vient de trouver le moyen de préparer artificiellement et à très bon marché le bleu indigo. Cette découverte peut amener la ruine du gouvernement des Indes anglaises, qui est déjà menacé de la banqueroute. L'Indigo, en effet, est le principal article de commerce des Indes (!); dans l'Allemagne, seulement, on enimporte par an pour plus de cent cinquante millions de francs."—Houre Commercial Paper, quoted in Pioneer Mail, Feb. 3rd.

Ingles, s. Hind. Ingles and Inglis. 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 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. Elliott'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 licence, or outside of 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 ontlloopen, 'to evade, escape, run away from.'

1627. "Interlopers in trade, f. Atur Acad. pa. 54."—Minshew.
(What is the meaning of the reference?)


1682. "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 Phraumand into my possession, ye Homble Compy. shall never more be much troubled with Interlopers."—Hedges, Jan. 6.

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 yourself; I cannot imagine what reason I have to be afraid of any of the Company's ships, or Dutch ships, I am no interloper."—Robinson Crusoe, Pt. ii.
1760. "To 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.


I-say. The Chinese mob used to call the English soldiers A'says or Isays, 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 to after foreigners Akee! Akee! a tradition from the Portuguese Aqui! 'Here!' In Java the French are called by the natives Orang deeding, i.e. the ditz—donc people. (See Fortune's Two Visits to the Tea Countries, 1853, p. 52; and Notes and Queries in China and Japan, ii. 175.)

Ipecauanha (Wild). s. The garden name of a plant (Asclepias curassavica, L.) naturalized in all tropical countries. It has nothing to do with the trueipecauanha, but its root is a powerful emetic, whence the name. The trueipecauanha is cultivated in India.

Iron-wood. This name is applied to several trees in different parts; e.g. to Mesua ferrea, L. (N. O. Oleaceae). H. Nogueser; and in the Burmese provinces to Xyilia dolabriformis, Bentb.

Iskat, s. Ratlines. A marine term from Port. escada (Roebuck).

Istoop, s. Oakum. A marine term from 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 Arab. istabl, 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. Hai—ba= "one drachm." Present value about 1s. See Cocks's Diary, i. 176, ii. 77.

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 integrifolius, L. fil., and its fruit.

The name, says Drury, is "a corruption of the Sansk. word Tchucka, which means the fruit of the tree" (Useful Plants, p. 55). There is, however, no such Sanskrit word; the Sanskrit names are Kantaka, Phala, Panasa, and Phalasa. Rheede rightly gives Tjauka (chàèèka) as the Malayalam name, and from this no doubt the Portuguese took jaca and handed it on to us. "They call it," says Garcia Orta, "in Malavar jacas, in Canarese and Guzerati panas" (f. 111). "The Tamil form is sàldí, the meaning of which, as may be deduced from the 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 suavitate praecellentior, quo sapientiores Indorum vivunt. (Folium alas avium imitatur longitudine trium obiborum, latitudine duum.) Fructum e cortice misset admirabilim succi dulcedine; ut uno quaternos solvit. Arbori nomen palae, pomo orienae; plurima est in Sydracis, expeditionum Alexandri termino. Est et alia similis huic; dulciior pomo; sed interaneorum valutudini 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 resembles birds' wings, carrying three cubits in length, and two in breadth. The fruit it puttheth forth at the bark, having within it a wonderfull pleasant juice: inasmuch 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 than 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 (we presume) the Linnaean name of the plantain, *Musa sapientum*, was founded upon the interpretation of this passage. Lassen, at first hesitatingly (i. 262), and then more positively (ii. 678), adopts this interpretation, and seeks *Ariena* in the Sansk. *Varana*. The shrewder Gildemeister does the like, for he, *sans phrase*, uses *arienae* as Latin for 'plantains.' Ritter, too, accepts it, and is not staggered even by the *uno quaternos satis*. Humboldt, quoth he, often saw Indians make their meal with a very little manioc and three bananas of the big kind (*Platano-orton*). Still less sufficed the Indian Brahmins (*sapientes*), when one fruit was enough for four of them (v. 876, 877). Bless the venerable Prince of Geographers! Would one Kuertoffel, even "of the big kind," make a dinner for four German Professors? Just as little would one plantain suffice four Indian Sages?

The words that we have italicised in the passage from Pliny are quite enough to show that the *Jack* is intended; the fruit growing *e cortice* (i.e. piercing the bark of the stem, not pendent from twigs like other fruit), the sweetness, the monstrous size, are in combination infallible. And as regards its being the food of sages, we may observe that the jack fruit is at this day in Travancore one of the staples of life. But that Pliny, after his manner, has jumbled things, is also manifest. The first two clauses of his description (*Major alba*, &c.; *Folium alba*, &c.) are found in Theophrastus, but apply to two different trees. Hence we get rid of the puzzle about the big leaves, which led scholars astray after plantains, and originated *Musa sapientum*. And it is clear from Theophrastus that the fruit which caused dysentery in the Macedonian army was yet another. So Pliny has rolled three plants into one! Here are the passages of Theophrastus:

"(1) And there is another tree which is both itself a tree of great size, and produces a fruit that is wonderfully big and sweet. This is used for food by the Indian Sages, who wear no clothes. (2) And there is yet another which has the leaf of a very long shape, and resembling the wings of birds, and this they set upon helmets; the length 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 ("*Αλλο τε έτσι το έλιον μακρόν και τον κινδυνόν άλλα εποδέντον δέ ρυόντος. Οτες το ύποι μή της διόρθωσιν ή θεωρησιν δια λίθους, ἢ τοις τυχόν τροφοπών και της ταύτης ωρμής, Ὑπέκτινε ἔτοις το γενικές καί το ενδοτικής χρήσεις ή δακτυλίων το λιθοσκέλος, ή πυθήθυμος ή κατά τον τεχνόσανθον στόφον. . . .") 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 satis, compare Friar Jordanus below on the *Jack*: "Sufficient curioiter pro quinque personae." Indeed the whole of the Friar's account is worth comparing with Pliny's. Pliny says 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 Sansk. *phalasa*, or *panasa.* Or it may be merely *p'hala,* 'a fruit,'
The golden, 'there is also very big, and when Jack.

Omitting Theophrastus and Pliny, the oldest foreign description of the jack that we find is that by Hwen Tsang, who met with it in Bengal:

C. A.D. 650. "Although the fruit of the pan-wa-so (panasse) 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 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 foisting (Radix Chinense), which is found under the ground."—Fulcheri, 87. 75.

c. 1328. "There are some trees that bear a very big fruit called chaqui; 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, 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 Palatine Library at Florence, contains the following curious passage:

c. 1330. "And there be also trees which produce fruits so big that two will be a load for a strong man. And when they are eaten, you must oil your hands and your mouth; they are of a fragrant odour and very savoury; the fruit is called chabassit." The name is probably corrupt (perhaps chacazi?). But the passage about oiling the hands and lips is aply elucidated by the description in Baber’s Memoirs (see below), a description matchless in its way, and which falls off sadly in the new translation by M. Pavet de Courteille, which quite omits the "haggges."—Nicolo de Conti.

The description of the leaves—"foliis de modum palmi interesitis"—is the only slip in this admirable description. Conti must, in memory, have confounded the Jack with its congener the bread-fruit (Artocarpus iniae or inseifolia). We have translated from Poggio’s Latin, as the version by Mr. Winter Jones in India in the XVth Century is far from accurate.

c. 1350. "There is again another wonderful tree called Shaka-Borute, 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’ Mariholds, in Cathay, &c., 363.

c. 1440. "There is a tree commonly found, the trunk of which bears a fruit resembling a pine-cone, but so big that a man can hardly lift it; the rind is green and hard, but still yields to the pressure of the finger. Inside there are some 250 or 300 pippins, as big as figs, very sweet in taste, and contained in separate membranes. These have each a kernel within, of a wincy 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 Gachi (i.e. Čachi or Tzachi).—Nicolo de Conti.

The name of the leaves—"foliis de modum palmi interesitis"—is the only slip in this admirable description. Conti must, in memory, have confounded the Jack with its congener the bread-fruit (Artocarpus iniae or inseifolia). 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 kaddi, 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 on the branches and trunk of the tree, but from its roots. You would say that the tree was all hung round with haggises!"—Leiden and Erkine’s Baber, 325.

Here kaddi represents the Hind. name kathal. The practice of oiling the nearest to the ground are the borki; they are sweeter and better-flavoured than the Shaki . . . etc. (much to same effect as before).— Ibn Batuta, iii. 127; see also iv. 228.
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 theme of a proverb on premature precautions:

Gāchē kān̄ Kathāl, hon̄th kān̄ tel ! "You have oiled your lips whilst the jack still hangs on the tree!"

We may observe that the call of the Indian cuckoo is in some of the Gangetic districts rendered by the natives as "Kathal-paaka! Kathal-paaka!" i.e. "Jack's ripe," the bird appearing at that season.

c. 1590. "In Sircoar Hajypoore there are plenty of the fruits called Kathal and Budhal;* some of the first are so large as to be too heavy for one man to carry."—Glæwvin's Ageen, ii. 25.

1658. "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 viscous 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 Malvar Jaecas; in Canaran and Guzerati ponda . . . The tree is a great and tall one; and the fruits grow from the wood of the stem, right up by it, and not on the branches like other fruits."—Garcia, f. 111.

1673. "Without the town (Madras) grows their Rice . . . Jaws, a Coat of Armour over it, like an Hedge-hog's, guards its weighty Fruit."—Fryer, 40.

1610. "The jack-wood . . . at first yellow, becomes on exposure to the air of the yellow of mahogany, and is of as fine a grain."—Maria Graham, 101.

1673. "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 shakil and barki, 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 Barca, the other Giacha papa or girasole. And Rheedle, the greatest authority on Malabar plants, says (in 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 vanaka; that of the other, filled with softer and more flabby pulp of inferior flavour, being the Tjakopa."

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 roade Ludovicus Romanus, in his fifth Booke and fifteenth Chapter of his Navigations, and Christopherus 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!*

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 new comer with their hideous yells. Our word is not apparently Anglo-Indian, being taken from the Turkish chokal. But the Pers. shaghāl is close, and Sans. srīgāla, 'the howler,' is probably the first form. The common Hind. word is gidar. The jackal takes the place of the fox as the object of hunting "meets" in India; the indigenous fox being too small for sport.

1554. "Non procul inde audio magnum clamorem et velut hominum irritandum insalutantissime voces. Interrogu quid sit; . . . narrant nihil ululatum esse bestiarum, quas Turcea Giacales vocant . . ."—Buséq. Epist. i. p. 78.

1615. "The inhabitants do nightly house their goats and sheep for fear of Iaccals (in my opinion no other than Foxes), whereof an infinite number do lurk in the obscure vaults."—Sandy's, Relation, 6, 206.

1616. " . . . those jackalls seem to be wild Dogs, who in great companies run

* A part of this article is derived from the notes to Jordanus by one of the present writers. We may add, in aid of such further investigation, that Paladanus is the Latinized name of v.d. Broecke, the commentator on Lisanichten. "Lodovicos Romanus" is our old friend Vartherm, and "Gracia ab Horto" is Garcia De Orta.

* This is in Blochmann's ed. of the Persian barhal, which is a Hind, name for the Artocarpus lakoocheh, of Roxb.
JACK-SNlPE. 339 JADE.

up and down in the silent night, much disquieting the peace thereof, by their most hideous noyes."—Terry, ed. 1665, p. 371.

1653. "Le schekal est un espèce de chien sauvage, lequel demeure tout le jour en terre, et sort la nuit ciant trois ou quatre fois à certaines heures."—De la Boullaye-le-Gouz, ed. 1657, p. 254.

1672. "There is yet another kind of beast which they call Jackhalz; they are horribly greedy of man's flesh, so the inhabitants beat the graves of their dead with heavy stones."—Baldusus (Gerlin. ed.), 422.

1673. "An Hellish consort of Jackals (a kind of Fox)."—Fryer, 53.

1681. "For here are many Jackalls, which catch their Hemes, some Tigers 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 J acoks.

1711. "Jackalls 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.

1610. Colebrooke (Essays, ii. 109) spells shakan. But Jackal was already English.

1716. "The Jackal's troop, in gather'd cry, Bayed from afar, complainingly."—Siege of Corinth, xxxii.

1800. "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 Cacutta hounds used to throw off at gun-fire."—Sat. Rev. Feb. 14.

Jack-snipe of English sportmen is Gallinago gallinaceus, 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 Capt. Burton, a corruption of chakázi.

There are three qualities of copal in the Zanzibar market. 1. Sandarusi m'ti, or Tree Copal, gathered directly from the tree which exudes it (Trachylobium Mosambicense). 2. Chakázi or chakazzi, dug from the soil, but seeming of recent origin, and priced on a par with No. 1. 3. The genuine Sandarusi, or true Copal (the Animé of the English market), which is also fossil, but of ancient production, and bears more than twice the price of 1 & 2 (see Sir J. Kirk in J. Linn. Soc. [Botany] for 1871). Of the meaning of chakázi we have no authentic information. But considering that a pitch made of copal and oil is used in Kutch, and that the cheaper copal would naturally be used for such a purpose, we may suggest as probable that the word is a corr. of jaházi, and = 'shipcopal.'

Jacquete, Town and Cape, n.p. The name, properly Jakad, formerly attached to a place at the extreme west horn of the Káthiawár Peninsula, where stands the temple of Dwarka (q.v.). Also applied by the Portuguese to the Gulf of Cutch. See quotation from Cameins under Diul-Sind. The last important map that gives this name, so far as we are aware, is Aaron Arrowsmith's great Map of India, 1816, in which Dwarka appears under the name of Juggut.

1593. (Meloquyaz) "holds the revenue of Crystna, which is in a town called Zagueté where there is a place of Pilgrimage of gen-tos, which is called Cryna. . . ."—Lembrancas das Coisas da India, 36.

1565. "From the Diul estuary to the Point of Jaacute 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, 38 leagues."—Barros, i. ix. 1.

1875. "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-woods."—Sid'Ah, p. 77.

1726. In Valenýa's map we find Jaacute marked as a town (at the west point of Káthiawár) and Enocada da Jaquete for the Gulf of Cutch.

1727. "The next sea-port town to Buat, 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. Ham. i. 135.

1813. "Jigat Point . . . on it is a pagoda; the place where it stands was formerly called Jigat More, but now by the Hindoos Dorcar (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 . . ."—Midburn, i. 150.

1841. "Jigat Point called also Dwarka, from the large temple of Dwarka standing near the coast."—3rd edition of Horsburgh's Directory, i. 489.

Jade, s. The well-known mineral, so much prized in China, and so wonderfully wrought in that and other Asiatic countries; the yasim of the Persians; nephrite of mineralogists.

The derivation of the word has been, the subject of a good deal of contro-
versy. 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 Schleicher, a 

*Majoar Ravyrt, in his translation of the *Tubakiz-i-Nasiri, in a passage referring to the regions of Tukhâristân and Bâmlân, 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, bejâda [jade], and other [precious] things" (p. 421). On bejâda, 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. 10th, 1880, states that the name jade was not known in Europe till after the discovery of America, and that the jade brought from America was called by the Spaniards piedra de ijada, because it was supposed to cure pain in the groin (Sp. ijada); for like reasons to which it was also called lapis nephriticus, whence nephrite (see Bailey, below). Skeat, s.v. says: "It is of unknown origin; but probably Oriental. Prof. Cowell finds yedâ a material out of which ornaments are made, in the *Divyâdâna; 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.

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 nephritic Colic."—Bailey's *Eng. Dict. s. v.

**Jadoor, s.** Hind. from Pers. *jadâ; conjuring, magic, hocus-pocus.

**Jadoogur, s.** Properly Hind. *jadû-ghar, 'conjuring-house.' The term commonly applied by natives to a Freemason's 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-Koovil, '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, Jafnapatán, 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, *Talpannan,* and it is on the whole probable that this name is identical with the *Galîha* (Prom.) of *Ptolomy.*

1553. "... the Kingdom Tiyûtanamalâ, which at the upper end of its coast adjoins another called Jafnapatam, which stands at the northern point of the island."—Barros, *III.* ii. cap. i.

c. 1566. In Cesare de' Federici it is written Gianafrapatam.—*Ramusio,* ill. 3906.

**Jaggery, s.** Coarse brown (or almost black) sugar, made from the sap of various palms. The wild date tree (*Phoenix sylvestris, Roxb.)*, Hind. *khojûr,* is that which chiefly supplies palm-sugar in Guzerat and Coromandel, and almost alone in Bengal. But the palmry, the caryota, and the coco-palm all give it; the first as the staple of Tinnevelly and northern Ceylon; the second chiefly in southern Ceylon, where it is known to Europeans as the *Jaggery Palm* (*kîlitul 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.

The word *jaggery* is only another form of *sugar* (q.v.), being like it a
corruption of the Sansk. सुरकरा, Kon- kānī, sakkarā 


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." —Cervis, Londas, i. 2, 592.

1563. "And after they have drawn this pot of suar, if the tree gives much they draw another, of which they make sugar, prepared either by sun or fire, and this they call jagra." —Garcia, f. 67.

c. 1587. "There come every yeere from Cochin and from Canarone tenne or fifteene great Shipspe (to Chaul) laden with great nuts ... and with sugar made of the selfe same nuts called Giagra." —Caesar Frederikse in Hakluyt, ii. 344.

1606. "Of the aforesaid suar they likewise makes 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." —Linschoten, 102.

1616. "Some small quantity of wine, but not common, is made among them; they call it Raak, distilled from Sugar, and a spicy rinde of a tree called Jagra." —Terry, ed. 1655, p. 205.

1727. "The Produce of the Samorin's Country is ... Cacao-Nut, and that tree produceth Jagghire, a kind of sugar, and Coppa, or the kernels of the Nut dried." —A. Hom., i. 306.

c. 1760-60. "Arrack, a coarse sort of sugar called Jagree, and vinegar are also extracted from it" (coco-palm). —Grose, i. 47.

1807. "The Tari or fermented juice, and the Jaggy, or inspissated juice of the Palmira tree ... are in this country more esteemed than those of the wild date, which is called John, to the opinion of the Egyptians." —F. Buchanan, Mysore, &c., i. 5.

1826. "In this state it is sold as jaggery in the bazaars, at about three farthings per pound." —Tennent's Ceylon, ii. 524.

Jagheer, Jaghire, s. Pers. jagār (lit. 'place-holding'). An assignment of land and of its rent as annuity.

c. 1666. "... Not to speak of what they finger out of the Pay of every Horseman, and of the number of the Horses; which certainly amounts to very considerable Pensions, especially if they can obtain good Jaughires, that is, good Lands for their Pensions." —Bernier, E. T., 66.

1673. "It (Surat) has for its Maintenance the Income of six Villages; over which the Governor sometimes presides, sometimes not, being in the Jagha, or diocese of another." —Fryer, 120.

"Jageah, an Annuity." —Id. Index, vi. 1768. "I say, Madam, I know nothing of books; and yet I believe upon a land-carriage fishery, a stamp-act, or a jaghire, I can talk my two hours without feeling the want of them." —Mr. Lotty, 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." —J. B. Sw. 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 Quay Mire); and this is also the pronunciation given in some dictionaries.

1778. "... Jaghire, which were always rents arising from lands." —Orme, ed. 1803, ii. 52.

1809. "He was nominally in possession of a larger jaghire." —Lord Melville, 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 last century. This territory, granted to the Company by the Nabob of Arcot in 1759 and 1763, nearly answers to the former Collectorate of Chingleput and present Collectorate of Madras.

Jagheerdar, s. Pers. Hind. jagār-dār, the holder of a jagheer.

1826. "The Resident, many officers, men of rank ... jagheerdars, Brahmins, and Pandits, were present, assembled round my father." —Pandarang Hori, 389.

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." —Bowworth Smith, L. of Lord Lawrence, i. 378.

Jain, s. and adj. The non-Brahminical sect so-called; believed now 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.). The name is Sansk. jaina, meaning a follower of jīna. 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 Buddhhas.

An older name for the followers of this sect appears to have been Nirgrantha,* properly the title of Jain ascetics only (otherwise Yatis).

Jail-khana, s. A hybrid word for 'a gaol,' commonly used in the Bengal Presidency.


Jam, s. Jām; a title borne by certain chiefs in Kutch, in Kattwyar, and on the lower Indus. The derivation is very obscure (see Elliot, i. 495). For an example of use see Sir C. Napier, s.v. dawk.

Jamboo or Jumbo, s. The Rose-apple, Eugenia jambos, L., Jambosa vulgaris, Decand.; Sansk. jambū, Hind. jam, jambū, jamrūl, &c. This is the use in Bengal, but there is great confusion in application, both colloquially and in books. The name jambū is applied in some parts of India to the exotic guava (q.v.), as well as to other species of Eugenia; including the jāmun, with which the rose-apple is often confused in books. They are very different fruits, though they have been both classed by Linnaeus under the genus Eugenia (see further remarks under Jamoon).

Garcia de Orta mentions the rose-apple under the name Jambos, and says (1563) 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 Malakā Jamrūl, and in Tamil Malakā maram, i.e., 'Malacca tree.' The Sanskrit name jambā is, in the Malay language, applied with distinguishing adjectives, to all the species.

1672. P. Vincenzo Maria describes the Giambò d'India, with great precision, and also the Giambò di China,—no doubt J. malaccensis,—but at too great length for extract, pp. 381–382.

1673. "In the South a Wood of Jamboos, Mangoos, Cocoos."—Freyer, 46.

* See Burnell, S. Indian Palæography, p. 47, note.

1727. "Their Jambo Malacca (at Goa) is very beautiful and pleasant."—A. Ham. i. 285.

1810. "The jumboo, a species of rose-apple, with its flowers like crimson tassels covering every part of the stem."—Maria Graham, 25.

James and Mary, n.p. The name of a famous sand-bank in the Hoogly 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 this name is a corruption of the Hind. words jal mari, with the supposed meaning of 'dead water.' But the real origin of the name dates, as Sir George 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 Chuttamuttee, Dec. 19th, 1694).

Jamoon, s. Hind. jāmun, jāman, jāmī, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the Eugenia jambolana, Lamk. (Calyptranthes jambolanum, Willdenow, Syzygium jambolanum of Decand.) This seems to be confused 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 Capt. Burton. The latter gives jamī as the Indian, and xam as the Arabic name. The name jambī 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 jamīn, 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 thowmūn (iii. 128, iv. 114, 259), 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
JANGAR.

343 JAPAN.

says, is the Eugenia Jambolana, the rose-apple (Eugenia jambolana, but not the rose-apple, which is now called Eugenia jambu.— D. W.). The jangama has no resemblance to the rose-apple; it is more like an oblong sloe than anything else, but grows on a tall tree."

1563. "I will eat of those olives, — at least they look like such; but they are very astringent (ponticas) as if binding, — and yet they do look like ripe Cordova olives.

"Of. They are called jambolanos, and grow well in a wood that looks like a myrtle grove; in its leaves the tree resembles the arbutus; but like the jack, the people of the country don't hold this fruit for very wholesome."—Garcia, f. 111 y.

1639. "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 subacid flavour."—Burton, in J. R. G. S., xxix. 36.

Jangar, s. A raft. Port. jangada. This word, chiefly colloquial, is the Tamil-Malayalam shangadàdm. It is a word of particular interest as being one of the few Dravidian words 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 (Camaro, Poñacã, and Sopatma on the east coast) which hug the shore to Límaryot (Dymryot), and others also called Sýyara, 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 Kólaúdôfóctvota."—Periplus, in Muller's Geogr. Gr. Min., 1.

c. 1034. "He held in readiness many jangadas of timber."—Correa, Lendas, 1., i. 476.

c. 1450. "... and to that purpose had already commanded two great Rafts (jágadas), covered with dry wood, barrels of pitch and other combustible stuff, to be placed at the entering into the Port."—Pinto (orig. cap. xlv.), in Cogan, p. 56.

1583. "... 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 those two of these contrivances on which were 150 men."—Barros, II. 1. 6.

1589. "Such as stayed in the ship, some tooke bord dêct and other pieces of wood, and bound together (which y' Portugals call Jangadas) every man what they could catch, all hoping to save their lives, but of all those there came but two men safe to shore."—Einschoten, p. 147.

1602. "For his object was to see if he could rescue them in jangadas, which he ordered him immediately to put together of basanks, planks, and oars."—Couto, Dec. IV., liv. iv., cap. 10.

1756. "... having set fire to a jangado of Boats, these driving down towards the Fleet, compelled them to weigh."—Capt. Jackson, in Dalrymple's Or. Rep. i. 199.

Jangomay, Zangomay, Jamahey, &c., n.p. The town and state of Siamese Laos, called by the Burmese Zimmó, by the Siamese Xieng-maí or Kiang-maí, &c., is so called in narratives of the 17th century. Serious efforts to establish trade with this place were made by the E. I. Company in the early part of the 17th century, of which notice will be found in Purchas, Pilgrimage, and Sainsbury, e.g. in vol. i. (1614), pp. 311, 325; (1615) p. 425; (1617) ii., p. 90. The place has again become the scene of commercial and political interest; an English Vice-Consulate has been established; and a railway survey undertaken.

1853. (Barros illustrates the position of the different kingdoms of India by the figure of a leaf, laid, with the palm downwards) "And as regards the western part, following always the sinew of the forefinger, it will correspond with the ranges of mountains running from north to south along which lie the kingdom of Ava, and Bremá, and Jangoma."—III. ii. 3. See also under Judea.

c. 1887. "I went from Pegu to Iamayhey, which is in the Country of Zangomai, whom we call Jangomas; it is five and twenty days journey to Northeast from Pegu. . . . Hither to Iamayhey come many Merchants out of China, and bring great store of Muske, Gold, Silver, and many things of China works."—R. Fitch, in Hakluyt, ii.

c. 1606. "... But the people, or most part of them, fled to the territories of the King of Jangoma, where they were met by the Padre Friar Francisco of the Annunciation, who was there negotiating. . . ."—Bocarro, 136.

c. 1615. "The King (of Pegu) which now reigneth . . . hath in his time recovered from the King of Syam . . . the town and kingdom of Zangomay, and therein an Englishman called Thomas Samuel, who not long before had been sent from Syam by Master Lucas Antonison, to discover the Trade of that country by the sale of certaine goods sent along with him for that purpose."—W. Methold, in Purchas, v. 1006.

Japan, n.p. Mr. Giles says: "Our word is from Jeh-pun, the Dutch or-
thography of the Japanese Ni-pon."

What the Dutch have to do with the matter is hard to see.

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 Chiapan-gu or Jipan-ku, a name representing the Chinese Zhi-pán-Kue (‘Sun-origin- Kingdom’), the Kingdom of the Sunrise or Extreme Orient, of which the word Nipon or Niphon, used in Japan, is said to be a dialectic variation.

But as there was a distinct gap in Western tradition between the 14th century and the 16th, when Japan again became known, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawford gives as Jōpung and Jāpang.

1298. "Chiapan 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 Idiots, and dependent on nobody. . . ."—Marco Polo, bk. iii. ch. 2.

1505. "... and not far off they took a ship belonging to the King of Calinchut; out of which they have brought me certain jewels of good value; including Meccoe, pearls worth 8,000 ducats; also three astrola-

gical 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 Calinchut 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 Castille (Ferdinand).

Reprint by A. Burnell, 1851, p. 8.

1521. "In going by this course we passed near two very rich islands; one is in twenty degrees latitude in the antarctic pole, and is called Cipangh."—Pigafetta, Magellan’s Voyage, Hak. Soc., 67.

Here the name appears to be taken from the chart or Mappe-Monde which was carried on the voyage. Cipangh appears by that name on the globe of Martin Behaim (1492), but 20 degrees north, not south, of the equator.

1545. "Now as for us three Portugals, having nothing to sell, we employed our time either in fishing, hunting, or seeing the Temples of these Gentiles, which were very sumptuous and rich, whereinto the Bonses, who are their priests, received us very courteously, for indeed it is the custome of those of Japoon (do Japão) to be exceeding kind and courtois."—Fernão Lopes, cap. cxlvi. (Cogan’s 6th E. T., p. 173).

1553. "After leaving to the eastward the isles of the Lequios (see Loo Cheo) 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 mais escondida, que responde De longa a China, donde vem buscar-se, He Japão, onde nasce a prata fins. Que ilustrada será coa Let divina."—Camões, x. 131.

By Burton:

"This Realm half-shadowed, China's empery
afar reflecting, whither ships are bound,
is the Japan, whose virgin silver mine
shall shine still sheenier with the Law Divine."

1727. "Japón, with the neighbouring Islands under its Dominions, is about the magnitude of Great Britain."—A. Ham., ii. 306.

Jargon, Jarcoo, s. Or Zircon; 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 Cyclopedia, 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 Barrosa (who mentions the stone several times under the form jagonza and jagonza), on the authority of a practical jeweller identifies it with corundum. This is probably an error. Jagonza looks like a corruption of jacinthus. And Housey’s Mineralogy identifies jargon and hyacinth under the common name of zircon. Dana’s Mineralogy states that the term hyacinth is applied to those stones, consisting of silicate of zirconia, which present bright colours, considerable transparency, and smooth shining surfaces. . . . The variety from Ceylon, which is colourless, or has a smoky tinge, and is therefore sold for inferior diamonds, is sometimes called jargon" (Syst. of Mineral., 3rd ed., 1850, 379–380).

The word probably comes into European languages through the Span. azarcon, a word of which there is a curious history in Desy 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. zarca is 'a woman
with blue eyes,' and this comes from Ar. 'zarqā, fem. of 'azarq, 'blue.' This has led the lexicographers above referred to astray, and asarocon has been by them defined as a 'blue earth, made by burnt lead.' But asarocon really applies to 'red-lead,' or vermilion, as does the Port. zardo, asardeo, and its proper sense is as the Dict. of the Sp. Academy says (after repeating the inconsistent explanation and etymology of Co-barrvius), "an intense orange-colour, Lat. color aureus." This is from the Arab. zarqan, which in Ibn Baithar is explained as synonymous with salikān, and asaran, "which the Greeks call sandio, "i.e. cinnabar or vermilion (see Sontheimer's Ebn Baithar, 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 zarqan, 'gold colour,' as Marcel Devie suggests, or zarqun (perhaps more properly zarqān, from 'azar, 'fire'), 'flame-colour,' as Dozy thinks.


"... Inter facctiosos est et Syricum, quo minerum subinit diximus. Fat autem Sinopide et sandycie mixtis."—Id. XXXV. vi.

1796. "The artists of Ceylon prepare rings and heads of canes, which contain a complete assortment of all the precious stones found in that island. These assemblages are called Jargons of Ceylom, and are so called because they consist of a collection of gems which reflect various colours."—Fru Paolino, Eng. ed. 1800, 393.

(Tis is a very loose translation. Fr4 Paolino evidently thought Jargons was a figurative name applied to this mixture of stones, as it is applied to a mixture of languages.

1813. "The colour of Jargons is grey, with tinges of green, blue, red, and yellow."—I. Marie, A Treatise on Diamonds, &c. i. 112.

1860. "The 'Matura Diamonds' which are largely used by the native jewelers, 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 reginae, Roxb., Beng. jārul. A tree very extensively diffused in the forests of Eastern and Western India and Pegu. It furnishes excellent boat-timber, and is a splendid flowering tree.

"An exceeding glorious tree of the Concang jungles, in the month of May robed as in imperial purple, with its terminal panicles of large showy purple flowers. I for the first time introduced it largely into Bombay gardens, and called it Flos reginae."—Birdwood, MS.

1850. "Their forests are frequented by timber-cutters, who fell jarool, a magnificent tree with red wood, which, though soft, is durable under water, and therefore in universal use for boat building."—Hooker, Hist. 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 jarool, covered with purple blossoms, made a noble figure."—Blackwood's Mag, May, 1856, 538.

Jask, Jasques, Cape-, n.p. Ar. Rās Jāshak, a point on the eastern side of the Gulf of Omān, near the entrance to the Persian Gulf, and 6 miles south of a port of the same name. The latter was frequented by the vessels of the English Company whilst the Portuguese held Ormus. After the Portuguese were driven out of Ormus (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.

Jāshak appears in Yāḥtt as 'a large island between the land of Omān and the Island of Kish.' No island corresponds to this description, and probably the reference is an incorrect one to Jask (see Dict. of the 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 Jasque, which with it forms the mouth of the strait, we enter on the second section (of the coast) according to our division..."—Barros, i. ix. i.

1572. "Mas deixemos o estréito, e o conhecido Cabo de Jasque, dito já Carpella, Com todo o seu terreno mal querido Da natura, e dos dos 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 scan favoured  
by Natureiggard of her normal  
store. . . ."

1614. "Per Postscript. If it please God  
this Persian business fall out to y' content,  
y and y' you thinke fitt to adventure thither,  
I think it not amisse to sett you downe as  
y you have been informed me. Jask, 
web is a towne standing neere y' edge of a  
straight Sea Coast where a ship may ride  
in 8 fathome water a Sacar shotte from y'  
sharo in 6 fathome you may bee  
nearer. Jasque is 6 Gemes (?)* from Ormus  
southwards and six Gemes (?) is 60 cosses  
makes 30 leagues. Jasques lieh from  
Mischet east. From Jaskes to Jinda is  
200 cosses or 100 leagues. At Jasques  
commonly they have northe windes web blow-  
ethe trade out of y' Persian Gulf. Mischet  
is on y' Arabian Coast, and is a little portte  
of Portugalls."—MS. Letter from Nich.  
Dowton, dd. 22nd November, 1614, in  
India Office.

1617. "There came news at this time  
that there was an English ship lying inside  
the Cape of Rosalgate (q.v.) with the intention  
of making a fort at Jasques in Persia,  
as a point from which to plunder our  
cargoes. . . ."—Bocarro, 672.

1727. "I'll travel along the Sea-coast,  
towards Indistan, or the Great Mogul's  
Empire. All the Shore from Jasques to  
Sindy, is inhabited by uncivilized People,  
who admit of no Commerce with Strangers. . . ."—A. Hom. i. 115.

Jaun, s. This is a term used in  
Calcutta, and occasionally in Madras,  
of which the origin is unknown to the  
present writers. It is, or was, applied  
to a small palankin carriage, such as  
is commonly used by business men in  
going to their offices, &c.

c. 1836.  
"Who did not know that office Jaun of  
pale Pomona green,  
With its drab and yellow lining, and  
picked out black between,  
Which down the Esplanade did go at the  
ninth hour of the day. . . ."  
Bole-Ponjis, by H. M. Purker, ii, 215.

Java, n.p. This is a geographical  
name of great antiquity, and occurs,  
as our first quotation shows, in Ptole-  
my's Tables. His Ιαβάλτα represents  
with singular correctness what was  
probably the Prakrit or popular form  
of ίύαδवίπα (see under Diu and  
Maldive), and his interpretation of the  
Sanskrit is perfectly correct. It will  
still remain a question whether ίύα  
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. Hollo, which we owe  
to the kindness of Prof. Kern,  
dicates that a signification of wealth in  
cereals was attached to the name in  
the early days of its Indian civiliza-  
tion. This inscription is most  
interesting, as it is the oldest dated  
inscription yet discovered upon Java-  
nese 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 Ramâyana, 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 astro-  
nomical works whose date is approxi-  
mately 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 under Benja-  
min) alluded to the fact that the terms  
Jâwa, Jâwi 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 connexion with the terms  
"Golden and Silver Islands" (Suvarna  
ôdoça and Rûpyaôdoça), which occur  
in the quotation from the Ramâyana,  
and elsewhere in Sanskrit literature,  
and which evidently were the basis of  
the Chrysö and Argyre, which take  
various forms in the writings of the  
Greek and Roman geographers. We

* This word appears to read Gomes, though the  
writing is difficult to one who is not expert. Nor  
can we suggest any meaning of it. The Corn  
(see Gow) is 4 kos; the gojana or gojain is sometimes  
slated to be 8 kos.
cannot give the details of his discussion, but his condensed conclusions are as follows: (1) Suvarna-dvīpa and Yava-dvīpa were according to the prevalent representations the same; (2) Two names of islands originally distinct were confounded with one another; (3) Suvarna-dvīpa in its proper meaning is Sumatra, Yava-dvīpa 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-koṭi 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 in 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 Ramāyana, 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.

(Ancient). “Search carefully Yava dvīpa, adorned by seven Kingdoms, the Gold and Silver Island, rich in mines of gold. Beyond Yava dvīpa is the Mountain called Sīhara, whose top touches the sky, and which is visited by gods and demons.”—Ramāyana, IV., xl. 30 (from Kern).

A.D. c. 150. “Tabadin (Tabādīn), 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 Argyre (Silver) and to stand at the western end of the island.”—Ptolemy, VII. ii. 29.

414. “Thus they voyaged for about ninety days, when they arrived at a country called Yava-di [i.e. Yava-dvīpa]. In this country heretics and Brahmans flourish, but the Law of Buddha hardly deserves mentioning.”—Fabian, ext. in Groeneweldt’s Notes from Chinese Sources.

A.D. c. 500. “When the sun rises in Ceylon it is sunset in the City of the Blessed (Siddha prava, i.e. The Fortunate Islands), noon at Yava-Koti, and midnight in the Land of the Romans.”—Argabhata, IV. v. 13 (from Kern).

A.D. c. 650. “Eastward by a fourth part of the earth’s circumference, in the world-quarter of the Bhadrāvas lies the City famous under the name of Yava Koti whose walls and gates are of gold.”—Surya-Siddhānta, XII. v. 38 (from Kern).

Saka, 654, i.e. A.D. 762. “Divpavaram Yavākhyam atulam dhān-yādvājāthikam sampaṃnam kanakakāraḥ” … i.e. the incomparably 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 Zābaj.”—Marzùbidi, i. 5.

“… This Kingdom (India) borders upon that of Zābaj, which is the empire of the Māhrīṭ, King of the Isles.”—Ibid., 103.

992. “Djava is situated in the Southern Ocean … In the 12th month of the year (992) their King Muradja sent an embassy … to go to court and bring tribute.”—Groeneweldt’s Notes from Chinese Sources, pp. 15-17.

1298. “When you sail from Zamba (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, spike-galanga, cubebs, cloves, and all the other good spices are produced in this island, and it is visited by many ships with quantities of merchandise from which they make great profits and gain, for such an amount of gold is found there that no one would believe it or venture to tell it.”—Marco Polo, in D’Anquez, ii. 91.

C. 1330. “In the neighbourhood of that realm is a great island, Java by name, which hath a compass of a good 3000 miles. Now this island is populous exceedingly, and is the second best of all islands that exist. … The King of this island hath a palace which is truly marvellous. … Now the great Khan of Cathay many a time engaged in war with this King: but this King always vanquished and got the better of him.”—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, Saba by name …”—John de Marignolli, in Cathay, 391.


1503. The Syrian bishops Thomas, Jaballah, 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 Dahag and Sin and Masin" (Mahachin), Assemanci, III. Pt. i., 592. This Dahag is probably a relic of the Zabaj of the Relation, of Mas'udi, and of Al-Biruni.

1516. "Further on . . . there are many islands, small and great, amongst which is one very large which they call Java the Great . . . . They say that this island is the most abundant country in the world. . . . There grow pepper, cinnamon, ginger, bamboos, cubebes, and gold."—Barbosa, 197.

Referring to Sumatra, or the Archipelago in general.

Saka, 578, i.e. A.D. 656. "The Prince Adityadharmas is the Deva of the First Java Land (prathama Jayav-bhā). May he be great! Written in the year of Saka 578. May it be great!" From a Sanskrit inscription from Puger-Kuning in Meuang Karban (Sumatra), publid. by Friedrich in the Batavian Transactions, vol. xxiii.

1224. "Ma'bar (q.v.) is the last part of India; then comes the country of China (Sin), the first part of which is Jawa, reached by a difficult and fatal sea."—Yakuti, i. 516.

"This is some account of remotest Sin," which I record without vouching for its truth . . . . for in sooth it is a far off land. I have seen no one who had gone to it and penetrated far into it; only the merchants seek its outlying parts, to wit the country known as Jawa on the seacoast, like to India; from it are brought Akeswood ('ūd), camphor, and nard (sunbul), and clove, and mace (basbās), and China drugs, and vessels of china-ware."—Id. iii. 445.

Kazwini speaks in almost the same words of Jawa. He often copies Yākūt, 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 200 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." etc.—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-uddin, in Elliot, i. 71.

1328. "There is also another exceeding great island, which is called Java, which is in circuit more than seven thousand miles as I have heard, and none who 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 cloves, which when they are in flower emit an odour so pungent that they kill every man who cometh among them, unless he shut his mouth and nostrils. . . . In a certain part of that island they delight to eat white and fat men when they can get them . . . ."—Fryer Jordanus, 30-31.

a. 1350. "Parmi les îles de la Mer de l'Inde il faut citer celle de Djawah, grande île célèbre par l'abondance de ses drogues . . . . au sud de l'île de Djawah on remarque la ville de Fansour, d'où le campbre Fansouri tire son nom."—Géog. d'Aboulfeda, II. pt. ii. 127.

c. 1346. "After a passage of 28 days we arrived at the Island of Java, which gives its name to the landan jayw (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."—Tom Batatuas, 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 Dawaiis (Jativis), because they hold it for certain that the Javanese (os Jao) were formerly lords of this great Island . . . ."—Barros, III. v. 1.

1555. "Beyond the Island of Java they sailed along by another called Bali; and then came also unto other called Aluane, Camba, Solor. . . . The course by these Islands is about 500 leagues. The ancient cosmo-graphers call all these Islands by the name Tavus; but late experience hath found the names to be very divers as you see."—Antonio Galvane, old E. T. in Halkett, iv. 423.

1856. "It is a saying in Gozerat,— 'Who goes to Java Never returns. If by chance he return, Then for two generations to live upon, Money enough he brings back.' ”—Idem, ii. 82.

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 W. India. It is curious that the H. name of the common radish is mali, from mul, 'root,' exactly analogous to radish from radix.

Jawaub, s. Hind. from Arab. jawāb.
an answer.' In India it has, besides this ordinary meaning, that of 'dismissal.' And in Anglo-Indian colloquial it is especially used for a lady's refusal of an offer; whence the verb passive, 'to be jauwabd.'

Jawāb among the natives is often applied to anything erected or planted for a symmetrical double, where "Grove nods at grove, each alley has a brother, And half the platform just reflects the other."

Jay, s. The name usually given by Europeans to the Coracias Indica, Linn., the Nilbant or 'blue-throat' of the Hindus, found all over India.

Jeel, Hind. jhul. 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.). The Jhils of Silhet are vividly and most accurately described (though the word is not used) in the following passage:

"I shall not therefore be disbelieved when I say that in pointing my boat towards Silhet 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 Lindsay, iii. 166.

1854. "At length we ... entered what might be called a sea of roads. 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.

Jeetul, s. Hind. Jital, s. 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 caitils and coitoles. The jital of the Delhi coinage of Alā-ud-din (c. 1300) was, according to Mr. E. Thomas's calculations, 2/3 of the silver tanga, the coin called in later days rupee. It was therefore just the equivalent of our modern pice. But of course, like most modern denominations of coin, it has varied greatly.

c. 1193-4. "According to Kublā-ud-Din's command, Nizam-ud-Din Mohammad, on his return brought them [the two slaves] along with him to the capital, Dihli; and Malik Kublā-ud-Din purchased both the Turks for the sum of 100,000 jitala."—Raverty, Tabakat-i-Nasiri, p. 603.

c. 1290. "In the same year ... there was death in Dihli, and grain rose to a jital per srī."—Zād-ud-dīn Barni, in Elliot, iii. 146.

c. 1340. "The dirhem sultāni is worth 3 of the dirhem shahīdtī ... and is worth 3 fals, whilst the jital is worth 4 fals; and the dirhem baskhtīnī, which is exactly the same silver dirhem of Egypt and Syria, is worth 32 fals."—Shihābdin, in Notices et Extraits, xii. 312.

1554. In Sunda. "The cash (caixus) here go 120 to the tanga of silver; the which caixus are a copper money larger than caitils, and pierced in the middle, which they say have come from China for many years, and the whole place is full of them."—A. Nunes, 42.

c. 1590. "For the purpose of calculation the dam is divided into 25 parts, each of which is called a jital. This imaginary division is only used by accountants."—Anf., i. 31.

1678. "48 Juttals, 1 Pagod, an Imaginary Coin."—Fryer (at Surat), 206.

c. 1750-60. "At Carwar 6 pices make the juttal, and 48 juttals a Pagoda."—Groce, i. 283.

Jehaud, s. Ar. Jihād, a sacred war of Musulmans against the infidel; which Sir Herbert Edwardes called, not very neatly, 'a crescentade.'

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 17th, 84b.

Jelabee, s. More properly H. jalebi. 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.

Jelly, s. In South India this is applied to vitrified brick refuse used as metal for roads. It would appear from a remark of C. P. Brown (MS. notes) to be Telugu uall, which means properly 'shivers, bits, pieces.'

Jelum, n.p. The most westerly
of the "Five Rivers" that give name to the Punjab, q.v. (among which the Indus itself is not usually included). Properly Jailam, or Jilam, now apparently written Jilam, and taking this name from a town on the right bank. The Jilam is the Vīrātā of Alexander's historians, a name corrupted from the Skt. Vīrātā, which is more nearly represented by Ptolemy's Bēδārē. A still further (Prakritic) corruption of the same is Behat (see Behut).

1057. "Here he (Mahmūd) fell ill, and remained sick for 14 days, and got no better. So in a fit of repentance he forsware wine, and ordered his servants to throw all his supply into the Jilam..."—Baihaqi, in Elliot, ii. 139.

c. 1204. "... in the height of the conflict, Shams-ud-Din, in all his panoply, rode right into the water of the river Jilam... and his warlike feats whilst 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..."—Tālakāt, 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.

Jemadars, Jemaudars, &c. Hind. from Arab.-Pers. jama'dār. Jama' meaning 'an aggregate,' the word indicates generally, a leader of a body of individuals. Technically, in the Indian army, it is the title of the second rank of native officer in a company of Sepoys, the subadar (q.v.) being the first. In this sense the word dates from the reorganisation of the army in 1768.

It is also applied to certain officers of police (under the darogha), of the customs, and of other civil departments. And in larger domestic establishments there is often a jemadar, who is over the servants generally, or over the stables and camp service. It is also an honorific title often used by the other household servants in addressing the bīhīšt (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 Naib's best poneis with firelocks. The jematdars, or captains of these troops, received his bribes, and promised to join."—Orme, i. 257 (ed. 1803).

1817. "... Calliand had commenced an intrigue with some of the jematdars, or captains of the enemy's troops, when he received intelligence that the French had arrived at Trichinopoly."—Mill, ill. 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 poneis."—Editor's Note to Heber, i. 65 (ed. 1844).

Jenny, n.p. H. Janai. The name of a great river in Bengal, which is in fact a portion of the course of the Brahmaputra (see Burrampooter), and the conditions of which are explained in the following passage, written by one of the authors of this Glossary many years ago:—

"In Kennell's time, the Burrampooter, after issuing westward from the Assam valley, swept south-eastward, and forming with the Ganges a fluvial peninsula, entered the sea abreast of that river below Dacca. And so almost all English maps persist in representing it, though this eastern channel is now, unless in the rainy season, shallow and insignificant; the vast body of the Burrampooter cutting across the neck of the peninsula under the name of Jenai, and uniting with the Ganges near Pubna (about 150 miles N.E. of Calcutta), from which point the two rivers, under the name of Pudda (Padda) flow on in mighty union to the sea." (Blackwood's Magazine, March, 1832, p. 338.)

The river is indicated as an offshoot of the Burrampooter in Kennell'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 this century; for Buchanan (c. 1808) says: "The river threatens to carry away all the vicinity of Dewanganj, and perhaps to force its way into the heart of Nator" (Eastern India, iii. 394; see also 377). Nator or Nattore was the territory now called Rajshahi District.
tional direction of the change has
on further south.
The Janai is also called Jamuna; under Junna. Hooker (1855) calls Jemmal (?) noticing that the maps till led him to suppose the Burram-
ner flowed 70 miles further east (see
im. Journals, ed. 1855, ii. 259).

Jennyrickshaw, s. Read Capt.
ill’s description below. Giles states
he word to be taken from the Japa-
ese pronunciation of three characters
gnifying ‘Man — Strength — Cart.’
ho term is therefore, observes our
nd E. C. Baber, an exact equi-
ent of ‘Pull-man Car!’ The
article has been introduced into India,
d is now in use at Simla.

1876. “A machine called a jinnyrick-
aw is the usual public conveyance of
hangai. This is an importation from
, and is admirably adapted for the
ountry, where the roads are good, and
oles hire cheap. ... In shape they are
ke a buggy, but very much smaller, with
om inside for one person only. One
ole goes into the shafts and runs along at
ate of 6 miles an hour; if the distance
long, he is usually accompanied by a
panion who runs behind, and they take
in turn about to draw the vehicle.”—
. Gill, River of Golden Sand, i. 10. See
so p. 163.

1880. “The Kuruma or jin-ri-ki-sha
usts of a light perambulator body, an
justable hood of oiled paper, a velvet or
hink lining and cushion, a well for parcels
nder the seat, two high slim wheels, and
 pair of shafts connected by a bar at the
ds.”—Miss Bird’s Japan, i. 18.

Jeezya, s. Ar. jizya. The poll-tax
which the Musalman law imposes on
jects who are not Moslem.

c. 1300. “The Kazi replied ... ‘No
tor 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.’” — Zia-ud-din Barni,
liet, iii. 184.

1888. “Understand what custome ye
English paid formerly, and compare ye
difference between that and our last order
for taking custome and Jizyea. If they pay
no more than they did formerly, they com-
plain without occasion. If more, write
what it is, and there shall be an abate-
ment.”—Visier’s Letter to Nubab, in Hedges,
July 18.

1765. “When the Hindoo Rajahs ... 
mitted to Tammarlane; it was on these
capital stipulations: That ... the em-
ors should never impose the Jessarah
p poll tax) upon the Hindoos.”—Holwell,
istorical Events, i. 37.

Jhaump, s. A hurdle of matting
and bamboo, used as a shutter or door.
Hind. jhamp, Mahr. jhampa; in con-
exion with which there are verbs,
. jhampa, jhamp, jhamp, to
cover. See jhoprā, s.v. ak.

Jhoom, s. Jhām. 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 hamri of S.W. India (see
Commy), the chena of Ceylon (see
Emerson Tennent, ii. 463), the toonyn-
egan of Burma. It is also practised in
the Ardennes, under the name of sar-
lage, and in Sweden under the name of
vijyandane (see Coomry).—Jap.

Jilmill, s. Venetian shutters, or
as they are called in Italy, persiane.
The origin of the word is not clear.
The Hind. word ‘jilmila’ seems to
mean ‘sparkling,’ and to have been
applied to some kind of gauze. Pos-
sibly this may have been used for
blinds, and thence transferred to the
shutters. Or it may have been an
onomatopoeia, from the rattle of such
shutters; or it may have been corrupted
from a Portuguese word such as janella,
‘a window.’ All this is conjecture.

1874. “The front (of a Bengal house) is
generally long, exhibiting a pillaried veran-
dah, or a row of French casements, and jilm-
milled windows.”—Calc. Review, No. cxvii.
207.

Jocole, s. We know not what this
word is; perhaps ‘toys’?

1703. “... sent from the Patriarch to
the Governor with a small present of
jocoies, oil, and wines.”—In Wheeler, ii. 32.

Jogee, s. Hind. jogi. A Hindu
ascetic; and sometimes a ‘conjurer.’
From Sansk. yogin, one who practises
the yoga, a system of meditation com-
bined with austerities, which is sup-
posed 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 Chogi 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. — Marzo Polo, 2d ed. ii. 391.

1342. "We cast 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 buddhāna 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 Brahmins, the Joghis and others." — Adurvazzādē, in Ind. in XVth C., 17.

1498. "They went and put in at Anchediva, where there were good water-springs, and there was in the upper part of the island a tank built with stone, with very good water and much wood ... there were no inhabitants, only a beggar-man whom they call Jognedes." — Correa, by Lord Stanley, 239.

Compare Ibn Batuta above. After 150 years, tank, grove, and jogi just as they were!

1510. "The King of the Jogis is a man of great dignity, and has about 30,000 people, and he is a pāgar, 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 Goraknātha Gossins, 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 nobly 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 jogges, and in their own speech they are called Zāmā (Zāmā), which means Servant of God ... These jogges eat all meats, and do not observe any idolatry." — Barbosa, 90-100.

1558. "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 Jogge, 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. 3.

"For this reason the place (Adam's Peak) is so famous among all the Gentile-men of the East yonder, that they resort thither as pilgrims from more than 1000 leagues off, and chiefly those whom they call Jogges, who are as men who have abandoned he world and dedicated themselves to God, and make great pilgrimages to visit the Temples consecrated to him." — 10, Dec. III., liv. ii. cap. 1.

1564. "... to make them fight, like the cabras de capello which the jogges carry about asking alms of the people, and these jogges are certain heathen (Gentiles) who go begging all about the country, powdered all over with ashes, and are venerated by all the poor heathen, and by some of the Moors also. ..." — García, f. 156r, 157.

1524. "Finally I went to see the King of the Jogis (Glioshi) 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 Batinate, and that the hermitage and the place generally was called Cadira." — P. della Valle, ii. 724.

1673. "Near the Gate in a Choutry sat more than Forty naked Jogis, or men united to God, covered with Ashes and pleated Turbats of their own Hair." — Fryer, 160.

1727. "There is another sort called Jogues, who ... go naked except a bit of Cloth about their Loyns, and some deny themselves even that, delighting in Nastiness, and an holy Obscurity, with a great Show of Sanctity." — A. Ham., i. 152.

1809. "Fate work'd its own the while. A band Of Yogeus, as they roamed the land Seeking a spouse for Jaga-Nant their God, Strew'd to this solitary glade." — Curse of Kehama, xiii. 16.

c. 1812. "Scarceley ... were we seated when behold, there poured into the space before us, not only all the Yogeus, Fakeers, and rogues of that description ... but the King of the Beggars himself, wearing his peculiar badge." — Mrs. Sherwood (describing a visit to Henry Martyn at Cawnpore), Autobiog., 415.

"Aye ne āgi kā āgi kā āmi dēkā kā sēkā." 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.

1803. "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."
—Sadulbeh, 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 Topse 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."—Pandwung Han, 60.

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, 288.

1880. "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 bad soon happened to them."—Sat. Revie, Feb. 14th, p. 220.

Jompone, s. Hind. Jāṃpān, Japān. 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 Jomponees, i.e. jāmpān or jāpān), 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. "Jam-pana (Jav. Jampona), a kind of litter." Also the Javanese Dict. of P. Jansz (1876) gives: "Djempān—drag stoel (i.e. portable chair), or sedan of a person of rank." The word cannot, however, have been introduced into India by the officers who served in Java (1811—1815), for its use is much older in the Himalaya, as may be seen by the quotation from P. Desideri.

Wilson has the following: "Jāmpān, Bengali. A stage on which snakes-catchers and other juggling vagabonds exhibit; a kind of sedan used by travellers in the Himalaya, written Jām-paun (?)."

It seems just possible that the name may indicate the thing to have been borrowed from Japan. But the fact that dpyān means 'hang' in Tibetan may indicate another origin.

1716. "The roads are nowhere practi-
cable for a horseman, or for a Jampan, a sort of palankin."—Letter of P. Ipolito Desideri, dated April 10th, in Lettres Edify, xv. 184.

1788 (after a description). " . . . by these central poles the litter, or as it is here called, the Jampan, is supported on the shoulders of four men."—Forster's Journey, ed. 1808, ii. 3.

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 sparrowsgrass. . . Every lady on the hills keeps her Jampan and Jampanees . . . just as in the plains she keeps her carriage and footman."—Letter in Times, Aug. 17th.

Jool, Jhool, s. Hind. jhāl, supposed by Shakespear (no doubt correctly) to be a corrupt form of the Arab. jull, having much the same meaning. Housings, body clothing of a horse, elephant, or other domesticated animal; often a quilt, used as such. In colloquial use all over India. The modern Arabs use the plur. jīlāl 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" (exactly the Indian jhāl) also "ornement de soie qu'on étend sur la croupe des chevaux aux jours de fête."


Joolā, s. Hind. jhālā. The ordinary meaning of the word is 'a swing'; but in the Himalaya it is specifically applied to the rude suspension bridges used there.

1880. "Our chief object in descending to the Sutlej was to swing on a Joolah bridge. The bridge consists of 7 grass ropes, about twice the thickness of your thumb, tied to a single post on either bank. A piece of the hollowed trunk of a tree, half a yard long, clips 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 cor-
ruption of the Portuguese Deos, 'God,' first taken up in the 'Pigdin' lan-
"guage 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.
1659. "But the Devil, (whom the Chinese commonly call Jossje) is a mighty and powerful Prince of the World."—Walter Schults, 17.

"In a four-cornered cabinet in their dwelling-rooms, they have, as it were, an altar, and thence an image... this they call Jinan."—Saer, 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 (Jossje)."—Gerret Vermeulen, Oost Indische Voyagie, 33.

1711. "I know but little of their Religion, more than that every Man has a small Joss or God in his own House."—Lockyer, 181.

1727. "Their Josses or Demi-gods some of human shape, some of monstrous Figure."—A. Ham., ii. 266.

1790. "Down with dukes, earls, and lords, those pagan Josses, False gods! away with stars and strings and crosses."—Peter Pinard, Ode to Kien Long.

Joss-house, s. An idol temple in China or Japan. From Joss, as just explained.

1810. "Every town, every village, it is true, abounds with Joss-houses, upon which large sums of money have been spent."—Mem. Col., Mountain, 186.

1840. "... the fantastic gables and tawdry ornaments of a large joss-house, or temple."—Fortnightly Review, No. cliii. 222.

1876. "One Tim Wang he makee-travel, Makee stop one night in Joss-house."—Leland, Pidgin-English Sing-Song, p. 42.

"Thus also in "pidgin," Joss-house-mon or Joss-pidgin-man is a priest, or a missionary.

1750-52. "The sailors, and even some books of voyages... call the pagodas Yoss-houses, for on enquiring of a Chinese for the name of the idol, he answers Grande Yoss, instead of Gran Dios."—Olof Toreen, 232.

1750-1810. "On the 8th, 18th, and 28th day of the Moon these foreign barbarians may visit the Flower Gardens, and the Howard-Joss-House, but not in droves of over ten at a time."—8 Regulations at Canton, from The Fanevans at Canton (1883), p. 29.

Jostick or Joss-stick, s. A stick of fragrant tinder (powdered costus, sandalwood, etc.) 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.


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."—Bird, Golden Chersonese, 49.

Jow, s. Hind. jhau. The name is applied to various species of 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 a usual material for gabions and fascines in Indian siege-operations.

Jowaulla mookhee, n. p. (Skt. and Hind. Jwala-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 Bilas River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devi, and it is a place of pilgrimage famous all over the Himâlaya 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 Jwâla-mukhi. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

C. 1360. Sultan Firoz... marched with his army towards Nagarkot (see Nogeroot)... the idol Jwâla-mukhi, much worshipped by the infidels, was situated on the road to Nagarkot... Some of the infidels have reported that Sultan Firoz was specially to see this idol, and held a golden umbrella over its head. But... the infidels slandered the Sultan... Other infidels have said that Sultan Muhammad Shâh bin Tughilk Shâh held an umbrella over this same idol, but this also is a lie..."—Shams-i-Sirdj, Aflf, in Elitss, iii. 318.

1783. "At Taullah Mhokee (sic) a small volcanic fire issues from the side of a mountain, on which the Hindoes have raised a temple that has long been of celebrity, and favourite resort among the people of the Punjab."—G. Forster's Journey, ed. 1783, i. 308.

1799. "Prason Poory afterwards travelled... to the Mahu or Burgie (i.e. larger) Jowalla Mookhi or Joola Mudder, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Baku (Bausa) 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. Rev. v. 41.

Jowair, Jowarree, s. Hind. jawar,
Sorghum vulgare, Pers. (Holcus sorghum, L.). One of the best and most frequently grown of the tall millets of southern countries. It is grown nearly all over India in the unflooded tracts; it is sown about July and reaped in November. The reedy stems are 8 to 12 feet high. It is the cholah of the Tamil regions.

See Kurby.

The Ar. dura or āhurā is perhaps the same word ultimately as jawar; for the old Semitic name is dokān, from the smoky aspect of the grain.

It is an odd instance of the looseness which used to pervade dictionaries and glossaries that R. Drummond (Illns. of the Gram. Parts of Guzerattee, &c., Bombay, 1808) calls “Jooar, a kind of pulse, the food of the common people.”

1800. “... my industrious followers must live either upon jowarry, of which there is an abundance everywhere, or they must be more industrious in procuring rice for themselves.”—Wellington, i. 175.

1813. Forbes calls it “juarree or cush-cush.”—Or. Mem., ii. 406.

1819. “In 1797–8 joiwarem sold in the Muchoo Kaunta at six rupees per culsee (see culsee) of 24 maunds.”—Macnurdo, in Tr. Lit. Soc. Bn., i. 287.

Joy, s. This seems from the quotation to have been used, on the west coast for jewel (Port. joia).

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.


1838. “The Sindias as Sovereigns of Broach used to take the revenues of Moy moadars and Desyus (see dessaes) of that district every third year, amounting to Rs. 58,390, and called the periodical confiscation Jubtee.”—R. Drummond.

Judea, Odia, &c., n.p. These are names often given in old writers to the city of Ayuthia, or Ayodhya, or Pathia (so called apparently after the Hindu city of Râmā, Ayodhya, which we now call Oudh), which was the capital of Siam from the 14th century down to about 1767, when it was destroyed by the Burmese, and the Siamese royal residence was transferred to Bangkok.

1522. “All these cities are constructed like ours, and are subject to the King of Siam, who is named Srei Zacabedera, and who inhabits India.”—Pinjefett, Hak. Soc. 186.

c. 1536. “The capital City of all this Empire is Odia, whereof I have spoken heretofore: it is fortified with walls of brick and mortar, and contains, according to some, four hundred thousand fires, whereof an hundred thousand are strangers of divers countries.”—Pinto in Cogan’s E. T., p. 285; orig. cap. clxxix.

1553. “For the Realm is great, and its Cities and Towns very populous; insomuch that the city Hadia alone, which is the capital of the Kingdom of Siam (Sidao), and the residence of the King, furnishes 50,000 men of its own.”—Barros, III. ii. 5.

1614. “As regards the size of the City of Odia ... it may be guessed by an experiment made by a curious engineer with whom we communicated on the subject. He says that ... he embarked in one of the native boats, small, and very light, with the determination to go all round the City (which is entirely compassed by water), and that he started one day from the Portuguese settlement, at dawn, and when he got back it was already far on in the night, and he affirmed that by his calculation he had gone more than 8 leagues.”—Couto, VI. vii. 9.

1617. The merchants of the country of Lan John, a place joining to the country of Jangama (see Jangumal) arrived at the city of Judea before Eaton’s coming away from thence, and brought great store of merchandise.”—Sainsbury, ii. p. 90.

1727. “... all are sent to the City of Siam or Odia for the King’s Use. ... The City stands on an Island in the River Menmon, which by Turnings and Windings, makes the Distance from the Bar about 50 Leagues.”—A. Ham. ii. 160.

Jugboolak, s. Marine Hind. for jack-block (Roebuck).

Juggurnaut, n.p. A corruption of the Sansk. Jagannātha, ‘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 pleasurably suggested (we believe first by Gen. Cunningham) that it was in reality a Buddhist symbol, which has been adopted as an object of Brahminical worship, and made to serve as the image of a god. The idol was, and is, annually dragged forth in procession on a monstruous 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 this century, and that of Dr. W. W. Hunter, who states that he has 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 which has made Juggurnaut a standing metaphor,—was greatly exaggerated. The belief indeed in the custom of such immola-
tion 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 connexion with the Juggernaut festival.

c. 1581. "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 did not die, that they were not their gods; and the car pass 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 Bizengalass (see Bisnagar) 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 (Negapatam) some of whom from devotion, or the desire to be thought to make a devoted end, cast themselves down under the wheels of the car, and so perish,

remaining all ground and crushed by the said cars."—Gasparo Balbi, i. 84.

The preceding passages refer to scenes in the south of the Peninsula.

c. 1590. In the town of Pursatem on the banks of the sea stands the temple of Jagannat, near to which are the annual stages 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 Hindoos language is called Bakh; and they believe that whoever assists in drawing it along obtains remission of all his sins."—Gladwin's Ayen, ii. 13-15.

1632. "Vnto this Pagod or house of Sathan. . . . doe belong 9,000 Brammistes or Priests, which doe daily offer sacrifice vnto their great God Jaggarnat, from which Idoll the City is so called . . . And when it (the chariot of Jaggarnat) is going along the city, there are many that will offer themselves a sacrifice to this Charriot; and desperately lye down on the ground, that the Chariotte wheels may rune over them, whereby they are killed outright; some get broken arms, some broken legs, so that many of them are destroyed, and by this means they thinke to merit Heaven."—W. Bruton, in Halkuph, v. 57.

1667. "In the Town of Jagannat, which is seated upon the Gulf of Bengale, 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 Cerimony 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 afoot, tired and harassed, are suffocated there; all the people blessing them for having been so happy . . . And when this Hallish Triumphant Chariot marcheth, there are found (which is no Fable) persons so foolishly credulous and superstitious as to throw themselves with their bellies under those large and heavy wheels, which bruise them to death . . ."—Bedmer, a Letter to Mr. Chapelain, in Eng. ed. 1684, 97.

1682. "We lay by all last night till 10 o'clock this morning, ye Captain being desirous to see ye Jaggarnot Pagodas for his better satisfaction . . . ."—Hedges, Journal, July 16.

1727. "His (Jagarnat'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 and Pagodas go through the Street, fall flat on the Ground, to have the Honour to be crushed to Pieces by the Coach Wheels."—A. Ham, i. 387.

1809. "A thousand pilgrims strain Arm, shoulder, breast, and thigh, with night and morn,
To drag that sacred wain,  
And scarce can draw along the enormous load.  
Prone still are the frantic votaries on the road,  
And calling on the God  
Their self-devoted bodies there they lay  
To pave his chariot way.  
On Jaga-Naut they call,  
The ponderous car rolls on, and crushes all,  
Through flesh and bones it ploughs its dreadful path.  
Groms rise unheard; the dying cry,  
And death, and agony  
Are trodden under foot by yon mad throng,  
Who follow close and thrust the deadly wheels along."  

_Curse of Kehama, xiv. 5._

1814. "The sight here beggars all description. Though Juggernaught 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."—_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 satiate 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 other the victims had long been suffering from some excruciating complaints, and chose this method of ridding themselves of the burden of life in preference to other modes of suicide so prevalent with the lower orders under similar circumstances."—_A. Stirling_, in _As. Res._ xv. 324.

1827. March 28th in this year, Mr. Pouder, in the E. I. Court of Proprietors, stated that "about the year 1790 no fewer than 28 Hindus were crushed to death at Chera on the Ganges, under the wheels of Juggernaut."—_As. Journal_, 1821, vol. xxii. p. 702.

1871. "... poor Johnny Tetterby staggering under his Maloch of an infant, the Juggernaut that crushed all his enjoyments."—_Porter's Life of Dickens_, ii. 415.

1876. "Le monde en marchant n'a pas beaucoup plus de soi de ce qu'il écrase que le char de l'Idée de Juggernaut."—_E. Renan_, in _Revue des Deux Mondes_, 3e Série, xviii., p. 504.

_Julibdar_, s. Pers. _juladbar_, lit. a 'bridle-holder'; also the superintendents of the mules, &c. in a caffa. This word occurs in puzzling distortions in the MS. _Journal of William Hedges_. In his day it must have been commonly used in Bengal, but it is now quite obsolete.

1673. "In the heart of this Square is raised a place as large as a Mountebank's Stage, where the Gelabdar, or Master Mullette, with his prime Passengers or Servants, have an opportunity to view the whole Caphala."—Fryer, 341.

1688. "Your Julibdar, after he had received his letter would not stay for the Genl", but stood upon departure."—Hedges, _Diary_, Sept. 15th.

... "We admire what made you send peons to force our Gylibdar back to your Factory, after he had gone 12 cases on his way, and dismiss him against any reason for it."—Ibid. Sept. 26th.

1754. "100 Glodar; those who are charged with the direction of the couriers and their horses."—_Hannway's Travels_, i. 171.

1880. "It would make a good picture, the surroundings of camels, horses, donkeys, and men... Pascal and Remise cooking for me; the Jelaodar, enveloped in felt coats, smoking their kallifins, amid the half-light of fast falling day."—_MS. Journal in Persia of Capt. W. Gill_, R.E.

_Jumbeea_, s. Ar. _Jamiiya_, probably from _janb_, '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. Capt. Burton (_Camões, Commentary_, 413) identifies it with the _agomia_ and _gemoio_ of the quotations below, and refers to a sketch in his _Pilgrimage_, but this we cannot find, though the _jumbiyah_ 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 _Ain_ (orig. i. 119); why Blochmann in his translation spells it _jamhooah_ we do not know. See also Dozy and Eng. _s.v._ _jambette_. It seems very doubtful if the latter French word has anything to do with the Arabic word.

c.1328. "Taki-ud-din refused roughly and pushed him away. Then the maimed man drew a dagger (_khanjar_) such as is called in that country _jumbya_, and gave him a mortal wound."—_Ibn But._ i. 334.

1408. "The Moors had erected palisades of great thickness, with thick plankings, and fastened so that we could not see them within. And their people paralyzed 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)."—Barboza, p. 80.

Jumdud, s. II. jammad, and jamdar. A kind of dagger; broad at base and slightly curved, the hilt formed with a cross-grip like that of the Katar (see Kuttar).

F. Johnson's Dictionary gives jamdar as a Persian word with the suggested etymology of jamali-dar, 'flank-render.' But in the Ain the word is spelt jamdar, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Bardai (see Indian Antiquary, i. 281) corroborates this. Mr. Beames there suggests the etymology Yama-dant, 'Death's Tooth.' The drawings of the jammedad or jamdar in the Ain illustrations show several specimens with double and triple toothed points, which perhaps favours this view; but Yama-ðhara, 'death-wielder,' appears in the Sanskrit dictionaries as the name of a weapon.

See passage from Baber quoted under Kuttar.

Jumma, s. Hind. from Arab. 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 tacks of rupees (was) effected on the former jumma."—Fifth Report, p. 8.

Jummabundee, s. Hind. from Pers. Arab. jama'bandi. A settlement (q.v.), i.e. the determination of the amount of land revenue due for a year, or period of years, from a village, estate, or parcel of land.

Jumna, n.p. The name of a famous river in India which runs by Dehli and Agra. Skt. Jomuna, Hind. Jamuna and Jumna, the Syrmova of Ptolemy, the Isbhpur of Arrian, the Jomane of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form Jumna.

The name Jamuna is also applied to what was in the last century an unim-

portant 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 Jenny.

Jamuna is the name of several other rivers of less note.

Jungeera, n.p., i.e. Janjira. The name of a native state on the coast, south of Bombay, from which the Fort and chief place is 44 m. distant. This place is on a small island, rising in the entrance to the Râjput inlet, to which the name Janjirâ properly pertains, believed to be a local corruption of the Arab. Jasira, 'Island.' The state is also called Habsen, meaning 'Hubshees 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,' and 'The Habshî,' are titles popularly applied to this chief.

The old Portuguese writers call this harbour Danda (or as they write it Dondla), e.g. Joao de Castro in Primeiro Roteiro, p. 48. His rude chart shows the island-fort.

Jungle, s. Hind. and Mahr. jangal, from Sansk. 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 the 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 Turkestan. From Anglo-Indian it has been adopted in 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 now is.

c. 1200. "... Now the land is humid, jungle (jangal), or of the ordinary kind."—Susruta, i. ch. 35. ii

c. 1370. "Elephants were numerous as sheep in the jangal round the Râ's dwelling."—Tdrk-i-Firoz-Shahi, in Elliot, iii. 314.

c. 1450. "The Kings of India hunt the
JUNGLE. 359 JUNGLE-TEBBY.

elephant. They will stay a whole month or more in the wilderness, and in the jungle" jungal)—Abdurrazzak, in Not. et Ext. xiv. 51.

1474. "... Bichener. The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful Jungel."—Ath. Nikitin, in India in XVth Cent. 29.

1776. "Land waste for five years... is called Jungle."—Halhed's Gentoo Code, 190.

1809. "The air of Calcutta is much affected by the closeness of the jungle around it."—Ld. Valentina, i. 207.

"They built them here a bower of jointed cane, Strong for the needful use, and light and long. Was the slight framework rear'd, with little pain; Little creepers then the wicker sides supply, And the tall jungle grass fit roofing gave Beneath the genial sky."

C. of Kehama, xiii. 7.

c. 1830. "C'est là que je rencontrai les jungles... j'avoue que je fus très désappointé."—Jacquemont, Correspond. i. 134.

c. 1833-35. "L'hippopotame au large ventre Habite aux Jungles de Java, Oh grondent, au fond de chaque antre Plus de monstres qu'on ne revo."

Theoph. Gautier, in Poésies Complètes, ed. 1876, i. 325.

1848. "But he was as lonely here as in his jungle at Boggleywala."—Thackeray, Vanity Fair, ch. iii.

c. 1853.

"La bête formidable, habitante des jungles S'endort, le ventre en l'air, et dilate ses ongles."—Leconte de Lisle.

"... Des jungles du Pendj-Ab Aux sables du Karnut."—Ib.

1865. "To an eye accustomed for years to the wild wastes of the jungle, the whole country presents the appearance of one continuous well-ordered garden."—Waring, Tropical Resident at Home, 7.

1867. "... here are no cobwebs of plea and counterplea, no jungles of argument and brakes of analysis."—Swinburne, Essays and Studies, 133.

1873. "Jungle, derived to us, through the living language of India, from the Sanscrit, may now be regarded as good English."—Fitz-Edward Hall, Modern English, 306.


1879. "The owls of metaphysic hooted from the gloom of their various jungles."—Fortnightly Review, 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 Life of Leyden, 48.

Jungle-fowl. s. The popular name of more than one species of those birds from which our domestic poultry are supposed to be descended; especially Gallus Sonnerattii, Temminck, the Grey Jungle-fowl, and Gallus ferrugineus, Gymelin, the Red Jungle-fowl. The former belongs only to Southern India; the latter from the Himalaya, south to the N. Circars on the east, and to the Rajpura Hills south of the Nerbudda on the west.

1800. "... the thicket bordered on the village, and I was told abounded in jungle-fowl."—Synne, Embassy to Ava, ii. 96.

1868. "The common jungle-cock... was also obtained here. It is almost exactly like a common game-cock, but the voice is different."—Wallace, Malay Archip., 108.

The word jungle is habitually used adjectively, as in this instance, to denote wild species, e.g. jungle-cat, jungle-dog, jungle-fruit, &c.

Jungle-Mahals, n.p. H. Jangal-Mahal. This, originally a vague name of sundry tracts and chieftainships lying between the settled districts of Bengal and the hill country of Chutia Nagpur, was constituted a regular district in 1805, but again broken up and re-distributed among adjoining districts in 1833 (see Imperial Gazetteer, s.v.).

Jungle-Terry, n.p. Hind, Jangal-tarā (see Terye). A name formerly applied to a border-tract between Bengal and Behar, including the inland parts of Monghyr and Bhagalpur, and what are now termed the Sintal Purganās. Hodges, below, calls it to the "westward" of Bhagalpur; but Barkope, which he describes as near the centre of the tract, lies, according to Rennell's map, about 35 m. S.E. of Bhagalpur town; and the Cleveland inscription shows that the term included the tract occupied by the Rajmahāl hill-people.

The Map No. 2 in Rennell's Bengal Atlas (1779) is entitled "the Jungle-terry District, with the adjacent provinces of Birhoom, Rajema, Bogh-
Junglo, s. Guz. junglo. This term, we are told by R. Drummond, was used in his time (the beginning of this century) by the less polite, to distinguish Europeans; "wild men of the woods," that is, who did not understand Guzeratī!

1808. "Joseph Maria, a well-known scribe of the order of Topeewallas... was actually mobbed, on the first circuit of 1806, in the town of Fitlaud, by parties of curious old women and young, some of whom gazing upon him put the question, Are Junglo, too mane pirmneshe? "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 Junglo, and it required all the address of Kripman (the worthy Brahmin who related this anecdote to the writer, uncontradicted in presence of the said Senhor) to draw off the dames and damselas from the astonished Joseph."—R. Drummond, Illus. 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 Odoric, 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 junk, no doubt a clerical error for fūcht. Dobner, the original editor of Marignolli, in the last 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 (claven), and Littre gives the same etymology (s. v. jongue). 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 Lintang jong, 'The Constellation Junk.'

C. 1380. "Large ships called in the language of China 'Junks' bring various sorts of choice merchandise and cloths from Chine and Machim, and the countries of Hind and Sind."—Rashiduddin in Alhod, i. 60.

1331. "And when we were there in harbour at Polumbun, we embarked in another ship called a junk (alain nomine Zuncum)... Now on board that ship there were good 700 souls, what with sailors and with merchant... ."—Friar Odoric, in Cathay, &c., i. 73.

C. 1348. "They make no voyages on the China Sea except with Chinese vessels... of these there are three kinds; the big ones which are called junk, in the plural junkā... Each of these big ships carries from three 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. 91.

The French translators write the words as gōnik (and gonōk). Ibn Batuta really indi-
c. 1348. "Wishing then to visit the shrine of St. Thomas the Apostle ... we embarked on certain Junks {ascendentes Juncos} from Lower India, which is called Minubur."—Marignolli, in Cathay, &c., 356.

1459. "About the year of Our Lord 1490, a Ship or Junk of India, in crossing the Indian Sea, was driven ... in a westerly and south-westerly direction for 40 days, without seeing anything but sky and sea ... The ship having touched on the coast to supply its wants, the mariners beheld there the egg of a certain bird called chrooko, which egg was as big as a butt ..."—Rubric on Fra Mauro's Great Map at Venice.

The Ships or Junks (Zonchi) 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, who are natives of Cholmendel; and they are all very rich, and have many large ships which they call jangos."—Barbo, 121.


1568. "Juncos are certain long ships that have stern and prow fashioned in the same way."—Garcia, f. 58 b.

1591. "By this Negro we were advertised of a small Barke of some thirtie tunnes (which the Moors call a Junco)."—Barker's Act. of Lancaster's Voyage, Hakl. ii. 589.

1616. "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. 1668, p. 342.

1630. "So repairing to Jaques, a place in the Persian Gulph, they obtained a flote of Seaven Juncoks, to convey them and theirs as Merchantmen bound for the Shores of India."—Lord, Religion of the Perses, 3.

1673. Fryer also speaks of "Portugall Juncoks." 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. 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-
min.' It == a collector of customs:"

1745. "Notre Supérieur qui sevait qu'a moi chemin certain Joncoeur s'est
mettoit les passans à contribution, nous avait donné un ou deux fanons (see fanam) pour les payer en allant et en revenant, au cas qu'ils l'exigissent de nous."—P.

Norbert, Memoires, pp. 159-160.

"The original word is in Malayalam chungakaram, and do in Tamil. I have often heard it 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 Capu-
chlin 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.

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.'

1539. "There we crosst over to the firm Land, and passing by the Port of Juncalain (Juncalado) we sailed two days and a half with a favorable wind, by means whereof we got to the River of Parties in the King-
dom of Queda ..."—Pinto (orig. cap. xix.) in Codex, p. 22.

1592. "We departed thence to a Bay in the Kingdom of Junsalane, which is be-
tweene Malacca and Pegu, 8 degrees to the Northward."—Barker, in Hakuyu, i. 591.

1727. "The North End of Junk Ceyloam lies within a Mile of the Continent."—A.

Ham. 69.

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.

"Ce sont des Maures qui exigent de l'argent sur les marchandises, de ceux qui passent quelques marchandises; souvent ils en demandent à ceux mêmes qui n'en portent point. On regarde ces gens-là à peu près comme des voleurs."
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 jurubahaa, lit. 'language-master,' jura being an expert, a master of a craft, and bahaa the Sansk. bhāṣā, 'speech.'

1613. "(Said the Mandarin of Anélo) . . . Captain-major, Auditor, residents, and jurubaqas, 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 Aifao . . . ."

"These communications being read in the Chamber of the city of Macau, before the Vereadores, the people, and the Captain-Major then commanding in the said city, João Serrão da Cunha, they sought for a person who might be charged 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 Vereadores, the Padres, and the Jurubaqas, assembling together and beating our foreheads before God . . . .'—Bocarro, pp. 725-729.

"The fourteenth, I sent M. Cockes, and my Kurebasso to both the Kings to entreat them to provide me of a dozen Sea-men."—Capt. Sarris, in Purchas, 378.

1615. " . . . his desire was that, for his sake, I would geve over the pursuit of this matter against the sea bongew, for that ye it were followed, of force the said bongew must cut his belli, and then my Kurebasso must do the lyke. Unto which his request I was content to agree . . . ."—Cocke's Diary, i. 33.

Jute, s. The fibre (Gunny-fibre) of the bark of Corchorus capsularis, L., and Corchorus olitorius, L., which in the last 30 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 jata, 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. 27th, 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."

The name in fact appears to be taken from the vernacular name in Orissa. This is stated to be properly jhotō, but jhätō is used by the uneducated.†

Jutka, s. From Dak. Hind., jhatka, 'quick.' The native cab of Madras, and of Mofussil towns in that Presidency; a conveyance only to be characterised by the epithet ranm-shackble, though in that respect equalled by the Calcutta Cranchie (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 jnail is generally applied to the heavy Afghan rifle, fired with a forked rest. If it is Arab. it must be the plural of jazil, 'big,' used as a substantive. Jazil is often used for a big, thick thing, so it looks probable. See Jinjaul.

Jyedal, s. P.-H. jdt-ed. Territory assigned for the support of troops.

Jyshe. This term (Ar. Jaish, an army, a legion) was applied by Tipoo to his regular infantry, the body of which was called the Jaish Kachari (see under Cutcherry).

c. 1782. "About this time the Bar or regular infantry, Kutcheri, were called the Jyshe Kutcheri."—Hist. of Tipu Sultan, by Hussejn Ali Khan Kermani, p. 32.

1786. "At such times as new levies or recruits for the Jyshe and Piaded are to be entertained, you two and Syed Feer assembling in Kucherry are to entertain none but proper and eligible men."—Tipoo's Letters, 256.

K.

Kajee, s. This is a title of Ministers of State used in Nepal.

* This remark is from a letter of Mr. Burnell's dd. Tanjore, 16th March, 1860.
† See Report of the Jute Commission by Babu Hemchundra Kerr, Calcutta, 1874; also a letter from Mr. J. S. Cotton in the Academy, Jan'y. 17th 1830.
and Sikkim. It is no doubt the Arabic word (see Cazee). Kājī is
the pronunciation of this last word in various parts of India.

1848. “Kajees, Counsellors, and mitred Lamas were there, to the number of twenty, all planted with their packs to the wall, mute and motionless as statues.”—Hooker’s Himalayan Journals, ed. 1855, i. 286.

1868. “The Durhar (of Nepal) have written to the four Kajees of Thibet enquiring the reason.”—Letter from Col. R. Lawrence, d.d., 1st April, regarding persecution of R. C. Missions in Tibet.

1873. 

‘Ho lamas, get ye ready! 
Ho Kazis clear the way! 
The chief will ride in all his pride 
To the Hangeest Stream to-day.” 

Wilfrid Healey, A Lay of Modern Darjeeling.

Kalinga, n.p. See Kling.

Kalla-nimmack, s. Hind. Kāla-samak, ‘black salt,’ a common mineral drug, used especially in horse-treatment. It is muriate of soda, having a mixture of oxide of iron, and some impurities (Royle).

Kapal, s. Kāpāl, the Malay word for ‘ship,’ ‘applied to any square-rigged vessel, with top and top-gallant masts” (Marsden, in Memoirs of a Malay Family, 57).

Karocanna, s. Hind. from Pers. kār-kāna, ‘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.

Kareeta, s. H. from A. kharīta, and in India also khaṭīta. 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 kharīt; also in Isaiah iii. 22, the word translated ‘crispng-pins’ is kharīṭim, rather ‘purse.’

c. 1530. “The Sherif Ibrāhīm, sur
named the Khāritdār, i.e. the Master of the Royal Paper and Pens, was governor of the territory of Hānsi and Sarvati.”—

Ibn Batuta, iii. 337.

1888. “Her Highness the Bāiza Bā'ī
did me the honour to send me a Khāritā, that is a letter enclosed in a long bag of Kīnkhwāb (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 (Parkes), ii. 250.

In the following passage the thing is described (at Constantinople):

1673. “. . . le Visir prenant un sacchet de beau brocand d’or à fleurs, long tout au moins d’une demi aune et large de cinq ou six doigts, lié et scellé par le haut avec une inscription qui y estoit attachée, et disant que c’estoit une lettre du Grand Seigneur . . .”—Journal d’Ant. Galland, ii. 94.

Karkollen, s. (see Caracoa).

1627. “They have Gallies after their manner, formed like Dragons, which they row very swiftly, they call them Karkollen.” —Purchas, Pilgrimage, 606.

Kaul, s. H. Kāl, properly, ‘Time,’ then a period, death, and popularly the visitation of famine. Under this word we read:

1808. “Scarcity, and the scourge of civil war, embittered the Mahratta nation in A.D. 1804, of whom many emigrants were supported by the justice and generous 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 Hos
titals 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. kānṭhā, ‘coast or margin,’ is used in the northern part of the Bombay Presidency in composition to form several popular geographical terms, as Mahi Kānṭhā, for a group of small states on the banks of the Mahi River; Rewa-Kānṭhā, south of the above; Simlā Kānṭhā, the Indus Delta, &c. The word is no doubt the same which we find in Potlomy for the Gulf of Kachh, Kānṭhā kōnopos. Kānṭh-Kot was formerly an important place in Eastern Kachh, and Kānṭhī was the name of the southern coast district (see Ritter, vi. 1038).

Kebulee. See Myrobalans.

Keddah, s. Hind. Khedā (khedā, ‘to chase’). The term used in Bengal
for the enclosure constructed to entrap elephants (see Corral).

1780-90. "The party on the plain below have, during this interval, been completely occupied in forming the Kedgeree or enclo-

1810. "A trap called a Kedgah."—

1860. "The custom in Bengal is to con-

Kedgeree, Kitchery. s. Hind. khichri, a mess of rice, cooked with butter and dal (see Dhol), and

Kedgeree-pot. s. A vulgar ex-

for the enclosure constructed to entrap

* Vide Moong.

Again, speaking of pearls in the Persian Gulf, he says, "Whatever is of any Value is very dear. Here is great Plenty of what they call Ketchery, a mixture of all together, or Refuge of Rough, Yellow, and Unequal, which they sell by Bushels to the Russians."—Ibid. 320.

1727. "Some Doll and Rice, being mingled together and boiled, make Kitcheree, the common Food of the Country. They eat it with Butter and Atchar."—A. Ham. i. 161.

1750-60. "Kitcheree is only rice stewed, with a certain pulse they call Dhol, and is generally eaten with salt-fish, butter, and pickles of various sorts, to which they give the general name of Atchah."—Grose, i. 150.

1880. A correspondent of the Indian Mirror, writing of the annual religious fair at Ajmere, thus describes a curious 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 of days, and it is not for 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 8th.

Kedgeree, n.p. Khijiri, 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, Jan. 26.

1684. "Signor Nicolo Parese, a Portugall Merchant, assured me their whole community had written ye Vice King of Goa, . . . to send them 2 or 3 Frigates with . . . Soldiery to possess themselves of ye Islands of Kegeria and Ingellee."—Hedges, Dec. 17.

1727. "It is now inhabited by Fishers, as are also Ingellee and Kidergie, two neighbouring Islands on the West Side of the Mouth of the Ganges."—A. Ham. vi. 2. See Hidegee.

Kedgeree-pot. s. A vulgar ex-

expression for a round pipkin such as is in common Indian use, both for holding water and for cooking pur-

pieces. See Chatty.
1811. "As a memorial of such misfortunes they plant in the earth an oar bearing a cudgeri, or earthen pot."—Solveyna, Les Hindous, iii.

1830. "Some natives were in readiness with a small raft of Kedgeroo-pots, on which the palkies was to be ferried over."—Mem. Col. Mountain, 110.

Kennehy, n.p. The site of a famous and very extensive group of cave-temples on the Island of Salsette, near Bombay, properly Kâhârî.

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 Psalms, Sanctorium, and the Livres 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 . . . ."—Couto, 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, &c."—Fryer, 71-72.

1625. "The principal curiosities of Salsette are the cave temples of Kennery. These are certainly in every way remarkable, from their number, their beautiful situation, their elaborate carving, and their marked connection with Buddha and his religion."—Heber, ii. 130.

Kerseymere, s. This is an English draper's term, and not Anglo-Indian. But it is, through forms like cassimere (also in English use), a corruption of the English word kersey, for a kind of woolen cloth, as if kersey were one kind and kerseymere another, of similar goods. Kersey is given by Minshew (2d ed. 1627), without definition, thus: "Kerse cloth, G. (i.e., French) carizè." 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 "Cresseau—Terme de Commerce; étolfe de laine croisée à deux envers; etym. croiser." Both words are probably connected with croiser or with carré. 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.

1495. "Item the xv day of Februrar, bocht fra Jhonne Andersen x ellis of quitit Caresey, to be tna cottis, ane to the King, and ane to the Lord of Balgony; price of eline vjs. summ a . . . . . . . . . 11. b."—Accts. of the Ld. H. Treasurer of Scotland, 1877, p. 225.

1588. "I think cloth, Kersays and tinne have never bene here at so lowe prices as they are now."—Mr. John Newton, from Babylon (i.e. Bagdad) 20 July, in Hakl. 378.

1623. "I had as lief be a list of an English kersey, as he pil'd as thou art pil'd, for a French velvet."—Measure for Measure, i. 2.

1635. "Ordanet the thesamer to tak aff to ilk ane of the officeris and to the drummer and pyper, ilk ane of thame, fyve elne of reid Kairsie claithe."—Exz. from Reeds. of Glasgow, 1876, p. 347.

1626. In a contract between the Factor of the King of Persia and a Dutch "Oppr Koopman" for goods we find: "2000 Persian ells of Carasay at 1 ecori() the ell."—Valentijn, v. 295.

1784. "For sale—superfine cambries and edgings . . . . . scarlet and blue Kassimeres."—In Seton-Kurray, i. 47.

c. 1800 (no date given). "Kerseymere. Cassimere. A finer description of kersey . . . . (then follows the absurd etymology as given by Planche) . . . . It is principally a manufacture of the west of England, and except in being tweedled (sic) and of narrow width it in no respect differs from superfine cloth."—Draper's Diet. s. v.

Khadir, s. H. Khâdûr; the recent alluvial bordering a large river. See under Bangur.

Khakee, s. or adj. Hind. khâkî, 'dusty, or dust-coloured,' from Pers. khâk, 'earth,' or 'dust;' applied to a kind of light drab or chocolate-coloured cloth. This was the colour of the uniform worn by some of the Pun-jab 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. The original khâkee was a stout cotton cloth, but the colour was also used in broadcloth. It is said that it is about to be introduced into the army generally.

1878. "The Amir, we may mention wore a khâkî suit, edged with gold, and the well-known Herati cap."—Sat. Review, Nov. 30, 683.
Khalsa. H. from Ar. khâlsa (properly khâlish) '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 Siegues salute each other by the expression Wâk Gooroo, without any inclination of the body, or motion of the hand. The Government at large, and their armies, are denominated Khalsa, and Khalsajee."—Forster's Journey, ed. 1808, i. 307.

1831. "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."—After Singh loguitur, by Sowar, in an Indian paper, name and date lost.

Khan, s. a. Turki through Pers. Khân. 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 chief or nobles, it has since become in Persia, and still more in Afghanistan, a sort of vague title like "Esq.," whilst in India it has become a common affix to, or in fact part of, the name of Hindustanis out of every rank, properly, however, of those claiming a Pathan descent. The tendency of swelling titles is always thus to degenerate, and when the value of Khân had sunk, a new form, Khân-khânîn (Khân of Khân) was devised at the Court of Dehli, and applied to one of the high officers of state.


Khanna, Connah, &c., s. This term (Pers. khâna, 'a house, a compartment, apartment, department, receptacle, etc.) is used almost ad libitum in India in composition, sometimes with most incongruous words, as bobachée (for bâwarchi) connah, 'cook-house,' buggy-connah, 'buggy, or coach-house,' bottle-khanna, toshakhâna (q.v.), &c., &c.

1784. "The house, cook-room, bottle-connah, godown &c., are all pucks built."—In Seton-Kerr, i. 41.

Khansama; see Consumâh.

Khanum, s. Turki, through Pers. khanum and khânîn, a lady of rank; the feminine of the title khân, q.v.

1404. "... la mayor delles avía noble Càñon, que quiere dezir Reyna, o Señora grande."—Clavijo, t. 52 v.

1505. "The greatest of the Bega of the Saghariachi was then Shir Haji Beg, whose daughter, Ais-doulet Begum, Venus Khan married. ... The Khân has three daughters by Ais-doulet Begum. ... The second daughter, Kullâk Nigar Khanum, was my mother. ... Five months after the taking of Kâbul she departed to God's mercy, in the year 911 h (1505).—Buter, p. 12.

1619. "The King's ladies, when they are not married to him ... and not near relations of his house, but only concubines or girls of the Palace, are not called begum, which is a title of queens and princesses, but only canum, a title given in Persia to all noble ladies."—P. della Valle, ii. 13.

Khass, Kauss, &c., adj. Hind, from Arab. khâs, '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 khâs. The khâs-mahâl again, in a native house, is the women's apartment.

Many years ago, a white-bearded khansemân (see Consumâ, 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 this century, extolled the sahibs of those times above their successors, observing (in his native Hindustani): "In those days I think the Sahibs all came from London khâs; now a great lot of Liverpoollâs come to the country!"

There were in the Palaces of the Great Mogul and other Mâhomedan Princes of India always two Halls of Audience, or Durbar, the Dewân-i-Âm, or Hall of the Public, and the Dewân-i-Khâs, the Special or Royal Hall, for those who had the entrée, as we say.

In the Indian Vocabulary, 1788, the word is written Coss.

Khâsya, n.p. A name applied to the oldest existing race in the cis-Tibetan Himalaya, between Nepal and the Ganges, i.e., in the British Districts of Kumaun and Garhwal, and the native state of Garhâl. The Khâsya 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 Cossyas) in the mountains south of Assam.

1739. "The Vakeel of the rajah of Comanh (i.e. Kumawon) or Almorah, who is a learned Pandit, informs me that the greater part of the zemindars of that country are Chhasas. . . . They are certainly a very ancient tribe, for they are mentioned as such in the Institutes of Menü; and their great ancestor Chasa or Chasya is mentioned by Sanchoniathon, under the name of Cassius. He is supposed to have lived before the Flood, and to have given his name to the mountains he seized upon."—Wilford (Willowzing l) in As. Res. vi. 466.

1824. "The Khasya nation pretend to be all Rajpoots 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.

Khelát, n.p. The capital of the Bilch state upon the western frontier of Sind, which gives its name to the State itself. The name is in fact the Ar. ka'la, 'a fort.' See under Killadar. The terminal t of the Arabic word (written ka'lat) 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 Bilch capital, though in its case the second part has been entirely dropped out of use. Khelát (Kal'at) -i-Ghiljë is an example where the second part remains, though sometimes dropped.

Khiraj s. Ar. kharaj (usually pron. in India khiraj), is properly a tribute levied by a Musulman lord upon conquered unbelievers, also land-tax; in India it is almost always used for the land-revenue paid to Government; whence a common expression (also Arabic) la khiraj, treated as one word, lāhkhīrāj, 'rent-free.'

1784. "... 136 beegaha, 18 of which are Leadherage land, or land paying no rent."—In Seton-Karr, i. 49.

Khoa, s. Beng. khoā, a kind of concrete, of broken brick, lime, &c., used for floors and terrace-roofs.

Khoti, s. The holder of a peculiar tenure in the Bombay Presidency; see Suppit.

Khubber, s. Ar. Pers. Hind. khabbar, 'news,' and especially as a sporting term, news of game, e.g. "There is pucka (q.v.) khubber of a tiger this morning."

1878. "Khabbar of innumerable black partridges had been received."—Life in the Mofussil, i. 193.

1879. "He will not tell me what khabbar has been received."—'Vanity Fair,' Nov. 28, p. 299.

Khudd, Kudd, s. This is apparently a term peculiar to 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. khāt, 'a pit,' Dakh. Hind. khadda.

The word is in constant Anglo-Indian colloquial use at Simla and other Himalayan stations.

1837. "The steeps about Mussoori are so very perpendicular in many places, that a person of the strongest nerve would scarcely be able to look over the edge of the narrow footpath into the Khud, without a shudder."—Bacon, First Impressions, ii. 146.

1838. "On my arrival I found one of the ponies at the estate had been killed by a fall over the precipice, when bringing up water from the Khud."—Wanderings of a Pilgrim, ii. 240.

1879. "The commander-in-chief . . . is perhaps alive now because his horse so judiciously chose the spot on which suddenly to swerve round that its hind hoofs were only half over the chud" (sic).—Times letter from Simla, Aug. 15.

Khutput, s. This is a native slang term in Western India for a prevalent system of intrigue and corruption. The general meaning of khapat in Hind. and Mahr. is rather 'wrangling' and 'worry,' but it is in the former sense that the word became famous (1850-1854) in consequence of Sir James Outram's struggles with the rascality, during his tenure of the Residency of Baroda.

Khuttry, Khettry, s. H. Khatris; Sansk. Kshatriya. The second, or military, caste, in the theoretical or fourfold division of the Hindus. The Xarpaceon whom Ptolemy locates apparently towards Rajputānā are probably Kshatriyas.

1726. "The second generation in rank among these heathen is that of the Settre's."—Valentine, Chorom., 87.

1782. "The Chitterly occasionally betakes himself to traffic, and the Sooder has become the inheritor of principalities."—G. Forster's Journey, ed. 1806, i. 64.

1836. "The Banians are the mercantile caste of the original Hindus . . . . They call themselves Shuddaries, which signifies innocent or harmless," (O) Sir R. Phillips, Million of Facts, 322.

Kil, s. Pitch or bitumen. Tam. and Mal. kal, Ar. جير, Pers. که و کیل.

c. 1330. "In Persia are some springs, from which flows a kind of pitch which is called كین (read کیر (pia dicco seu peigna), with which they smear the skins in which wine is carried and stored."—Fryer Jordanus, p. 10.

c. 1560. "These are pitched with a bitumen which they call قلیل, which is like pitch."—Correa, Hak. Soc. 240.

Killadar, s. Pers.-Hind. كیلدار, from Ar. کالدا, a fort. The commandant of a fort, castle, or garrison. The Arab. کالدا is always in India pronounced کیلدا. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Persian کالد, a key.

c. 1340. "... Kadhi Khan, Sadr-al-Jihan, who became the chief of the Amirs, and had the title of Kalit-dar, i.e. Keeper of the keys of the Palace. This officer was accustomed to pass every night at the Sultan's door, with the body-guard."—Ibn Bat. iii. 196.

1757. "The fugitive garrison ... returned with 500 more, sent by the Killidar of Vandiwash."—Orme (ed. 1803), ii. 217.

1817. "The following were the terms... that Arni should be restored to its former governor or Killadar."—Mills, iii. 340.

1829. "Among the prisoners captured in the Fort of Hattress, search was made by us for the Keesledar."—Mem. of John Ship, ii. 210.

Killa-kote, s.pl. A combination of Arabo-Persian and Hindi words for a fort (کلا for کلا, and كٹ) used in Western India to imply the whole of the fortifications of a territory. (R. Drummond.)

Killut, Killaut, &c., s. Ar.-Hind. کیل. 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 word has in Russian been degraded to mean the long loose gown which forms the most common dress in Turkestan, called generally by Schuyler 'a dressing-gown' (Germ. Schlafrock). See Frächen, Wolga Bureg., p. 48.

1411. "Several days passed in sumptuous feasts. Killuts and girdles of royal magnificence were distributed."—Aburaz-sâl, in Not. et Ed., xiv. 209.

1673. "Sir George Oxenden held it ... He defended himself and the Merchants so bravely, that he had a Collar or Seerpaw (q.v.), a Robe of Honour from Head to Foot, offered him from the Great Mogul."—Fryer, 87.

1676. "This is the Wardrobe, where the Royal Garments are kept; and from whence the King sends for the Gallaat, or a whole Habit for a Man, when he would honour any Stranger ..."—Taverner, E. T., ii. 46.

1774. "A flowered satin gown was brought me, and I was dressed in it as a khilat."—Bogle in Markham's Tibet, 25.

1786. "And he said Warren Hastings did send killauts, or robes of honour (the most public and distinguished mode of acknowledging merit known in India) to the said ministers in testimony of his approbation of their services"—Articles of Charge against Hastings, in Burke's Works, vi. 25.

1800. "On paying a visit to any Asiatic Prince, an inferior receives from him a complete dress of honour, consisting of a khelaut, a robe, a turban, a shield and sword, with a string of jewels to go round the neck."—Ist. Valentia, i. 99.

1813. "On examining the killauts ... from the great Maharajah Madajen Sindj, the serpesh (q.v.) ... presented to Sir Charles Malet, was found to be composed of false stones."—Forbes, Or. Mem., iii. 50.

Kincob, s. Gold brocade. Pers.-Hind. کینکوہ. The English is perhaps from the Gujarati, 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, cammocca. This was taken from the medieval Persian and Arabic forms کمنکہ or کمنکه, 'damasked silk,' and seems to have come to Europe in the 13th century. F. Johnson's Dict. distinguishes between کمکہ, 'damask silk of one colour,' and کمینکہ, 'damask silk of different colours.' And this again, according to Dozy, quoting Hoffmann, is originally a Chinese word کین-که; in which doubtless کین, 'gold,' is the first element. كین is the Fuhkien
form of this word; qu. kim-hoa, 'gold-flower'? We have seen kimkhwāb derived from Pers. kam-khwāb, 'less sleep,' because such cloth is rough and prevents sleep! This is a type of many etymologies.

Ducaunq appears to think the word survived in the French moçade (or moquete); but if so the application of the term must have degenerated in England. (See in Draper's Dictory. 
mockado, the form of which has suggested a shamm stuff.)

c. 1300. "Paide's dear eddaimonious, and to whom patera dek synedaimouin 'kata tov t'ymounomenon antilekronon. 'Estheia ptyrion epemobos mon kath'mon 'n Paros frwn glwsta, edrason ev eis, ou de~ izei mono odoes paramecon on 'Ekten epifainen, alli 'kephalai kai poikilwv."—Letter of Theodore the Hyrtaceni to Lucius, Pro-tonotary and Protovestriaty of the Tranzuntians, in Notices et Extrait, vi. 38.

1330. "Their clothes are of Tartary cloth, and camocas, and other rich stuffs, oftimes adored with gold and silver and precious stones."—Book of the Estate of the Great Khan. In Cathay, 248.

c. 1340. "You may reckon also that in Cathay you get three or three and a half pieces of damask silk (cammocafo) for a sommo."—Pegolo, ib. 296.

(?) "In kirtle of Cammaka am I clad."—Cowenry Mystery, p. 72. From Planche's Dict. of Costume.

1342. "The King of China had sent to the Sultan 100 slaves of both sexes, for 500 pieces of kamkhā, of which 100 were made in the City of Zaitum. . . ."— Ibn Batuta, iv. 1.

c. 1375. "They seten this Ydole upon a Chare with gret reverence, wel arrayed with Clothes of Gold, of riche Clothes of Tartarye, of Camazaa, and other precious clothes."—Sir John Manwederell, ed. 1589, p. 175.

1404. "... and sent into the quieren partis the Embajadores, fizo vestir al dicho Ruy Gonzalez una ropa de camocas, e diole un sombrero, e dixole, que aquello tomase en señal del amor que el Tamurbee tenia al Sehor Rey."—Candio, § lxxxixvii.

1411. "We have sent an ambassador who carries you from us kimkhâ."—Letter from Emp. of China to Shah Rukh, in Not. et Est., xiv. 214.

1474. "And the King gave a signe to him that willed, commending him to give to the dauncer a piece of camocas. And he taking this piece threw it about the head of the dauncer, and of the men and women: and using certain wordes in praising the King, threw it before the myneutres."—Josefa Barbaro, Travels in Persia, E. T., Hak. Soc., p. 62.


1712. In the Spectator under this year see an advertisement of an "Isabella-coloured Kincob gown, flowered with green and gold."—Cited in Malcolm's Anecdotes of Manners, &c., 1808, p. 429.

1733. " Dieser mal waren von Seiten des Brangtons ein Stück rother Kamkas und eine rothe Pferdehant; von Seiten der Braut aber ein Stück violet Kamkas"—n. s. w. = Gmelin, Reise durch Siberien, 1. 187-188.

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 ransack the zenana . . . for Kincobs, muslins, cloth, &c. . . ."—Articles of Charsie against Hastings, in Burke's Works, 1829, viii. 23.

1809. "Twenty trays of shawls, kheinkauks . . . were tendered to me."—Ed. Valentia, i. 117.

1829. "Tired of this service we took possession of the town of Muttra, driving them out. Here we had glorious plunder—shawls, silks, satins, kheinkauks, money, &c."—Mem. of John Shipp, 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, Dicurus macrocercus, Beet-lot, 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.)

1888. "... 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 wires suits him better. Perched on it he can see what is going on . . . drops, beak foremost, on the back of the kites, spies a bee-eater capturing a goodly moth, and after a hot chase, forces it to deliver up its booty . . ."—The Tribes on My Frontier, 148.

Kiosque, s. From the Turk and Pers. kāsh or kush, a pavilion, a villa, &c. This word is not Anglo-Indian, nor is it now a word, we think, at all common in modern native use.

c. 1350. "When he was returned from his expedition, and drawing near to the capital, he ordered his son to build him a palace, or as these people call it a kushk, by the side of a river which runs at that place, which is called Afganpur."—Ibn Batuta, lit. 212.

1628. "There is (in the garden) running
water which issues from the entrance of a great klosk, 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. 535.

Kirbee, s. Hind. (kurd or kird). The stalks of jawar (see Jowaur), used as food for cattle.

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 Jozrat-al-tawila, in Pers. Jozdaran, 'the Long Island' (like the Lowes), 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 Oaructa.

b.c. 225. "And setting sail (from Hormuz), 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 called Organa;* and the one at which they anchored ‘opasata, planted with vines and date-palms, and with plenty of corn."—Arrian, Voyage of Nearchus, ch. xxxvii.

1598. "... so I hasted with him in the company of divers merchants for to go from Babylon (orig. Babylonia) to Caixem, whence he carried me to Ormuz..."—I. Martyn, chap. vi. (Cogan, 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 Brakhts, and some others of the Green Sea, i.e. in the Sea of Hormuz, without being able to get any intelligence."—Sidit 'Ali, 67.

1673. "The next morning we had brought Loot on the left hand of the Island of Kismash, leaving a woody Island uninhabited between Kismash and the Main."—Fryer, 220.

1817. "... Vases filled with Kismesh's golden wine And the red weeping's of the Shiraz vine."—Mohanna.

* No doubt Gerum, afterwards the site of N. Hormuz.

1821. "We are to keep a small force at Kishmi, to make deserts and destroy boats and other means of maritime war, whenever any symptoms of piracy reappear."—Elphinstone in Life, ii. 121.

See also Bassadore, supra, and Suppt.

Kishmish, s. Pers. Small stoneless raisins imported from Persia. Perhaps so called from the island just spoken of. Its vines are mentioned by Arrian, and by T. Moore! (see under Kishm).

1673. "We refreshed ourselves an entire Day at Gerum, 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 Kishmeshes before they were turned. These are Raisins, a size less than our Malagaos, of the same Colour, and without Stones."—Lockyer, 233.

1888. "Kismish, a delicious grape, of white elongated shape, also small and very sweet, both eaten and used for wine-making. When dried this is the Sultan raisin..."—Wills, Modern Persia, 171.

Kissmiss, s. Native servant's word for Christmas. But that festival is usually styled Barâ din, 'the great day.'

Kist, s. Arab. kišt. 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.

1609. "Force was always requisite to make him pay his Kists or tribute."—Ed. Valentina, i. 347.

1810. "The heavy Kists or collections of Bengal are from August to September."—Williamson, V. M., ii. 493.

1817. "So desperate a malady," said the President, "requires a remedy that shall reach its source. And I have no hesitation in stating my opinion that there is no mode of eradicating the disease, but by removing the original cause; and placing these districts, which are pledged for the security of the Kists, beyond the reach of his Highness's management."—Mill, vi. 55.

Kitmutgar, s. Hind. Khidmatgâr, from Ar. Pers. khidmat, 'service,' therefore 'one rendering service.' The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Musalmân servant, whose duties are connected with serving meals and waiting at
table, under the Khansamān if there is one.

**Khadmutgar** is a vulgarism, now perhaps obsolete. The word is spelt by Hadley in his Grammar (see under Moors) **khānmutādār**.

In the word *khādmut* (in *kīlt* (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 Khadmutgar appear as 3 Rupees a month.—In Long, p. 182.

1763. "... they were taken into the service of Soujah Donah, as immediate attendants on his person; Hodjee in capacity of his first Kismutgar (or valet)."—*Hobwell, Hist. Events*, &c., i. 60.


1810. "The Khadmutgar, or as he is often termed, the Kismutgar, is with very few exceptions, a Mussulman; his business is to . . . . . wait at table."—*Williamson, V. M.*, i. 212.

c. 1810. "The Kismutgar, who had attended us from Calcutta, had done his work, and made his harvest, though in no very large way, of the ‘Fairie Willawut’ or white people."—Mrs. Sherwood, *Autobiog.* 285.

The phrase in italics stands for *tāzi Willā-γi* (see Bilaut), "fresh or green Europeans"—*griffins* (q. v.).

1813. "We . . . . . saw nothing remarkable on the way but a Kismutgar of Chinnagie Appas, 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 has become so expert that he went on smoothly and without passing, 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.

1787. "We had each our own . . . . . Kismutgar 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 Moghulit*, i. 32.

**Kittysol, Kitso1.** 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 (1878) 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.

1588. "The present was fortie peeces of silke ... a litter chaire and guilt, and two quitasole of silke."—*Parkes's Mondaia*, ii. 105.

1605. "... Before the shewes came, the King was brought out upon a man's shoulders, bestriding his necke, and the man holding his legs before him, and had many rich *tyrasoles* carried ouer and round about him."—E. Scot, in *Purchas*, i. 181.

1611. "Of Kitissoles of State for tc shadow him, there bee twentie" (in the Treasury of Akbar).—*Hawkins in Purchas*, i. 215.

1615. "The China Capt., Andrea Dittis, returned from Langassaque and brought me a present from his brother, viz., 1 faire Kittisoll ..."—Cocks, 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 Umbrellas)."—*Fryer*, 160.

1687. "They (the Aldermen of Madras) may be allowed to have Kittysols over them."—*Letter of Court of Directors*, in *Wheeler*, i. 200.

1690. "nomen ... vulgo effertur Perisitol . . . aliqualve paulo altier scribitur . . . et utrumque rectius promaniandurn est Parsol vel podius Parsol cuius significativo Appellativa est, i. q. Quittesol seu une Ombrelle, quâ in calidioribus regionibus tumultor homines ad caput a sole tuendum."—*Hyde's Preface to Travels of Abraham Perisitol*, p. vii., in *Synag.*, Dissert. i.

1755. "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.

1756. "He carries a Roundell, or Quit de Solal over your head."—Ives, 50.

1759. In Expenses of Nawab's entertainment at Calcutta, we find:—

"A China Kittysol ... Rs. 31."—*Long*, 194.

1761. A chart of Chittagong, by Barth. Plaisted, marks on S. side of Chittagong R., an umbrella-like tree, called "Kittysol Tree."

1813. In the table of exports from Macao, we find:—

"Kittisolls, large, 2,000 to 3,000, do. small, 5,000 to 10,000."—*Mitborn*, ii. 464.

1875. "Umbrellas, Chinese, of paper, or Kittisolds."—*Indian Tariff*.

In another table of same year "Chinese-paper Kettisols, valuation Rs. 30 for a.
Kittysol-Boy. 372

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 such settlers.

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 Ginmar and at Kapurdi-giri, and more completely at Khailesi, 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 in various copper grants we find commemoration of the Kingdom of Kalinga and of the capital city of Kalinganagara (e.g. in Indian Antiq. iii. 152; x. 243). It was from the 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 port of the Ganges 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 Muddu-Kalinga, having that meaning, is the original of the Modopalinga 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 Telinga and Telingana, 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 Sijara Malauyi the word Kaling or Kling is used for India in general, but more particularly for the southern parts (see Journ. Ind. Archip., v. 133). And the statement of Forrest* that in Macassar "Indostan" was called "Neeree Telinga" (i.e. Nagara Telinga) illustrates the same thing and also the substantial identity of the names Telinga, Kalinga.

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 Eijssinge translates Kaling by 'Coromandel people,' they are either Hindus or Labbies (see Lubbye). The latter class in British India never take domestic service with Europeans, whilst they seem to succeed well in that capacity at Singapore.† The Hindn 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.

B.C. c. 290. "Great is Kalinga conquered by the King Plydasi, beloved of the Devas. There have been hundreds of thousands of creatures carried off. . . . On learning it the King . . . has immediately after the acquisition of Kalinga,

* Voyage to the Mergui Archipelago, &c. London, 1792, p. 82.
† "In 1876," writes Burnell, "the head-servant at Bekker's great hotel there was a very good specimen of the Nagir Labbies; and to my surprise he recollected me as the head assistant-collector of Tanjore, which I had seen some ten years before."
turned to religion, he has occupied himself with religion, he has conceived a zeal for religion, he applied himself to the spread of religion.

"Edict XII. of Piyadasi (i.e., Asoka) after M. Senart, in Ind. Antiq. x. 271.

A.D. 60-70. "... multarunqua gentium cognomen Bragmanae, quorum Marco (or Maxto) Calingae... gentes Calingae marí proximi, et supra Mandaei, Mali quorum Mons Mallus, finisque tractus ejus Gainges... novissima gente Gangari-dum Calingarum. Regia peregrina vocatur... Insula in Ganges est magna amplitudinis gentem continuos unam, nomine Modagalingam...."


"In Calingis ejusdem Indiae gente quinque-quinque concipeci feminas, octavum vitae annum non excedere."—Ib. vii. 2.

c. 460. "In the land of Wango, in the capital of Wango, that of Wango was formerly a certain Wango-Jing. The daughter of the King of Kalinga was the principal queen of that monarch...."

"That sovereign had a daughter (named Suppadewi) by his said queen. Fortunetellers predicted that she would connect herself with the king of animals (the lion), etc."—Makavamana, ch. vi. (Turner, p. 43.)

c. 550. In the "Brah-Sinhett," of Varāhamihira, as translated by Prof. Kern in the J. R. As. Soc., Kalinga appears as the name of a country in iv. 82, 38, 231, and "the Kalingas" as an ethnic name in iv. 461, 468, v. 65, 239.

c. 640. "After having travelled from 1400 to 1500 li, he (Hwen Thang) arrived at the Kingdom of Kielingka (Kalinga). Continuous forests and jungles extend for many hundreds of li. The kingdom produces wild elephants of a black colour, which are much valued in the neighbouring realms.* In ancient times the kingdom of Kalinga possessed a dense population, inso-much that in the streets shouldn't rubbed, and the naves of waggon-wheels jostled; if the passengers but lifted their sleeves an awning of immense extent was formed...."—Feltrin Bonuddhites, ii. 92-93.

c. 1045. "Bhishma said to the prince: 'There formerly came, on a visit to me, a friend of mine, a Brahman, from the Kalinga country....'"—Visknu Purana, in H. H. Wilson's Works, viii. 75.

(Trikalinga.)


(A.D. — ?) Copper Grant of which a

summary is given, in which the ancestors of the Donors are Vījéya Krishna and Siva Gupta Deva, monarch of the Three Kalingas.—Proc. As. Soc. Bengal, 1872, p. 171.

A.D. 876. "... a god amongst principal and inferior kings—the chief of the devotees of Silva—Lord of Trikalinga—lord of the three principalities of the Gajapati, Aswapati, and Narapati.*..."—Copper Grant from near Jatolpār, in J. A. S. B., viii. Pt. 1, p. 484.

c. 12th century. "... The devout worshipper of Mahéyava, most venerable, great ruler of rulers, and Sovereign Lord, the glory of the Lunar race, and King of the Three Kalingas, Çri Mahabha Gupta Deva..."—Copper Grant from Sambul-pūr, in J. A. S. B., xvi. Pt. i. p. 177.

"... the fourth of the Agasti family, student of the Kālava section of the Yajur Veda, emigrant from Trikalinga... by name Kojjadeva, son of Ramacarmā."—Ib.

(King.)

1511. "... And beyond all these arguments which the merchants laid before Anson Dalboquerque, he himself had certain information that the principal reason why this Javanese (este Iao) practised these doings was because he could not bear that the Quíns and Chitos (see Chitty) who were Hindoos (Genio) should be out of his jurisdiction."—Alboquerque, Commentaries (Hak. Soc.), iii. 146.

... "For in Malaca, as there was a continual traffic of people of many nations, each nation maintained apart its own customs and administration of justice, so that there was in the city one Benára (q.v.) of the natives, of Moons and heathen several, a Bendará of the foreigners; a Bendará of the foreign merchants of each class severally; to wit, of the Chins, of the Lequeos (Loo-choo people), of the people of Siam, of Peg, of the Quíns, of the merchants from within Cape Comorin, of the merchants of India (i.e., of the Western Coast), of the merchants of Bengala...."—Correia, ii. 293.

1552. "...E repartidos os nossos em quadrílicas roubáres a cidade, e com quanto se não buleo com casas dos Quíns, nem dos Peg, nem dos Jaos...."—Castanheira, iii. 208; see also ii. 385.

De Bry terms these people Quíllines (iii. 98, &c.)

1601. "5. His Majesty shall repopulate the burnt suburb (of Malaca) called Campo CLIN..."—Agreement between the King of Johore and the Dutch, in Valentijn, v. 332.

1602. "About their lozems they were a kind of Callico-cloth, which is made at Clyu in manner of a silke girdle."—E. Scot, in Purchas, i. 165.

1604. "If it were not for the Sabindor, the Admirall, and one or two more which

* See under Couretar.
are Cly-men borne, there were no living for a Christian amongst them. ..."—Ib. I. 175.


1610. "His Majesty should order that all the Portuguese and Qualins merchants of San Thomé, who buy goods in Malacca and export them to India, San Thomé, and Bengal should pay the export duties, as the Javanese (as Jao) who bring them in pay the import duties."—Livro das Monções, 315.

1613. See remarks under Cheling, and, in the quotation from Ercida de Godinho, "Campon Chelin" and "Chelis of Coromandel."

1688. "The Klings of Western India are a numerous body of Mahometans, and ... are petty merchants and shopkeepers."—Wallace, Malay Archip., ed. 1880 p. 20.

Kobang, 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 2½ inches and width of 1¼.

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. ..."—Cocks, I. 165.

... Sept. 17.—"I received two bars Coban gould with two ichibo (see Itchobo) of 4 to a coban, all gould, of Mr. Eaton to be acco. for as I should have occasion to use them."—Ib. 176.

1705. "Outre ces roupies îl y a encore des pièces d'or qu'on appelle coupans, qui valent dix-neuf roupies ... Ces pièces s'appellent coupans parce-qui elles sont longues, et si plates qu'on en pourroit couper, et c'est par allusion à notre langue qu'on les appelle ainsi."—Luillier, 256-7.

1727. "My friend took my advice and complimented the Doctor with five Japan Cupanges, or fifty Dutch Dollars."—A. Ham. ii. 86.

1726. "I sold Kobang (which is no more seen now) to make 10 ryx dollars. 1 Itchebo making 2½ ryx dollars."—Valentinus, iv. 356.

1880. "Never give a Kobang to a cat."—Jap. Prover. in Miss Bird, i. 367.

Koël, s. This is the common name in northern India of Eudynamys orientalis, L. (Fam. of Cuckoes), also called Kokila and Kokla. The name Koël 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 syllabifies as Ho-whee-ho, or Ho-a-o, or Ho-y-o. When it takes flight it has yet another somewhat melodious and rich liquid call; all thoroughly cueline" (Jerdon).

c. 1526. "Another is the Koel, which in length may be equal to the crow, but is much thinner. It has a kind of song, and is the nightingale of Hindustan. It is respected by the natives of Hindustan as much as the nightingale is by us. It inhabits gardens where the trees are close planted."—Baber, p. 323.

c. 1590. "The Koyil resembles the myneh, but is blacker, and has red eyes and a long tail. It is fabled to be ensmoured of the rose, in the same manner as the nightingale."—Ayeon, ii. 381.

1810. "The Koelilana and a few other birds of song."—María Graham, 22.

1888. "This same crow-phantan 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 great parent, and the pewock?"—Tristes on My Frontier, 156.

Kohinor, n.p. Pers. Koh-i-nahr, 'Mountain of Light'; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Aláuddin Khilji (dd. 1316), and was surrendered to Baber (or more precisely to his son Humáyún) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nádir extorted it at Dehli from the conquered Mahommed Shah (1739). After Nádir's death it came into the hands of Ahmed Shah, the founder of the Afghán Monarchy. Sháh Shujá', Ahmed's grandson, had in turn to give it up to Ranjit Singh when a fugitive in his dominions. On the annexation of the Punjab in 1849 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as it may be read in a most diverting story
told by Bosworth Smith in his Life of Lord Lawrence (I. 327-8).

In 1830-51, before it was 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.

1526. "In the battle in which Ibrahim was defeated, Bikermājī (Raja of Gwalior) was sent to hell. Bījemājī's family . . . were at this moment in Agra. When Humādīn arrived . . . (he) did not permit them to be plundered. Of their own free will they presented to Humādīn a pesh kash (see pesh-cush), consisting of a quantity of jewels and precious stones. Among these was one famous diamond which had been acquired by Sultan Alādīn. It is so valuable that a judge of diamonds valued it at half the daily expense of the whole world. It is about eight millshaks. . . ."—Barber, p. 308.

1676. (With an engraving of the stone.) "This diamond belongs to the Great Mogul . . . and it weighs 490 Ratis (see rutfes) and a half, which make 279 and nine 10ths of our Carats; when it was rough it weighed 907 Ratis, which make 793 carats."—Tavernier, E. T. I., ii. 148.

1686. "He* bears no weapon, save his dagger, hid
Up to the ivory haft in muslin swathes; No ornament but that one famous gem,
Mountain of Light: bound with a sīkīn thread
Upon his nervous wrist; more used,
I ween,
To feel the rough strap of his buckler there.
The Banyan Tree.
See also (1876) Browning, Epilogue to Paschiratōr, &c.

Kookry, s. H. Kokri (?). The peculiar weapon of the Goorkhas, a bill, admirably designed and poised for hewing a branch or a foe.

Koomky, s. See under Coomky.

Koonbee, Kunbee, Koolmbee, n.p. The name of the prevalent cultivating class in Guzerat and the Konkan. The Kunbī is the pure Sudra. In the Deccan the title distinguished the cultivator from him who wore arms and preferred to be called a Mahratta (Drummond).

Koot, s. Hind. kut, from Sansk. kushta, the costume and costus of the Roman writers. See under Putchock.

Koshoon.

C. 70-80. Odorum causae unguentorumque et deliciarum, si placet, etiam superstitionis gratiae emanatur, quoniam tunc supplicamus et costo."—Pliny, Bk. xxii. 56.

C. 80-90. (From the Sinthus or Indus)
"Antonii pistorum de καστος, βιβλα, λάκων, κάμβους . . ."—Periphras.

1563. "R. And does not the Indian costus grow in Guzarate?
"O. It grows in territory often subject to Guzarat, i.e. lying between Bengal and Dely and Camby, I mean the lands of Māmṭūs and Chītor. . . ."—Garcel, i. 72.

1584. "Costa dulse from Zindi and Cambais."—Barret, in Haddug, ii. 413.

Kooza, s. A goglet, q.v., or pitcher of porous clay; corrupt. of Pers. κωζα Commonly used at Bombay.

1690. "Therefore they carry about with them Kousers or Jars of Water, when they go abroad, to quench their thirst . . . ."—Ovington, 295.

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 Piādah laškar or Regular Infantry, was formed into 5 Kuchahrīs, composed in all of 27 Kushtūns.

A MS. note on the copy of Kirkpatrick's Letters in the India Library says that Kushtoon was properly Sanskt. Kshuni or Kshauuni, 'a grand division of the force of an Empire,' as used in the Mahābhārata. But the word adopted by Tippoo appears to be Turki. Thus we read in Quatremer's transl. from Abdurrazzāk: "He (Shāh Rukh) distributed to the emirs who commanded the tomāns (corps of 10,000), the Koshūn (corps of 1000), the sadeh (of 100), the deleh (of 10), and even to the private soldiers, presents and rewards." (Nots. et Exts., xiv. 91; see also p. 89.) Again: "The soldiers of Isāḥān having heard of the amnesty accorded them, arrived, Koshūn by Koshūn" (Ib. 130). Vāmbéry gives Koshūn as Or. Turki for an army, a troop (literally whatever is composed of several parts).

C. 1782. "In the time of the deceased Nawab, the exercises . . . of the regular troops were . . . performed, and the word given according to the French system . . . but now, the Sultan (Tippoo) . . . changed the military code . . . and altered the technical terms or words of command . . . to words of the Persian and Turkish languages. . . . From the regular infantry 5000 men being selected, they were named Kushtoon, and the officer commanding the.
Kowtow, Kotow.

Kowtow, Kotow, s. From the Chinese к'о-лоу, 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 Chou Dynasty, and he supposes it to have been introduced by the great destroyer and reorganiser, Tsin shi Huwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Hārūn-al-Rashīd (A.D. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Shah Rukh (see below). It was also the established ceremonial in the presence of the Mongol Khans, and is described by Baber under the name of korshīk. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hulâk, and it continued to be in use in the time of Shih 'Abbās. The custom indeed in Persia may possibly have come down from time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst's refusal to perform it at Peking in 1816, is frequently used for servile acquiescence or adulation.

K'о-tou, K'o-tou! 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. So they fought off the ceremony; and having done so addressed the king."—Herodotus (by Rawlinson), vii. 136.

c. B.C. 507. "Themistocles ... first meets with Artabamus the Chilirach, 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 Artabamus, ... will myself obey your laws' ..."—Plutarch, Themistocles, xxiv.

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 Chilirach Titraustes 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 to show 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 проровнеир). 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 on 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.

c. B.C. 324. "But he (Alexander) was now downhearted, and beginning to be desponding towards the gravity, and submission towards his friends. Especially he dreaded Antipater and his sons. Of these Iolas was the Chief Cupbearer, whilst Kassander was come but lately. So the latter, seeing certain Barbarians protraying themselves (проровнеир), 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 grips him fast by the hair with both hands, and knocked his head against the wall."—Plutarch, Alexander, lixiv.

A.D. 798. "In the 14th year of Tchin-yan, the Khalif Gahun (Hārūn) sent three ambassadors to the Emperor; they performed the ceremony of kneeling and beating the forehead to the ground before the Emperor. The earlier ambassadors from the Khalifs who came to China had at first made difficulties about performing this

*Hist. des Relations Politiques de la Chine, 1859.

We derive from M. Pauthier the indication of several interesting quotations, for which we have gone to the sources.
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."—Gawhil, Abrégé de l'Histoire des Timourides, in Amoyt, Mémoires sur les Chinois, xvi. 144.

"Pari de mandato ipsius principes suo Baiouchon et Bato violenter ab omnibus nuncius ad ipsius venientibus factum adorari cum triplici genuem flexum, tripliciquo capitum mormum in terram allisione."—Vincent, Bellocaesae, Spec. Historiae, I, xxxix, 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, Ek. ii. ch. 15.

1404. "E ficeronie vestir dos ropas de camonos (see Kineob), é la usanza era, quando estas roopat ponian por el Señor, de fazer un gran yantar, e despues de comer de los vestir de las ropas, e entoncse de fisar los finos tres veces en tierra por reverencia del gran Señor."—Clavijo, f. xcii.

1421. "His worship Hajji Ynsaf the Kazí, 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 Cathay, p. cvi.

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 kowtou is to be performed, he knelt nine times . . ."—Baber, 106.

c. 1500. The kowtou under Akbar had been greatly modified; "His Majesty has commanded the palm of the right hand to be placed upon the forehead, and the head to be bent downwards. This mode of salutation, in the languages of the present age, is called kowtou."—Ain, i. 158.

But for his position as the head of religion in his new faith he permitted, or claimed prostration (sijda) before him: "As some perversive and dark-minded men look upon prostration as blasphemous man-worship, His Majesty, from his practical wisdom, has ordered it to be disregarded 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.

1618. "The King (Shah 'Abbas) 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.

1816. "Lord Amherst put into my hands . . . a translation . . . by Mr. Morrison of a document received at Tongsow with some others from Chang, containing an official description of the ceremonies to be observed at the public audience of the Ambassador . . . . The Embassy 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; and 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 Fawcetter, 102.

1835. . . . The spectacle of one after another of the aristocracy of nature making the kotow to the aristocracy of the accident."—H. Martineau, Autobiog., ii. 377.

1860. "Some Seiks, and a private in the Buffs having remained behind with the gorg-carts, fell into the hands of the Chinese. On the next morning they were brought before the authorities, and ordered to perform the kotow. They 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;
Unless proud England keep, untamed,
The strong heart of her sons.
So let his name through Europe ring—
A man of mean estate,
Who died, as firm as Sparta's king,
Because his soul was great.'

Macmillan's Mag. iii. 130.
1876. "Nebba more kowtow 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 kowtow to every shabby little title to be found in stuffy little rooms in Mayfair."—Stat. Review, April 19, 1873, p. 505.

**Kubberdaur.** An interjectional exclamation, "Take care!"—Pers. *Khabar-dar! take heed! It is the usual cry of chokidas to show that they are awake.

c. 1664. "Each omrah causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry *Khabar-dar*, have a care."—Bernier, E. T., 119.


**Kuhar.** s. Hind. *Kahar.* The name of a Sdara caste of cultivators, numerous in Bahar and the N.-W. Provinces, whose specialty is to carry palankins. The name is, therefore, in many parts of India synonymous with 'palankin-bearer,' and the Hindu body-servants called 'bearers' (q.v.) in the Bengal Presidency are generally of this caste.

c. 1350. "It is the custom for every traveller in India . . . also to hire *kaahars,* 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 Battuta, 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 *kahars* in basketful."—Ramayana of Tulsi Dasa, by Grosse, 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 Palankens, carried by *Colsars, Muslemen Porters*."—Prayer, 68.

1810. "The *Cahar,* or palanquin-bearer, is a servant of peculiar utility in a country where, for four months, the intense heat precludes Europeans from taking much exercise."—Williamson, V. M., 1. 299.

1873. "Bhut Kuhar. A widely spread caste of rather inferior rank, whose occupation is to carry *pakits,* *dolis,* water-skins, &c.; to act as porters . . . they eat flesh and drink spirits: they are an ignorant but industrious class. Buchanan describes them as of Tulings descent . . ."—Dr. E. V. Carter's Notices of Castes in Bombay Pr., quoted in Ind. Antiq., ii. 154.

**Kula,** or **Klta,** n.p. Burmese name of a native of Continental India; and hence misapplied also to the English and other Westerners who have come to Burma from India; 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 *Kola*; another suggestion has connected it with *Kalinga* (see *Kling*); and a third with the Skt. *kula*, 'a caste or tribe;' whilst the Burmese popular etymology renders it from *kêa,* '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. *Gaua,* the ancient name of northern Bengal, whence the famous city of Gau (v. *Gour*).

14th cent. "The Heroes Sona and Uttara were sent to Ramańska, which forms a part of Suvarnabhumi, to propagate the holy faith . . . This town is called to this day *Golomattikanagara,* because of the many houses it contained made of earth in the fashion of the houses of the Gola people."—Inscr. at Kalans near Pegu, in Forchham-
mer, ii. 5.

1706. "They were still anxious to know why a person consulting his own amusement, and master of his own time, should walk so fast; but on being informed that I was a 'Colar,' or stranger, and that it was the custom of my country, they were reconciled to this . . ."—Symes, Embassy, p. 290.

1855. "His private dwelling was a small place on one side of the court, from which the women peeped out at the Kalas . . ."—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 *kola adins*—'black-man,' as the representative of the Burmese *kâla,* a foreigner."—Ib. p. 37.

**Kumpass,** s. Hind. *Kompas,* 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, thus the sextant used to be called
tikunta kampās, 'the 3-cornered compass.'

Kunkur, Conker, &c. s. Hind. kankar, gravel. As regards the definition of the word in Anglo-Indian usage it is impossible to improve on Wilson: 'a coarse kind of limestone found in the soil, in large tabular strata, or interspersed throughout the superficial mould, in nodules of various sizes, though usually small.'

Nodular kunkur, wherever it exists, is the usual material for road metalling, and as it binds when wetted and rammed into a compact, hard, and even surface, it is an admirable material for the purpose.

c. 1781. “Etaya is situated on a very high bank of the river Jumna, the sides of which consist of what in India is called conchas, which is originally sand, but the constant action of the sun in the dry season forms it almost into a vitrification.”—Hodges, 110.

1794. “Konker” appears in a Notification for tenders in Calcutta Gazette.—In Selon-Kerr, ii. 133.

c. 1800. “We came within view of Cawn-apore. 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.

Kureef, Khurreef, s. Hind. adopted from Arab. kharīf (‘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.

Kurnool, n.p. The name of a city and territory in the Deccan, Kurnool of the Imp. Gazetteer; till 1838 a tributary Nawabshep; then resumed on account of treason; and now since 1858 a collectorate of Madras Presidency. Properly Kandavār; Canouel of Orne.

Kirkpatrick says that the name Kurnool, Kunnool, or Kundanoor (all 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 Husain it has its name from its beautiful cotton fabrics. But we presume the town must have existed before it made cotton fabrics? This is a specimen of the stuff that men, even so able as Kirkpatrick, sometimes repeat after those native authorities who “ought to know best,” as we are often told.

Kuttaur, s. Hind. from Sansk. kutār, ‘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. Ibn Batuta’s description is vivid, but much exaggerates the size, at least of the weapon of the last three centuries.

c. 1343. “The villagers gathered round him, and one of them stabbed him with a katārā. 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 Batuta, iv. 31-32.

1449. “The blacks of this country have the body nearly naked . . . In one hand they hold an Indian poignard (katārāḥ-Hindī), and in the other a buckler of ox-hide . . . this costume is common to the king and the beggar.”—Abdurrazzāk, 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 (Khanjar, see hanger), 16 enamelled katārās, two daggers (jambhā—see Rubbee) set with precious stones.”—Baber, 338.

1638. “Les personnes de qualité portant dans la ceinture une sorte d’armes, on de poignards, courte et large, qu’ils appellant ginda (‘catara’) ou Catarr, dont la garde et la gaine sont d’or.”—Mandelo, Paris, 1699, 293.

1673. “They go rich in Attire, with a Poniard, or Catarr, at their girdle.”—Fryer, 93.

1815. “After a short silent prayer, Lullabhy, in presence of all the company waved his catarrs, or short daggers, over the bed of the retiring 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.

1856. “The manners of the bardic tribe are very similar to those of their Rajput clients; their dress is nearly the same, but the bard seldom appears without the Kutār, or dagger, a representation of which is scrawled beside his signature, and often rudely engraved upon his monumental stone, in evidence of his death in the sacred duty of Trāţag (q.v.).”—Rās Māld, ed. 1878, pp. 559-560.
Kuzzilbash, n.p. From Turki kizil-bash, 'red-head.' This title has been since the days of the Safavi dynasty (see Sophy) 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. Many of them used to take service with the Delhi emperors; and not a few do so now in our frontier cavalry regiments.

1589. "Beyond the desert above Cosaaran, as far as Samarkand and the islandrous cities, the Yeshilbas (Iscilbass) or 'Green-caps,' are predominant. These Green-caps are certain Muslim Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies the Scifians, who are predominant in Persia, who are indeed also Muslims, but who wear red caps."—Hajji Mahomed, in Ramusto, ii. f. 16 v.

1574. "These Persians are also called Red Turks, which I believe is because they have behind on their Turbants, Red Marks, as Cotton Ribbons &c, with Red Brims, whereby they are soon discerned from other Nations."—Baunowf. 178.

1606. "Cocelbaxas, who are the soldiers whom they esteem most highly."—Gouvra, f. 148.

1653. "Je visite le kesselbache qui y commande une petite forteresse, duquel ice recen beaucoup de divitez."—Dela Boulleyg-le-Gous, ed. 1657, pp. 284-5.

1673. "Those who compose the Main Body of the Cavalry, are the Cuscle-Bashees, or with us the Chevaliers."—Fyer, 356.

Fyer 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, H. of Persia, ii. 502-3.


1883. "For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between Gilizais, Kuki Kheyls, Logar Maliks, Shigwals, Ghazis, Jezailehs, Hazaras, Logaris, Wardaks, Mandozais, Lepel-Griffin, and Kuzzilbash, 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 Hindustani dictionaries we never remember to have heard it used in India; but the 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 Arabic 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 please him, his humour; and this passes into the sense of gaiety caused by hakshah, &c.

1808. " ... a kind of confectio Japonica loaded with opium, Gianja or Bang, and causing kaif, or the first degree of intoxication, lulling the senses and disposing to sleep."—R. Drummond.

Kythee, s. Hind. Kaitha. A form of cursive Nagari character, used by bunyaas, &c., in Gangetic India. It is from Kayath (Skt. Kajastha), a member of the writer-caste.

Lac, s. Hind. lākh, from Skt. lākṣa for rakṣa. The resinous incrustation produced on certain trees (of which the dhak is one;—see dhauk, but chiefly peepul or khosum i.e. Schleichers bijuga), by the puncture of the Lac insect (Coccus Lacca, L.). See Roxburgh, in Vol. III. of Asiatic Researches, 384, 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 lamine called shell-lac. This is used to make sealing-wax, and in the fabrication of varnishes, &c.

Though lāk bears the same sense in Persian, and lāk or luk are used in modern Arabic for sealing-wax, it would appear from Dozy (Glos., pp. 295-6, and Oesterlingen, 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.
Illici or Kermes. Still, we have seen no evidence that in India the word was applied otherwise than to the lac of our heading. 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 *lackered* ware, because *lac* is used in some of the varnishings with which such ware is prepared.

C. A. D. 80-90. These articles are imported (to the ports of Barbarie, on the W. of the Red Sea) from the interior parts of Arak:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A]</td>
<td>B</td>
<td>C</td>
</tr>
<tr>
<td>Λάκκος κρωμάτινος (Lac-dye).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 *icterum*, and they feed on the fruit of these. The Indians catch them and crush them, and with these dye their red cloaks, and the tunics under these, and everything else that they wish to turn to this colour, and to dye. And this kind of clothing is carried also to the King of Persia."—*Aelian, de Nat. Animal.* iv. 46.

c. 1430. The notice of *lacca* in Pegolotti is, so it would appear, very difficult to translate, and we do not feel absolutely certain that it refers to the Indian product, though we believe it to be so. Thus, after explaining that there are two classes of *lacca*, the *matura* and *acerba*, 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 costiere (?)*. 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 heeps together and hardens like pitch; only that pitch is black, and the *costiere* or *figs* are red and of the colour of unripe *lacca*. And more of these *costiere* is found in the unripe than the ripe *lacca*," and so on.—*De Decimde, III.* 366.

1510. "There also grows a very large quantity of *lacca* (or *lacra*) 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 *lacquar*, which grows in the country."—*Bollowa, Libon Acad.,* 366.

1519. "And because he had it much in charge to get all the lac (lacare) 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 lacare, of which so much is consumed in this country in closing letters, and for other seals, in the place of wax."—*Garcia,* f. 112 v.

1582. "Laker is a kinds of gum that procedeth of the ant."—*Castaneda,* tr. by N. L., f. 33.

c. 1590. (Recipe for *Lac varnish*) *Lac* used for *chigga* (see chik). If red, 4 *ser* of lac, and 1 *lo* of vermilion; if yellow, 4 *s.* of lac, and 1 *zernlkh.*—*Aln.,* i. 220.

1615. "In this Iland (Goa) is the hard Waxe made (which we call Spanish Waxe), and is made in 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 staines vpon the sayd plot, that being done they bring thither a sort of pismires, farre bigger then ours, which beeing debar'd by the water to issue out, are constrained to retire themselves vpon the said staines, where they are kil'd with the heats of the Sunne, and thereof it is that *Lacka* is made."—*De Montfart,* 33-36.

c. 1610. "... Vne maniere de hohte ronde, vernie, et laccree, qui est vne ouaure de ces ialses."—*Pyrrard de Laval,* i. 127.

1627. "Lac is a strange drudge, made by certaine winged Pismires of the gumm of Tres."—*Purchas, Pilgrimage,* 509.

1727. "Their lackt or japon'd Ware is without any Doubt the best in the World."—*A. Ham.* ii. 305.

Laccadive Islands, n. p. Probably *Lakśadāvēpā, '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 *Malandiva*, and the Maldives *Pandaliva.* Several of the individual islands are mentioned in the *Tahfat-al-Majāhidin* (E. T. by Rowlandson, pp. 150-152), 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. lākṣ, lāk, &c., from Sansk. lākṣha, used (see below) in the same sense, but which appears to have originally meant “a mark.”

The word has also been adopted in the Malay and Javanese, and other languages of the Archipelago. But it is remarkable that in all of this class of languages which have adopted the word it is used in the sense of 10,000 instead of 100,000, with the sole exception of the language of the Lampunges of Sumatra, who use it correctly (Craven). See Crore.

It is necessary to explain that the term does not occur in the earlier Sanskrit works. Thus in the Takavātaka Brāhmana, a complete series of the higher numerical terms is given. After satā (100), sahasra (1000), comes auyāta (10,000), prayuta (now a million), niyuta (now also a million), arbuda (100 millions), nyarbuda (not now used), nikharna (do.) and padma (now 10,000 millions). Lākṣha 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.

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 States, subdivided into 2757 Kushaṅs (see Cusa), the revenue of which he settled for ten years, at the annual rent of 8 Āryas, 62 Crore, 97 Lacks, 55,246 Dem. . . .”—Agesen, by Gladwin, ii. 1.

At Ormuz 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 pardas 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 pardas is equal to 2 azares, and each azar to 10 cadis, each cadi to 100 dinars, and after this fashion they calculate in the books of the Custom-house. . . .”—Nunes, Lyvro dos Pegos, &c., in Subsidios, 23.

Here the azar is the Persian haizar or 1000 (dinars); the cadis Pers. sad or 100 (dinars); the leque or lak, 100,000 (dinars); and the tomod, which does not appear here, is 10,000 (dinars).

c. 1300. “They went to the Kāfr’s tent, killed him, and came back into the town, whence they carried off money belonging to the Sultan amounting to 12 laks. The lak is a sum of 100,000 (silver) dinārs, equivalent to 10,000 Indian gold dinārs.”—Im Botutu, iii. 106.

c. 1340. “The Sultan distributes daily two laks in alms, never less; a sum of which the equivalent in money of Egypt and Syria would be 160,000 pieces of silver.”—Shhāhābudīn Dinīshkī, in N. & E., 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 satisfie Antonio de Parias’s demand, Sir, said he . . . the chronicles of those times affirm, that in only four yeares and an half Western Lacksons (lacasd) of men were slain, every Lackson containing an hundred thousand.”—Pinto, (orig. cap. xlv.) in Cogan, p. 53.

c. 1546. “. . . . he ruined in 4 months space all the enemies countries, with such a destruction of people as, if credit may be given to our histories . . . . there died fifty Lacksons 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 (Crivittes, iii. f. 25 v.).

1616. “He received twenty lacks of rupees towards his charge (two hundred thousand pounds sterling).”—Sir T. Roe, reprint, p. 35.

1651. “Yeder Lacock is hondert duysend.”—Rogersius, 77.


1673. “In these great solemnities, it is usual for them to set it around with Lamps to the number of two or three Leakes, which is so many hundred thousand in our account.”—Pryor.

1684. “They have by information of the servants dog in several places of the house, where they have found great sums of money. Under his bed were found Lacks 41. In the House of Office two Lacks. They all found Ten Lacks already, and make no doubt but to find more.”—Hedges, Jan. 2.

1792. “. . . . a lack of Pagodas. . . .”—In Wheeler, i. 292.

1778. “Sir Matthew Mite will make the money already advanced in another
ame, by way of future mortgage upon estate, for the entire purchase, 5 lacks f roupces."—Foote, *The Nabob*, Act 1. sc. 1.

1785. "Your servants have no Trade in his country; neither do you pay them high wages, yet in a few years they return to England with many lacs of pagodas."—Vedob 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'essai par terre."—Jacquemont, *Correspond. ii. 120.

1879. "In modern times the only numbers in practical use above 'thousands' are laka ('lac' or 'lakh') and koti ('crore'); and an Indian sum is wont to be pointed thus: 123, 45, 67, 800, to signify 138 crores, 15 laka, + 67 thousand, eight hundred and ninety."—Whiteley, *Sansk. Gram. 161.

The older writers it is 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 equivalent of £10,000; now (1880) it is little more than £800.

Lackerage. See Khiraj.

**Lall-shraub, s.** Englishman's Hind. lāl-shrāb, 'red wine.' The universal name of claret in India.

**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.

**Lama, s.** A Tibetan Buddhist monk. bLama (b being silent). The word is sometimes found written Llama; but this is nonsense. In fact it seems to be a popular confusion, arising from the name of the S. American quadruped which is so spelt. See quotation from *Times* below.

C. 1590. "Fawning Court doctors... said it was mentioned in some holy book that men used to live up to the age of 1000 years... and in Thibet there were even now a class of Lāmāhs or Mongolian devo-tees, and recluses, and hermits that live 200 years and more."—Bādaonī, quoted by Blochmann, *Ām*, i. 201.

1664. "This Ambassador had in his suit a Physician, which was said to be of the Kingdom of Lassa, and of the Tribe Lamy or Lama, which is that of the men of the Law in that country, as the Brahmons are in the Indies... he related of his great Lama that when he was old, and ready to die, he assembled his council, and de-

clared to them that now he was passing into the Body of a little child lately born..."—Bernier, E. T. 135.


1774. "... ma questo primo figlio... rinsuzzo la corona al secondo e lui diffati al fece religioso o lama del paese."—Delta *Thombs*, 61.

c. 1818. "The Parliament of Thibet met—
The little Lama, called before it,
Did there and then his whipping got,
And, as the Nursery Gazette
Assures us, like a hero bore it."


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 confirming in careless readers that popular impression which might be expressed in the phraseology of Fuluien—'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 15th.

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 Lama!"—Patty's *Dream*, a novel reviewed in the *Academy*, May 17th.

**Lamballie, Lomballie, Lobardie, Lumbanah, &c., s.** Dakh. Hind. Lāmbārā, Mahr. łambān, with other forms in the languages of the Peninsula. A wandering tribe of dealers in grain, salt, &c., better known as Banjārās (see *Brinjār*). As an Anglo-Indian word this is now obsolete. It was perhaps a corruption of Lūbhāna, the name of one of the great clans or divisions of Banjārās.

1756. "The army was constantly sup-plied... by bands of people called Lamballies, peculiar to the Deccan, who are continually moving up and down the country, with their flocks, and contract to fur-nish the armies in the field."—*Orme*, ii. 102.

1785. "What you say of the scarcity of grain in your army, notwithstanding your having a cutwāl, and so many Lumbānāh with you, has astonished us."—*Letters of Tippons*, 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 lanchär, "quick, nimble."
Landwind, s. Used in the south of India. A wind which blows seaward during the night and early morning. In Port. Terrenho.

1561. "... Correndo a costa com terrenhos."—Correia, Lendas, I. i. 115.

1644. "And as it is between monsoon and monsoon (monsoon) 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 begin the landwinds (terrenhos) from midnight to about noon, and these are E. winds."—Bocarro, MS.

1673. "... we made for the Land, to gain the Land Breezes. They begin about Midnight, and hold till Noon, and are by the Portugals named Terrenhos."—Fryer, 23.

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, 199-200.

Langasaque, 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 temeate came vi to vi from a place called Langasaces, to which place the Carake of Macao is yeereely wont to come."—W. Adams, in Purchas, i. 126.

1613. The Journal of Capt. John Saris has both Nangasaque and Langasaque.—Id. 366.

1614. "Geve hym counsell to take heed of one Pedro Guzano, a papist Christian, who is his hoste at Macao; for a lycinge fryre (or Jesuit) bold Mr. Peacecock at Langasaque that Capt. Adams was dead in the houres of the said Guzano, which now I know is a lyre by letters I received..."—Cocks to Wickham in Diary, &c. II. 264.

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 Langasaque and this place, and have allwaies byn accustomed to buy by the pencado (as they call it), or whole sale, all the goods which came in the carick from Amascan, the Portuguese having no pretences as we have."—The same to the E. T. Co., ii. 297-8.

Two years later Cocks changes his spelling and adopts Nangasque (ib. 300 and to the end).

**Landwind.**

**LAN JOHN, LANGIANNE.**

1535. "In questo paese di Cambaia (read Camboja) vi sono molti fumì, nella quali vi sono li nauali detti Lancharces, co' i quali vanno navigando la costa, e di Siam..."—Sommario de' Regni, etc., in Ramusio, i. f. 336.

1539. "This King (of the Batas) understanding that I had brought him a letter and a Present from the Captain of Malaca, caused me to be entertained by the Xabundar... This General, accompanied with five Lanchesares and twelve Ballona, came to me to the Port where I rode at anchor."—Pinto, E. T., p. 51.

1551. "Used in the south of India. A wind which blows seaward during the night and early morning. In Port. Terrenho."—Correia, Lendas, I. i. 115.

1644. "And as it is between monsoon and monsoon (monsoon) 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 begin the landwinds (terrenhos) from midnight to about noon, and these are E. winds."—Bocarro, MS.

1673. "... we made for the Land, to gain the Land Breezes. They begin about Midnight, and hold till Noon, and are by the Portugals named Terrenhos."—Fryer, 23.

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, 199-200.

**Langasaque, 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 temeate came vi to vi from a place called Langasaces, to which place the Carake of Macao is yeereely wont to come."—W. Adams, in Purchas, i. 126.

1613. The Journal of Capt. John Saris has both Nangasaque and Langasaque.—Id. 366.

1614. "Geve hym counsell to take heed of one Pedro Guzano, a papist Christian, who is his hoste at Macao; for a lycinge fryre (or Jesuit) bold Mr. Peacecock at Langasaque that Capt. Adams was dead in the houres of the said Guzano, which now I know is a lyre by letters I received..."—Cocks to Wickham in Diary, &c. II. 264.

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 Langasaque and this place, and have allwaies byn accustomed to buy by the pencado (as they call it), or whole sale, all the goods which came in the carick from Amascan, the Portugalies having no pretences as we have."—The same to the E. T. Co., ii. 297-8.

Two years later Cocks changes his spelling and adopts Nangasaque (ib. 300 and to the end).

**LAN JOHN, LANGIANNE.**

Such names are applied in the early part of the 17th century to the Shan or Laos state of Luang Prabang on the Mekong. *Lang-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 Tunahay (see Jangomay), which is the country of the Langiannes; it is five and twenty days journey North-east from Pegu."—Fitch in Hakluyt, ii.

1589. "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 Ova, Tangu, Foro, Lanjko (i.e. Ava, Taungu, Prome, Lanjang), 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 Jangoma, arrived at the city of Jades... and brought great store of merchandise."—Sainsbury, ii. p. 90.

1663. "Entre tant et de si puissans Royannes du dernier Oriental, desquels on n'a presque jamais entendu parler en Europe, il y en a un qui se nomme Lao, et plus proprément 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 proprément, milliers d'Elephants."—Martin, H. Nouvelle et Curieuse des Royaumes de Tunquait et de Lao (Fr. Tr., Paris, 1690), 329 and 337.

1646. Lanchang appears in the Map of Siam in De la Loubère's work, but we do not find it in the book itself.

1692. "Lao is situte sous le même Climat que Tonquin; c'est un royauce grand et puissant, séparé des États voisins par des forêts et par des déserts... Les principales villes sont Lanjam et Tsiamaja."—Kacmyfer, H. du Japon, i. 22-23.
Lanteas, s. A swift kind of boat frequently mentioned by F. M. Pinto and some early writers on China; but we are unable to identify the word.

c. 1540. "... that ... they set sail from Liangpo for Malaes, and that being advanced as far as the Isle of Sumbor they had been set upon by a Pyrat, a Gujarav by Nation, called Coia Acen, who had three Junks, and four Lanteas. ..."—Pinto, E. T., p. 69.

c. 1560. "There be other lesser shipping than Junks, somewhat long, called Bancones, they place three Oares on a side, and rowe very well, and load a great deal of goods; there be other lesse called Lanteas, which doe rowe very swift, and bear a good burthen also: and these two sorts of Ships, viz., Bancones and Lanteas, because they are swift, the theenes do commonly use."—Gaspar da Cruz in Purchas, iii. 174.

Laos, n.p. A name applied by the Portuguese as a plural to the civilised people who occupied the inland frontier of Burma and Siam, between those countries on one hand and China and Tongking on the other; a people called by the Burmese Shans, a name which we have in recent years adopted. They are of the race of Thar to which the Siamese belong, and which extends with singular identity of manners and language, though broken into many separate communities, from Assam to the Malay Peninsula. The name has since been frequently used as a singular, and applied as a territorial name to the region occupied by this people immediately to the North of Siam. There have been a great number of separate principalities in this region, of which now one and now another predominated and conquered its neighbours. Before the rise of Siam the most important was that of which Sakotai was the capital, afterwards represented by Xieng-mai, the Zimmé of the Burmese and the Jangoma (q.v.) of some old English documents. In later days the chief states were Muang Luang Praban (see Lan John) and Vien-shan, both upon the Mekong.

It would appear from Lieut. Macleod's narrative, and from Garnier, that the name of Lao 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 by Siam with great cruelties, c. 1828.

1585. "Of silver of 11 dinheiros alloy he (Albuquerque) made only a kind of money called Malaques, which silver came thither from Pegu, whilst from Siam came a very pure silver of 12 dinheiros assay, procured from certain people called Laoes, lying to the north of those two kingdoms."—Barros, ii. vi. 6.

1835. "... certain very rugged mountain ranges, lies the Alps, inhabited by the people called Gueses 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 Cambajo and Cheampa (see Champa), which are on the sea-board. These Laos ... though they are lords of so great territories, embracing three Kingdoms, are all subject to this King of Siam, though often in rebellion against him. ..."—ib. 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 (q.v.), the chief city of which is called Chiamay ... the second Chaneray Cheneren: the third Lanchas (see Lan John) which is below the others, and adjoins the Kingdom of Cacho, or Cauchichina. ..."—ib.

c. 1560. "These Laos came to Cambodia, downe a River many daies Journie, 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 fathom water, as myselfe saw by experience in a great part of it; it passeth through manie unknowne and desert Countries of great Woods and Forests where there are incomparable Elephants, and many Buffos ... and century standeth which in that Country they call Bradas" (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. ..."—Bia de Herman Gonzalez de Moraga, (E. T. by Hon. H. Stanley, Hak. Soc.), p. 97.

1641. "Concerning the Land of the Louwen, and a Journey made thereunto by our Fellow in Anna 1641" (etc.).—Valentijn, III. Pt. ii. pp. 50 sqq.


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 de barbares. ... Toute l'Asie convient que nous disons beaucoup mieux qu'eux."—Voltaire, Dialogue XXI. André des Couches à Siam.

Lár, 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 Sanskrit name Laúta, adj. Lataka, or Latika.

C. A.D. 150. "There is a town called Laúta, adjoining Lataka, or Latika.

Lar, V. ii. 62.

c. 940. "On the coast, e.g. at Saimúr, at Súbára, and at Tána, they speak Lári; these provinces give their name to the Sea of Lár (Lárwáí) on the coast of which they are situated."—M. di, i. 381.

c. 1330. "A certain Traveller says that Tána is a city of Guzerat (Jurdí) in its eastern part, lying west of Malabar (Muníbdí); whilst Ibn Sáyíd says that it is the furthest city of Lár (Al-Lár), and very famous among traders."—Abú'léfída, in Gídemeister, p. 188.

c. 1050. "... to Kách the country producing gum (mákí, i.e. idéllinum, q.v.), and bárdádú (?)... to Somolán, fourteen (parasangs); to Kambáya, thirty... to Tána five. There you enter the country of Lárán, where is Jaimúr" (i. q. Saimúr, see Chóul).—Al-Bírání, in Elíot, i. 90.

(b). To the Delta region of the Indus, and especially to its western part. Sir H. Eliot supposes the name in this use, which survived till recently, to be identical with the preceding, and that the name had originally extended continuously over the coast, from the western part of the Delta to beyond Bombay (see his Historians, i. 378). We have no means of deciding this question (see Larry-Bunder).

c. 1820. "Díwáí... 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 Lári Bandar or the port of Lár, which is the name of the country forming the modern delta, particularly the western part."—M. Murdó in J. R. As. Soc., i. 29.

(c). To a Province on the north of the Persian Gulf, with its capital.

c. 1220. Lár is erroneously described by Yákh as a great island between Siráf 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.

Lár.

386

Lár.

Larin.

386

386

386

It is possible that the island called Shaíkh Sú'aíb, which is off the coast of Lár, and not far from Siráf, may be meant. Barbéus also mentions Lár among the islands in the Gulf subject to he K. of Ormuz (p. 37).

c. 1330. "We marched for three days through a desert... and then arrived at Lár, a big town, having springs, considerable streams, and gardens, and fine bazaars. We lodged in the hermitage of the pious Sháh with Abu Dalúf Muhammad."—Ibn Batúta, ii. 340.

c. 1487. "Returning along the coast, for our friends at Ormuz here is a town called Lár, a great and good town of merchandise, about 10m. houses..."—Josifa Baróso, old E. T. (Hak. Soc.), 80.

1553. "These benefactions the Kings of Ormuz... pay to this day to a mosque which that Cacíz (see Casis) had made in a district called Hôngex of Shéikh Doniar, adjoining the city of Lár, distant from Ormuz over 40 leagues."—Bároso, ii. ii. 2.

1602. "This man was a Moor, a native of the Kingdom of Lár, adjoining that of Ormuz; his proper name was Cufo, but as he was a native of the Kingdom of Lár he took a surname from the country, and called himself Cufo Lárým."—Couto, IV. vii. 6.

1632. "Lár, as I said before, is capital of a great province or kingdom, which till our day had a prince of its own, who rightfully or wrongfully reigned there absolutely; but about 23 years since, for reasons rather generous than covetous, as it would seem, it was attacked by Abbas K. of Persia, and the country forcibly taken. Now Lár is the seat of a Sultan dependent on the Khan of Shiraz..."—Per. della Valle, ii. 322.

1727. "And 4 Days Journey within Land, is the City of Láir, which according to their fabulous tradition is the Burying-place of Lot..."—A. Ham. i. 92.

Lárí, s. This Hind. word, meaning 'fighting,' is by a curious idiom applied to the biting and annoyance of fleas and the like. There is a similar idiom (jang karden) in Persian.

Larek, n.p. Láarak; an island in the Persian Gulf, not far from the island of Jerum or Ormuz.

1865. "We came up with the islands of Ormuz and Arack..." (called Larek afterwards).—Hedges, May 23.

Larin, s. Pers. Láré. A peculiar kind of money formerly in use on the Persian Gulf, on the W. Coast of India, and in the Maldives Islands, in which last it survived to the present 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 Taverezier. The name appears to have been derived from the territory of Lár on the Persian Gulf, (see under that word).
Larkin, s. (obsolete). A kind of drink—apparently a sort of punch, (q. v.)—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 Natural Language of Iaua" in Drake's Voyage (Hak. iv. 246): "Larmike=Drinke." Of this word we can trace nothing nearer than (Javan,) '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.

1628. "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 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 malmsey. So I asked for the recipe; and am taking it to Italy with me. . . . It seemed odd to me that in 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 drink, as well as sundry other hot beverages like this larkin."—P. della Valle, ii. 475.

Larry-bunder, n. p. The name of an old seaport in the Delta of the Indus, which succeeded Daibul (see Diul) as the chief haven of Sind. We are doubtful of the proper orthography. It was in latter Mahomedan times called Lāhōrī-bandar, probably from presumed connexion with Lahore as the port of the Punjab (Elliot, i. 378). At first sight, McMurdo's suggestion that the original name may have been Lārī-bandar, from Lār, the local name of the southern part of Sind (see Lār), seems probable. McMurdo, indeed, writing about 1820, says that the name Lārī-bandar was not at all familiar to natives; but if accustomed to the form Lāhōrī-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 McMurdo's suggestion.

c. 1050. "This stream (the Indus) after
passing (Alor) ... divides into two streams; one empties itself into the sea in the neighbourhood of the city of Luharānī, and the other branches off to the East, to the borders of Kach, and is known by the name of Sind Sāgār, i.e., Sea of Sind.”

Al-Birūnī in Elliot, i. 49.

c. 1333. “I travelled five days in his company with Alī-ul-Mulk, and we arrived at the seat of his Government, i.e. the town of Lāhārī, a fine city situated on the shore of the great Sea, and near which the River Sind enters the sea. Thus two great waters join near it; it possesses a grand haven, frequented by the people of Yemen, of Fars (etc.) ... The Amir Alā-ul-Mulk ... told me that the revenue of this place amounted to 60 lacs a year.”—Ion Battuta, iii. 112.

1565. “Blood had not yet been spilled, when suddenly, news came from Thatta, that the Firangi had passed Lāhārī, called Lāhārī, and attacked the city.”—Timesr-k-i-Tāhiri (277).

1613. “In November 1613 the Expedition arrived at Larribunder, the port of Sind, with Sir Robert Shirley and his company.”—Seinaben, i. 321.

c. 1665. “Il se fait aussi beaucoup de trafic au Loure-bender, qui est à trois jours de Tatta sur la mer, où la rade est plus excellente pour Vaisseaux, qu’en quelque autre lieu que ce soit des Indes.”—Thevenot, v. 159.

1727. “It was my Fortune ... to come to Larribunder, with a Cargo from Malabar, worth above £10,000.”—A. Hum. i. 116.

1780. “The first place of any note, after passing the bar, is Larribanda, about 5 or 6 leagues from the sea.”—Dunn’s Oriental Navigator, 5th ed., p. 96.

1813. “Larribunder. This is commonly called Scindy River, being the principal branch of the Indus, having 15 feet water on the bar, and 5 or 6 fathoms inside; it is situated in latitude about 24°30’ north ... The town of Larribunder is about 5 leagues from the sea, and vessels of 200 tons used to proceed up to it.”—Miller, i. 146.

1831. “We took the route by Durajee and Meepoor. ... The town of Lahory was in sight from the former of these places, and is situated on the same, or left bank of the Pittle.”—A. Burnes, 2nd ed., i. 22.

Lascar. s. The word is originally from the Pers. lashkār, ‘an army,’ ‘a camp,’ whereas lashkārī, ‘one belonging to an army, a soldier.’ The word lāsār or lāsārd (both these pronunciations are in vogue) appears to have been corrupted, through the Portuguese use of lashkārī in the forms lasquarin, lascar, etc., either by the Portuguese themselves, or by the Dutch and English who took up the word from them, and from these lashkār 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 khalāṣūt, in the various senses of that word (v. 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, whilst the curious distinction which Pyrard makes between Lascarand Lascari, and Dr. Fryer makes between Luscar and Lascar (accenting probably Luscar and Lascar) shows that lashkārī for a soldier was still also in use.

In Ceylon the use of the word lascar was for a kind of local or civil soldier long survived; perhaps is not extinct.

The word lashkārī does not seem to occur in the Ain. The original word lashkar is used in its proper sense by Sir T. Roe below, for ‘a camp.’

1541. “It is a proverbial saying over all India (i.e. Portuguese India, see s. v.) that the good Lasquarin, or ‘soldier’ as we should call him, must be an Abyssinian.”—Castro, Botte, 73.

1546. “Besides these there were others (who fell at Dhu) whose names are unknown, being men of the lower rank, among whom I knew a lascarym (a man getting only 500 rets 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.

1582. “... eles os reparte pôles lascarins de suas capitâncias, e assim chamam soldados.”—Castanhedu, ii. 67.

1654. “Moreover the Senior Governor conceded to the said ambassador that if in the territories of Idahans, or in those of our Lord the King there shall be any differences or quarrels between any Por-
tuguese lascars or peons (piáez) of ours, and lascarins of the territories of Idalshaa and peons of his, that the said Idalshaa 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 co præsidio Lasqua-rini circiter septimegni artis scelopetariae peritissimis."—E. Acosta, f. 236 v.

1598. "The soldier of Ballaguate, which is called Lascarin..."—Linschoten, 74.

1600. "Todo a mais churma e meneye das noss so Murous que chamão Lascháres..."—Lucena, Life of S. Franc. Xav., liv. iv., p. 223.

c. 1610. "Mesmes tous les marinsiers et les pilotes sont Indiens, tant Gentils que Mahométans. Tous ces gens de mer les appellent Lascars, et les soldats Lascarins."—Pyrrard de Laval, i. 317.

1616. "I tooke horse to aycud presse, and other inconvenience, and crossed out of the Leeskar, before him."—Sir T. Roe in Purchas, i. 559; see also 560.

1644. "...The aulicence of the jurisdiction of Damam, in which district there are 4 fortified posts defended by Lascars (Lascarins) who are mostly native Christian soldiers, though they may he heathen as some of them are."—Bocarro, MS.

1673. "The Seaman and Soldire differ only in a Vowel, the one being pronounced with an u, the other with an a, as Lascar, a soldier, Lascar, a seaman."—Fryer, 101.

1685. "They sent also from Sofragan D. Antonio da Motta Galvan with 6 companies, which made 190 men; the Dissaaya (q.v.) of the adjoining provinces joined him with 4,000 Lascars."—Risbyo, H. of the I. of Ceylon (from French Tr., p. 241).

1690. "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."—Valentijn, Ceylon, Names of Offices, &c., 10.

1765. "Some Lascars and Sepoys were now sent forward to clear the road."—Orme, i. 904 (ed. 1803).

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."—Reyns, for the Hon. Company's Troops on the Coast of Goromandel, by M.-Gen. Sir Archibald Campbell, K.B. Govr. & C. in C. Madras, p. 3.

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 Conphans, or servants, Artijes, or corporals, and Lascarins, or common soldiers, and perform the same office as our Sheriff's men or constables."—Perceval'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 tomtons beating."—Cordiner's Ceylon, 170.

1872. "The lascars on board the steamers were insignificant looking people."—The Dilemma, ch. ii.

Lát, Lát Sahib. s. This, a popular corruption of Lord Sahib or Lárd Sahib, as it is written in Hind., is the usual form from native lips, at least in the Bengal Presidency, of the title by which the Governor-General has long been known in the vernaculars. The term also extends nowadays to Lieutenant-Governors, who, in contact with the higher authority become Chóta ("Little") Lát, whilst the Governor-General and the Commander-in-Chief are sometimes discriminated as the Múhi Lát Sahib and the Jangé Lát Sahib ("territorial" and "military"), the Bishop as the Lát Padre Sahib, and the Chief Justice as the Lát Justy Sahib. The title is also sometimes, but very incorrectly, applied to minor dignitaries of the supreme Government.

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 tent, 'Dóhá! dohá! Sahib! dohá, Lord Sahib! *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, 'Ab Lát-Sekretir bá! Ah! hám hám bhoooda hoygsa!' ('Now he is Lord Secretary! Ah! I too have become old!).'—Letter from the late M.-Gen. W. W. H. Greathed.

1877. "...in a rare but most valuable book ('Galloway's Observations on

* See Doal.
India,' 1825, pp. 254-8), in which the author reports, with much quiet humour, an aged native's account of the awful consequences of contempt of an order of the (as he called the Supreme Court) 'Shub-reen Koort,' the order of Impey being 'Lord Jussie Sahib ka-hook,' the instruments of whose will were 'abdadis' or affidavits. —Letter from Sir J. F. Stephen in Times, May 31.

Lat. 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 of 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 extended at one time over the greater part of Peninsular India. This is found as far north as the Rajmahal and Monghyr hills. (2). Low-level Laterite, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see Newbold, in J. R. A. S., vol. viii.; and Manual of the Geol. of India, pp. xiv. 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 Malaya. . . . 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 (Iticculler). . . . The most proper English name would be Laterite, from Lateritis, the appellation that may be given it in incense."—Buchanan, Mysore, &c. ii. 440-441.

1860. "Natives resident in these localities (Galle and Colombo) are easily recognis-
sable 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 detrition communicates its hue to the soil."—Tennent's Ceylon, i. 17.

Letteel, s. A stick; a bludgeon, often made of the male bamboo (Dendrocalamus strictus), and sometimes bound at short intervals with iron rings, forming a formidable weapon. The word is Hind. lāṭhī and lāṭhī, Marh. ḥalṭhī. This is from Prakrit latṭī for Sansk. yashti, 'a stick,' according to the Prakrit grammar of Varavuchi (ed. Cowell, ii. 32); see also Lassen, Institutiones, Ling. Prakrit, 193.

Nāski lāṭā, us ki bhūngi, is a Hind. proverb (eyus baculum ejus bubalus), equivalent to the "good old rule, the simple plan."

1830. "The natives use a very dangerous weapon, which they have been forbidden by Government to carry. I took one as a curiosity, which had been seized on a man in a fight in a village. It is a very heavy lāṭā, a solid male bamboo, 5 feet 6 inches long, headed with iron in a most formidable manner. There are 6 jagged semicircular irons at the top, each 2 inches in length, 1 in height, and it is shod with iron bands 16 inches deep from the top."—Wanderings of a Pilgrim, vol. i., p. 133.

1873. "After driving some 6 miles, we came upon about 100 men seated in rows on the road-side, all with latties."—Life in the Mofussil, i. 114.

Letteel, s. Hind. lāṭīyāl, or, more cumbersome, lāṭīwāla, 'a clubman,' a hired ruffian. Such gentry were not many years ago entertained in scores by planters in some parts of Bengal, to maintain by force their claims to lands for sowing indigo on.

1875. "Doubtless there were hired lattials . . . on both sides."—Life in the Mofussil, ii. 6.

Leeque, 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 Ieques of red wine, and 80 or 90 of white, which they carry to Europe every year. The leque weighs about 1,200 pounds."—Raynal (E. T., 1777) i. 231.

Lee, s. Chin. lī. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret
the modern *li* as \( \frac{1}{2} \) of a league, which gives about 3 *li* to the mile; more exactly, according to Mr. Giles, 27 \( \frac{1}{4} \) *li* = 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 5th century, data quoted by M. Vivien de St. Martin, from Pére Gaubil, show that the *li* was little more than \( \frac{1}{4} \) of an English mile. And from several concurrent statements we may also conclude that often the *li* is generalised so that a certain number of *li*, generally 100, stand for a day’s march.

1585. “By the said bookes it is found that the Chinos have amongst them but only three kind of measures; the which in their language are called *li*, *py*, and *icham*, which is as much as to say, or in effect, as a furlong, league, or iorune: the measure, which is called *lii*, hath so much space as a man’s voice on a plaine grounde may bee heard in a quiet day, halowring or whooping with all the force and strength he may; and ten of these *liis* maketh a *py*, which is a great Spanish league; and ten *pus* maketh a dayes iorune, which is called *icham*, which maketh 12 (sic) long leagues.”—Mendoza, i. 21.

1681. “In this part of the country a day’s march, whatever its actual distance, is called 100 *li*; and the *li* may therefore be taken as a measure of time rather than of distance.”—Col. Sarel in *J. R. Geog. Soc.*, xxxii. 11.


**Leechee, Lychee.** s. Chin. *li-chi*, and in S. China (its native region) *la-chi*; the beautiful and delicate fruit of the *Nephelium litchi*, Cambessedes (N. Ord. Sapindaceae), a tree which has been for nearly a century introduced from China into Bengal with success. The dried fruit, usually ticketed as *lychee*, is now common in London shops.

c. 1540. “... outra verdura muito mais fresca, e de melhor cheiro, que esta, a que oe natureza da terra chamão lechias....”—Pinto, ch. lxvii.

1563. “R. Of the things of China you have not said a word; though there they have many fruits highly praised, such as are *lachihas* (litchias) 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....”—García, f. 157.

1565. “Also they have a kind of plums that they do call *lechias*, that are of an exceeding gallant tast, and never hurteth anybody, although they should eate a great number of them.”—Povke’s *Mendoza*, i. 14.

1598. “There is a kind of fruit called *Lechys*, which are like Plums, but of another taste, and are very good, and much esteemed, whereof I have eaten.”—Linschoten, 38.


1694. “*Laicea*, or Chinese Chestnuts.”—Valentin, 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 tdl of dried *leickis*.”—Olof Torcen, 302-3.

1824. “Of the fruits which this season offers, the finest are *leeches* (sic) and mangoes; the first is really very fine, being a sort of plum, with the flavour of a *Frontinace* grape.”—Heber, i. 60.

c. 1838. “Et tandis que ton pied, sorti de la bouche, Pendait, rose, au bord du manchy,*
A l’ombre des bois noirs touffus, et du *Letchi*,
Aux fruits moins pourpres que ta bouche.”—Lecomte de Lisle.

1878. “... 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 *lichis* fruits for you....”—M. Stokes, *Indian Fairy Tales* (Calc. ed.) 51.

**Lemon.** s. *Citrus médica* var. *Limo- num*, Hooker. This is of course not an Anglo-Indian word. But it has come into European languages through the Arabic *leimān*, and is, according to Huhn, of Indian origin. In Hind. we have both *limā* and *nimbā*, which last at least, seems to be an indigenous form. The Sansk. dictionaries give *nimbaka*. In England we get the word through the Romance languages, Fr. *limon*, It. *limone*, Sp. *limón*, &c., perhaps both from the Crusades and from the Moors of Spain. See *Lime*.

c. 1200. “Sunt praeterea aliae arbores fructus acidos, postdici videlicet sapex, ex una pecuniae, quos appellant *limones*.”—*Jacobi de Vitriaco*, *Hist. Therosynm*, cap. lixxv. in *Bongars*.

c. 1298. “I will only say this much, that this India, as regards fruit and other things, is entirely different from Christen...”

* See Munchel.
Lemon-grass, s. Andrographis 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.

Boyle (Hind. Medicine, 82), has applied to the name another very fragrant grass, Andrographis schoenanthus, L., according to him the σχενόα of Dioscorides. This last, which grows wild in various parts of India, yields Raso Oil, 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 sportmen, 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 Blayth) classes both as one species (Felis pardus).

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.

1516. “Opposite this country of China there are many islands in the sea, and beyond them at 175 leagues to the east there is one very large, which they say is the mainland, from whence there come in each year to Malaca 3 or 4 ships like those of the Chinese, of white people whom they describe as great and wealthy merchants. . . . These islands are called Lequesos, the people of Malaca say they are better men, and greater and wealthier merchants, and better dressed and adorned, and more honourable than the Chinese.”—Barbosa, 207.

1540. “And they, demanding of him whence he came, and what he would have, he answered them that he was of the Kingdom of Siam [of the settlement of the Tanacarim foreigners, and that he came from Venesias] and as a Merchant was going to trafficke in the Isle of Lequiao.”—Pinto (orig. cap. xii) Cogan, 49.

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 those who learned from them. Thus Nanking is similarly called Lanchin in publications of the same age, and Yunnan appears in Mendoza as Olam.

1540. "Sailing in this manner we arrived six days after at the Ports of Liampoo, which are two Islands one just against another, distant three Leagues from the place, where at that time the Portugal used their commerce; There they had built above a thousand houses, that were governed by Sheriffs, Auditors, Consuls, Judges, and 6 or 7 other kinds of Officers [com governança de Vareadores, & Ouvidor, & Alcaldes, & outras seis ou sete Varas de Justiça & officiâes de Republica], where the Notaries under the publice Acts which they made, wrote thus, I, such a one, publique Notarie of this Town of Liampoo for the King our Sovereign Lord. And this they did with as much confidence and assurance, as if this Place had been seceded between Santarem and Lisbon; so that there were houses there which cost three or four thousand Ducats the building, but both they and all the rest were afterwards demolished for our sins by the Chineses ..."—Pinto (orig. cap. lxvi.), in Cogan, p. 82.

What Cogan renders 'Ports of Liampoo' 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. 48). This phrase was used as a translation of a term used by the Chinese themselves—see under Boccas Tigris.

1558. "The eighth (division of the coasts of the Indies) terminates in a notable cape, the most easterly point of the whole continent so far as we know at present, and which stands about midway in the whole coast of that great country China. This our people call Cabo de Liampoo, 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 Liampa."—Barros, i. ix. 1.

1696. "These Junkas commonly touch at Lympo, from whence they bring Petre, Gee- longs, and other Silks."—Boynear, in Dalrymple, 1. 87.

1727. "The Province of Chequian, whose chief city is Limpoo, by some called Nimpoa, and by others Nimppo."—A. Ham. ii. 253.

1770. "To these articles of importation may be added those brought every year, by a dozen Chinese Junkas, from Emoy, Limpo, and Canton."—Raynal (tr. 1777), 1. 240.

Likin or Lekin, s. We borrow from Mr. Giles: "An arbitrary tax, originally of one cash per tael on all kinds of produce, imposed with a view of making up the deficiency in the land-tax of China caused by the Taiping and Nienfei troubles. It was to be set apart for military purposes only—hence its common name of 'war-tax'. The Chefoo Agreement makes the area of the Foreign concessions at the various Treaty Ports exempt from the tax of Lekin" (Gloss. of Reference, s.v.). The same authority explains the term as "li (le, i.e. a cash or ⅕0 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 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. 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. "Seat. 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 parée d'une infinie de petits bureaux d'octroi échelonnés le long des voies commerciales; les Chinois les nomment Li-kin. C'est la source la plus sûre, et la plus productive des revenus."—Rousseau, A Travels in China, 221.

Lilac, s. This plant-name is eventually to be identified with Anil (q.v.), and with the Sansk. 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-

LIAMPO. 393  LILAC.
blind (like the writer of this article). The Indian word takes, in the sense of indigo, in Persian the form *ilāng*; in Arab. this, modified into *tālak* and *tālak*, is applied to the lilac (*Syringa spp.*). Marcel Devic says the Arab. adj. *tālak* has the modified sense 'bleuâtre.' See a remark under Buckynae.

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 delicate miniature lime of this kind is called by the natives from its thin skin *kāyāla nimbā*, 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 Portuguese *lima*, which is from the Arab. *lima*. But probably it came into English from the Portuguese in India. It is not in Minshew (2d ed. 1627).

1604. "And in this land of Guilan snow never falls, so hot is it; and it produces abundance of citrons and limes and oranges (cidras & limas & naranjas)."—Clavijo, § lxxvi.

c. 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."—Baker, 328.

1663. "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 fructus de espinho. 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 Bajaina; whilst the citrons themselves are much better and more tender (than those of Portugal); and the limes (limas) vastly better. . ."—Garcia, f. 133.

c. 1690. "The Ile irricht within us many good things; Buffolls, Goats, Turtle, Hens, huge Batts . . . also with . . . Oranges, Lemons, Lymes. . . ."—T. Herbert, 28.

1673. "Here Asparagus flourish, as do Limes, Pomegranates, Genitins. . . ."—Fryer, 110. ("Jenneting" from Fr. *jendins*).


**Lingait, Lingayet, Linguit, s.** Mahr. *Lingga*-it, a member of a Śivaitte sect in W. and S. India, whose members wear the *linga* in a small gold or silver box suspended round the neck. The sect was founded in the 12th century by Bāsava. They are also called *Jangama*, or *Vira Śaiva*, and have various subdivisions.

1673. "At Hubly in this Kingdom are a cast called *Lingaitas*, who are buried upnight."—Fryer, 153.

This is still their practice.

**Lingua** is given as the name or title of the King of Columbus (*Quilon*, q.v.) in the 14th century, by Friar Jordanus (p. 41), which might have been taken to denote that he belonged to this sect; but this never seems to have had followers in Malabar.

**Lingam, s.** This is taken from the S. Indian form of the word, which in N. India is *linga* (Sansk. and Hind.), 'a token, badge,' etc., thence the symbol of Śiva which is so extensively an object of worship among the Hindus, in the form of a cylinder of stone. The great idol of Somnath, destroyed by Mahmūd of Ghazni, and the subject of so much romantic narrative, was a colossal symbol of this kind.

In the latest quotation below, the word is used simply for a badge of caste, which is certainly the original Sanskrit meaning, but is probably a mistake as attributed in that sense to modern vernacular use. The man may have been a *lingāyat* (q.v.), so that his badge was actually a figure of the lingam. But this clever author often gets out of her depth.

1311. "The stone idols called Ling Mahādeó, 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 . . . Depo 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 lingā
Linguists, s. An old word for an interpreter, formerly much used in the East. It long survived in China, and is there perhaps not yet obsolete. Probably adopted from the Port. lingua, used for an interpreter.

1654. "To a lingua of the factory (at Goa) 2 pardsos monthly."—S. Botelho, 58.

1700. "I carried the Linguist into a Merchant's House that was my Acquaintance to consult with that Merchant about removing that Remora, that stop'd the Man of War from entering into the Harbour."—A. Ham. ii. 264.

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 Negrais, 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 Dubrumpale, i. 306.

1769-1810. "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 Fankwa at Canton, p. 20.

1882. "As up to treaty days, neither Consul nor Vice-Consul of a foreign nation was acknowledged, whenever either of these officers made a communication to the Hoppo, it had to be done through the Hong merchants, to whom the despatch was taken by a Linguist."—The Fankwa at Canton, p. 50.

Lip-lap, s. A vulgar and disparaging nickname given in the Dutch Indies to Eurasians, and corresponding to Anglo-Indian Chee-chee (q.v.). The proper meaning of lip-lap seems to be the uncoagulated pulp of the coco-nut (see Rumphius, bk. i. ch. 1.).

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 misapprehension of lungi (see loonghee).

1729. "Saderass, or Saderass Patam, a small Factory belonging to the Dutch, to buy up long cloth."—A. Ham. i. 306.

1795. "The trade of Fort St. David's consists in long-cloths of different colours."—Carver's L. of Clive, i. 5.

1865. "Long-cloth, as it is termed, is the material principally worn in the Tropics."—Murray, 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."—Poll Matt 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.

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
Hyder's horse, gave me some soup, and a
shirt, and long-drawers, which I had great
want of."—Hon. John Lindsay, in Lives of
the Lindsay, iv. 266.

1810. "For wear on board ship, panta-
loons . . . together with as many pair of
wove cotton long-drawers, to wear under
them."—Williamson, V. M., i. 9.

See Pyjamas, Shalwaras, and Mogul
Breeches, and also Sirdrawers.

Long-shore wind, s. A term used
in Madras to designate the damp, un-
pleasant wind that blows in some
seasons, especially July to September,
from the south.

1837. "This longshore wind is very dis-
agreeable—a sort of sham sea-breeze blow-
ing from the south; whereas the real sea-
breeze blows from the east; it is a regular
chaos upon the new-comers, feeling damp
and fresh as if it were going to cool one."
—Letters from Madras, 73.

Lontar, s. The palm leaves used in
the Archipelago (as in S. India) for
writing on, are called lontar-leaves.
Filet (No. 5179, p. 209) gives lontar as
the Malay name of two palms, viz.,
Borassus flabelliformis (see palmyna
and brand), and Livistona tenuifolia.

Looscher, s. This is often used in
Anglo-Ind. colloquial for a black-
guard libertine, a lewd loafer. It is
properly Hind. luchchā, having that
sense. Orme seems to have confounded
the word, more or less, with lätīya.
See under Lootee.

Loonghee, s. Hind., perhaps origi-
aturally Pers. lung and lunggi. A scarf
or web of cloth to wrap round the
body, whether applied as what the
French call payne, i.e. a cloth simply
wrept 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 be-
tween the legs like a dhotty (q.v.),
which is the Hindu mode, and often
followed also by Mahommedans in India.

The Qunooon-e-Islam further dis-
stinguishes between the Lunggi and dhotti
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.

1653. "Longui est une petite pièce de
linge, dont les Indiens se servent à cacher
les parties naturelles."—De la Boullaye-le-
Gouz, 529. But in the edition of 1657 it is
given: "Longui est vn morceau de linge
dont l'on se sert au bassin 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 Lungis with red borders,
160 pieces in a pack, 14 Tobias long and 2
broad."—Valentijn, v. 178.

1727. "... For some coarse chequered
Cloth, called Cambay Lungies (see Con-
bay), made of Cotton-Yarn, the Natives
would bring Elephant's Teeth."—A. Ham.
i. 9.

"(In Pegu) "Under the Frock they
have a Scarf or Lungie doubled fourfold,
made fast about the Middle. . . ."—Ibid.
i. 49.

c. 1760. "Instead of petticoats they wear
what they call a loongies, which is simply a
long piece of silk or cotton stuff."—Grew,
i. 143.

c. 1809-10. "Many use the Lungie,
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, Purana, in
Mont. Martin, iii. 102.

Loot, s. & v. Plunder; Hind. lūt; and
that from Sansk. lōtā, for lōppa, root lūp,
'rob,' plunder"). The word appears in Stockdale's Vocabulary
of 1788, as "Loot—plunder, pilage."
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 recognized constituent of the
English Slang Dictionary. Admiral
Smyth has it in his Nautical Glossary
(1867), thus, "Loot, plunder, or pil-
lage, 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
Indiam cum Praefectura mitti, ad regias
pecunias, et negotia tractanda. Nam de
illis vere illud scriptum capere licet: 'Dele-
antur de libro viventium et cum justis non
servabantur.' . . . Invidiam tantum non cul-
pam usus publicus detrabit, dum vix dubi-
tatur fieri non malo quod impum fit.
Ubique, semper, rapitur, congeritur, aufer-
tur. Semel captum nunquam redditur. Quis
ennumet nomina praedarum? Equidem mirari satis nequeo, quot, praeter
usitatos modos, insolitissimum insus-
picatum illud rapiendi verbum quadem
LOOTIE, LOOTIEWALLA. 397

LORCHA.


1792. "This Body (horse plunderers round Madras) has been branded generally by the name of Looties, but they had some little title to a better appellation, for they were ... not guilty of those sangmeaney and inhuman deeds. . . ."—Madras Courier, Jan. 26.

b. A different word is the Ar. Pers. lāṭī, bearing a worse meaning, 'one of the people of Lot,' and more generally 'a blackguard.'

The people of Shiraz are noted for a fondness for jingling phrases, common enough among many Asantics, including the people of India, where one constantly hears one's servants speak of chauki-aubi (for chairs and tables), vaukar-chakar (where both are however real words), 'servants,' lākri-akht, 'sticks and staves,' and so forth. Regarding this Mr. Wills tells a story (Modern Persia, p. 239). The late Minister, Kawám-ud-Daulat, a Shi-razí, was asked by the Shāh:

"Why is it, Kawam, that you Shirāzīs always talk of kalb-matab 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 lāṭī-puti says it!"

Loquat, Loquat. s. A sub-acid fruit, a native of China and Japan, which has been naturalized in India and in Southern Europe. In Italy it is called vespolo giapponese (Japanese medlar). It is Eriobotrya japonica, Lindl. The name is that used in S. China, lu-kwā, pron. at Canton lu-kuwāt, and meaning 'rush-orange.' Elsewhere in China it is called pi-pa.

1887. "... The yellow loquat, peach-skinned and pleasant, but prodigal of stones."—Ph. Robinson, In My Indian Garden, 49.

Lorcha, s. A small kind of vessel used in the China coasting trade. Giles explains it as having the hull of European build, but the masts and sails Chinese fashion, generally with a

* This was in the garden of Lady Parker, at Stawell House.
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.

1540. "Now because the Lorch (lorcho), wherein Antonio de Faria came from Piazza, leaked very much, hecommanded 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 Christovano 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 gayias toldadas de paços de seda, et os juncos e lorchas có duas ordens de paveses por banda."—Pinto, ch. lvii. i.e. "And so we started from Laito all dressed out, the tops draped with silk, and the junkos and lorchas with two tiers of banners on each side."

1613. "And they use smaller vessels called lorchas and tyglo (?), and these never use more than 2 oars on each side, which serve both for rowers and for oars in the river traffic."—Godinho de Eraisto, f. 26 v. 1856. ii. 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 Polly."—Boulger, H. of China, iii. 396 (1884).

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 nuri, i. parrot; but the corruption seems not to be very old, as Fryer retains the correct form. Perhaps it came through the French (see Luithier below). 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.'

c. 1390. "Parrots also, or popinjays, after their kind, of every possible colour, except black, for black ones are never found; but white all over, and green, and red, and also of mixed colours. The birds of this India seem really like the creatures of Paradise."—Frier Jordanus, 29.

c. 1430. "In Bandan three kinds of parrot are found, some with red feathers and a yellow beak, and some parti-coloured which are called nori, that is brilliant."—Conti, in India in the XVII. Cent., 17.
The last words, in Poggio's original Latin, are: "quos Noris appellant hoc est lucidos," showing that Conti connected the word with the Pers. nür." i.e."

1516. "In these islands there are many coloured parrots, of very splendid colours; they are tame, and the Moors call them nure, and they are much valued."—Barbosa, 202.

1555. "There are hogs also with hones (see Babiroussa), and parats which prattle much, which they call Noria."—Galvano, old E. T., in Hak., iv. 424.


1673. "... Cockatoos and Newries from Bantam."—Fryer, 116.

1696. "Brought ashore from the Resolution . . . a Newry and four yards of broad cloth for a present to the Havildar."—In Wheeler, i. 383.

1705. "On y trouve de quatre sortes de perroquets, scavoir, perroquets, lauris, per-ruches, & cacatoris."—Luithier, 72.

1809. "'Twas Camdeo riding on his lory, 'Twas the immortal Youth of Love."—Kehama, x. 19.

1817. "Gay sparkling loories, such as gleam between The crimson blossoms of the coral-tree In the warm isles of India's summer-sea."—Malana.

Lota, s. Hind. lotā. The small spheroidal brass pot which Hindus use for drinking, and sometimes for cooking. This is the exclusive Anglo-Indian application; but natives also extend it to spherical pipkins of earthenware (chatties or ghurras).

1810. "... a lootah, or brass water-vessel."—Williamson, V. M., ii. 384.

Lote, s. Mod. Hind. lot, being a corruption of Eng. 'note.' A banknote; sometimes called bānkitōt.

Loutea, s. Loytia, &c. 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.
In Ceylon it seems to have a different application (see below).

C. P. Brown says the word is merely a Tamil mispronunciation of 'Arabi.

1810. "Some of these (early emigrants from Kufa) landed on that part of the Western coast of India called the Concan; the others to the eastward of C. Comorin; the descendants of the former are the Neoyets; of the latter the Lubbe; a name probably given to them by the natives, from that Arabic particle (a modification of Lubbeel) corresponding with the English here I am, indicating attention on being spoken to. The Lubbe pretend to one common origin with the Neoyets, and attribute their black complexion to inter-marriage with the natives; but the Neoyets affirm that the Lubbes are the descendants of their domestic slaves, and there is certainly the physiognomy of this very numerous class, and in their stature and form, a strong resemblance to the natives of Abyssinias."—Wilks, Hist. Sketches, i. 243.

1836. "Mr. Boyd . . . describes the Moors under the name of Cholias; and Sir Alexander Johnston designates them by the appellation of Lubbes. These epithets are however not admissible; for the former is only confined to a particular sect among them, who are rather of an inferior grade; and the latter to the priests who officiate in their temples; and also as an honorary affix to the proper names of some of their chief men."—Simon Caste Chitty on the Moors of Ceylon, in J. R. As. Soc. iii. 388.

1868. "The Lubbes are a curious caste, said by some to be the descendants of Hindus forcibly converted to the Mahometan faith, in some instances and perhaps 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.

1869. In a paper by Dr. Shortt it is stated that the Lubbags are found in large numbers on the East Coast of the Peninsula, between Pulicat and Negapatam. Their head quarters are at Nagore, the burial place of their patron saint Nagore Mir Sahib. They excel as merchants, owing to this energy and industry.—In Trans. Ethn. Soc. of London, N.S. vii. 189-190.

LOVE-BIRD.

"It would seem almost certain that this is the word given as follows in J. C. Baldwin's Manual of the Foochow Dialect:

"Lo-tia . . . (in Mandarin Lao-tye) a general appellative for an officer. It means 'Venerable Father.'" (p. 215).

"In the Court dialect Tu-lao-ye, 'Great Venerable Father,' is the appellative used for any officer, up to the 4th rank. The ye of this expression is quite different from the tye or tia of the former." (Note by M. Terrien de la Courpcrie).

Mr. Baber, after giving the same explanation from Carstairs Douglas's Amoy Diet., adds:

"It would seem ludicrous to a Pekingese. Certain local functionaries (Prefects, Magistrates, &c.) are, however, universally known in China as Fu-mau-kuan, 'Parental Officers' (lit. 'Father-and-Mother Officers') and it is very likely that the expression 'Old Papa' is intended to convey the same idea of paternal government."

c. 1560. "Everyone that in China hath any office, command, or dignity from the King, is called Loutia, which is to say with us Seffer."—Gaspar da Cruz., in Forbas, iii. 160.

"I shall have occasion to speake of a certain Order of gentlemen that are called Loutea; I will first thereupon express what this word signifieth. Loutea is as muche as to say in our language as Syr. . . ."—Galeotto Peregrina, by R. Willes, in Hist. li. ii. 101.

1586. "And although all the King's officers and justices of what sort of administration they are, be generally called by the name of Loutia; yet euery one hath a special and a particular name besides, according unto his office."—(Parke's) Medon, ii. 318.

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 Lottias and Mandorjins."—Lanschoten, 39.

1601. "They call . . . the lords and gentlemen Loytias. . . ."—Martinez de la Fuente, Compendio, 26.

LOVE-BIRD. 399

LUCKERRAUG.

Love-bird, s. The bird to which this name is applied in Bengal is the pretty little lorikeet, Loriculus cernalis, Sparrman, called in H. latem or 'pendant,' because of its quaint habit of sleeping suspended by the claws, head downwards.

Lubbe, Lubbee, s. A name given in S. India to certain Mahommedan people; often peddlers who go about selling beads, precious stones, &c.
case among the Hindi-speaking people of the Himalaya also (see Jerdon).

It is not clear what the etymology of the name is, labay, lakrd meaning, in their everyday sense, a stick or piece of timber. But both in Hindi and Mahratt, 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. Another name is harvagh, or (apparently) ‘bone-tiger,’ from its habit of gnawing bones.

c. 1809. ‘It was said not to be uncommon in the southern parts of the district (Bhagelpur) . . . . but though I have offered ample rewards, I have not been able to procure a specimen, dead or alive; and the leopard is called Munger Lakravagh.”

“The hyena or Lakravagh in this district has acquired an uncommon degree of ferocity.”—Eastern India, (F. Buchanan), iii. 142-143.

**Luddoo.** s. H. laddé. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and gram flour, and with cocoonal kernel rasped.

**Lumberdar,** s. Hind. lambardár, a word formed from the English word ‘number’ with the Pers. termination -där, and meaning properly ‘the man who is registered by a number.’ ‘The registered representative of a coparcenary community, who is responsible for Government revenue” (Carney).

‘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).

**Lungoor,** s. Hind. langür, from Sansk. lańgałatw, ‘candatus.’ The great white-bearded ape, much patronized by Hindus, and identified with the monkey-god Hanumán. The genus is Presbytes, Illiger, of which several species are now discriminated, but the differences are small. 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 Langur of the Prasti is P. Entellus.

c. 250. ‘Among the Prasti of India they say that there exists a kind of ape with human intelligence. These animals seem to be about the size of Hyrcanian dogs. Their front hair looks all grown together, and any one ignorant of the truth would say that it was dressed artificially. The beard is like that of a monkey, and the tail long and 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 Latagé (now Latagé is a city of the Indic country), and that the boled yard that is put out for them by the King’s order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurt anybody that they meet by the way.”—Aelian, De Nat. Animal. xvi. 10.

1825. ‘An alarm was given by one of the sentries in consequence of a baboon drawing near his post. The character of the intruder was, however, soon detected by one of the Suwarrs, who on the Sepoy’s repeating his explanation of the broken English ‘Who goes ere? said with a laugh, ‘Why do you challenge the lungoor? he cannot answer you!’’—Heber, ii. 83.

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 the charge of all the young of their own sex, with whom they retire to some neighbouring jungle.” Schoolmasters and private tutors will read this with interest, as shewing the origin and early disabilities of their profession.”—Saturday Review, May 31, on Sterndale’s Nat. Hist. of Mammalia of India, &c.

**Lungooty.** s. Hind. lungotí. The original application of this word seems to be the scantiest modicum of covering worn for decency by some of the lower castes when at work, and tied before and behind by a string round the waist; but it is sometimes applied to the more ample dhothi (see dhoti). According to R. Drummond, in Guzerat the “Lungoth 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 *Lungotee,* 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 lungûta by Abdurrazâk would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from Mooquet it is applied
in speaking of an American Indian near the R. Amazon. But the writer had been in India.

c. 1422. "The blacks of this country have the body nearly naked; they wear only hangings round the middle called langot, which descend from the navel to above the knee."—Abdurrazzâk, in India in XV. Cent. 17.

"The peasants and the lower classes all go about naked. They tie on a thing which they call a langoti, which is a piece of clot that hangs down two spans from the navel, as a cover to their nakedness. Below this pendant modesty-clot 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. 1699. "Leur capitaine a vnu fort bonne façon, encore qu'il faut tout nud et luy seul a vnu langoutins, qui est vne petite pièce de coton pointe."—Mouquet, 77.

1653. "Langouti est une pièce de linge dont les Indous se servent à cacher les parties naturelles"—De la Boulaye-le-Gouz, ed.1657, p. 547.

1859. "Son costume se compose, comme celui de tous les Cambodgiens, d'une veste courte et d'un langouti."—Rev. des Deux Mondes, lxxix. 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. Sansk. Lâïka. The oldest name of Ceylon in the literature both of Buddhism and Brahminism. Also 'an island' in general.

—. 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 lañka) of the Godavery Delta.

M.

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 this 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. We know no occurrence of the term earlier than that which we give from Abdallatif.

c. 1298. "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 leaves of the Indian plantain . . . and that they sold in Mabar for two dinars apiece."—Abd-Allatif, Relation de l'Egypte, p. 31.

1279-1286. In M. Pauthier's notes on Marco Polo very curious notices are extracted from Chinese official annals regarding the communications, in the time of Kublai Khan, between European 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. 16.

c. 1300. "The merchants export from Maabar silken stuffs, aromatic roots; large pearls are brought from the sea. The productions of this country are carried to Trak, Khorassan, Syria, Russia and Europe."—Rashiduddûn, in Elliot, i. 69.

1308. "In the beginning of this year (703 H.), the Malik-i-'Azam, Margrave of Hind, Takht-d-dîn . . ., 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 Sirâj-d-dîn, son of the deceased, having secured his goodwill, by the payment of 200,000 dinars, not only obtained the wealth, but the rank also of his father."—Wassiûf, 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."—Amir Khwârezmî, in Elliot, iii. 83.

c. 1390. "The third part of India is Maabar, which begins some 3 or 4 days' journey to the eastward of Kunalam; this territory lies to the east of Malabar . . . It is stated that the territory Maabar begins at the Cape Kumhari, a name which applies both to a mountain and a city . . . Bîyyar-dâwal is the residence of the Prince of Maabar, for whom horses are imported from foreign countries."—Abulfeda, in Gildemeister, 116.

We regret to see that M. Guyard, in his welcome completion of Reinauld's translation of Abulfeda, absolutely, in some places, substitutes "Coromandel" for "Maabar." It is French fashion, but a bad one.

Macao, n.p. a. The name applied by the Portuguese to the small peninsula, and the city built on it, near the mouth of Canton River, which they have occupied since 1557. The place is called by the Chinese "Ngao-măn (Ngao = 'bay or inlet,' Măn = 'gate.') The Portuguese name is alleged to be taken from A-mâ-ngao, 'The Bay of Ama,' i.e. of the Mother, the so-called 'Queen of Heaven,' a patroness of seamen. And indeed Ama is an old form often met with.

b. Macao or Macao was also the name of a place on the Pegu River which was the port of the city so called in the day of its greatness. A village of the name still exists at the spot.

1554. "The beard (see bahar), of Macao contains 120 bijas, each bija 100 ticais (q.v.)."—A. Nunes, p. 39.

1688. "Si fa commodamente il viaggio sino a Macao distante da Pegu dodici miglia, e qui si scarica."—Ces. Federici, in Romane, iii. 305.

1587. "From Crippen we went to Macao, &c."—B. Fitch. See quotation under Deling.

1599. "The King of Arracan is now ending his business at the Town of Macao, carrying hence the Silver which the King of Tangoy had left, exceeding three millions."—N. Pimenta, in Purchas, iii. 1748.

Macao, n. 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 Sanskrit word mahāra, 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 Eogre 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."* One of the Hind. names of the phenomenon is mendhā = ‘the Ram;’ whilst in modern Guzerat, according to R. Drummond, the natives call it ghor, ‘likening it to the war horse, or a squadron of them.’† But nothing could illustrate the naturalness of such a figure as mahāra, applied to the bore, better than the following paragraph in the review-article just quoted, which was evidently penned without any allusion to or suggestion of such an 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 Mac-

* See an interesting paper in the Saturday Review of Sept. 29th, 1885, on Le Mascaret.
† Other names for the bore in India are: Hind. hamma, and in Bengal hār.
care 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."

But unfortunately we can find no evidence of the designation of the phenomenon in India by the name of makura 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 begun on the Seine to supplant the old term barre, which is evidently the same as our bore. Littre can suggest no etymology for mascaret; he mentions a whimsical one which connects the word with a place on the Garonne called St. Macaire, but only to reject it. There would be no impossibility in the transfer of an Indian word of this kind to France, any more than in the other alternative of the transfer of a French term to India in such 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 Littre'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 Bosgune. The Saturday Reviewer already quoted says that he could find nothing approaching to Mascaret in a Basque French Dictionary, but this seems hardly final.

The vast rapidity of the flood tide in the Gulf of Cambay is mentioned by Mas'td, who witnessed it in the year H. 303 (a.d. 915) i. 253; also less precisely by Ibn Batuta (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.

1583. "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.

1585. "These Sholds (G. of Cambay) are an hundred and foure-score miles about in a straight or gulf, which they call Macareo, (Maccareo in orig.) which is as much as to say, as a race or Tide."—Master C. Frederick, in Hak. ii. 342.

1588. "And having sailed until the 23d of the said month, we found ourselves in the neighbourhood of the Macareo (of Martinez) 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. 91 v, 92.

1613. "The Macarea 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 canoes from the Golden Chersonesus... to the river Ganges." —Godinho de Vreda, f. 41 v.

1644. "... thence to the Gulf of Cambaya with the impetuosity of the currents which are called Macarea, of whose fury strange things are told, insomuch that a stone thrown with force from the hand even in the first speed of its projection does not move more swiftly than those waters run." —Bozarm, 1655.

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 Macrea." —A. Ham. ii. 33.

1811. Solvyns uses the word Macree as French for 'Bore,' and in English describes his print as "... the representation of a phenomenon of Nature, the Macre or tide, at the mouth of the river Ongly." —Les Hindous, iii.

Macassar, n.p. In Malay Mangkasar, 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 following quotation refers to the time when we occupied the place, an episode of Anglo-Indian history almost forgotten.

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
MACE.

Resident of Macassar, during an attack on a fortified village, dependent on the de-throned Raja of Boni."—As. Journal, vol. i. 207.

Mace, s. a. The crimson net-like mantle, which envelopes the hard outer shell of the nutmeg, when separated and dried constitutes the mace of commerce. Hanbury and Flickiger are satisfied that the attempt to identify the Macir, Mazer, &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 mace does not seem to be mentioned by Mas'udi; it is not in the list of aromatics, 25 in number, which he details (i. 367). It is mentioned by Edrisi, who wrote c. 1150, and whose information generally was of much older date, though we do not know what word he uses. The fact that nutmeg and mace are the product of one plant seems to have led to the fiction that clove and cinnamon also came from that same plant. It is, however, true that a kind of aromatic bark was known in the Arab pharmacopoeia of the middle ages under the name of kirfet-al-karonful 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 asked many years ago by a respectable Mahommedan at Delhi if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mistake in Europe is shown by the fact that it is contradicted in a work of the 16th century (Bodati, 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 maetr. c. 1150. "On its shores (i.e. of the sea of Sanf or Champa), are the dominions of a King called Mihrakj, who possesses a great number of populous and fertile islands, covered with fields and pastures, and producing ivory, camphor, nutmeg, mace, clove, aloeswood, cardamom, oubeh, &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. 245.

c. 1370. "A gret Yle and a gret Contree, that men depen Java. . . . There growen alle manere of Spicerie more plentifully there, and in every other country, as of Gyn- ger, Clove, Nutmeg, Sassafras, Camelle, Zedewalle, Notemuge and Maces. And wyetethe wed, 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. 1806, p. 187-188.

This is a remarkable passage for it is inter-polated by Maundevile, from superior information, in what he is borrowing from Odoric. The comparison to the hazel-nut husk is just that used by Hanbury & Flickiger (Pharmaceuticals, 1st ed. 450).


1514. "The tree that produces the nut (meg) and maces is all one. By this ship I send you a sample of them in the green state."—Letter of Giov. de Empoli, in Archiv. Stor. Ital. 81.

1563. "It is a very beautiful fruit, and pleasant to the taste; and you must know that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shews the maza, of a bright vermilion like fine grain (i.e. cocus); 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 nutmegas often come without the mace."—Garcia, f. 129 r.-130.

1705. "Itis 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. Jay. and Malay, mês. A weight used in Sumatra, being according to Crawfurd 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 biang or tael of silver; the 100th part of the same value being denominated in like manner candareen (q.v.).

The word is originally Skt. māśa, a bean, and then a particular weight of gold' (comp. caraf and rutte).

1539. "... by intervention of this thirdman 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.

1554. “The weight with which they weigh (at Malaca) gold, musk, seed-pearl, coral, calambuco, . . . consists of cates which contain 20 tael, each tael 16 mazes, each maze 20 cumderyns. Also one pauad 4 mazes, one maz 4 cupdes (see kobang), one cupdo 5 cumduryns.”—A. Nunez, 39.

1598. “Likewise a Tael of Malaca is 16 Mazes.”—Linschoten, 44.

1599. “Beax sive Bezor (i.e. Bezor, 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 halfpence nearest.”—Capt. T. Davis, in Purchas, i. 117.

1813. Milburn gives the following table of weights used at Achin, but it is quite inconsistent with the statements of Crawfurd and Linschoten above.

<table>
<thead>
<tr>
<th>Milburn, ii. 529.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 copangs = 1 mace</td>
</tr>
<tr>
<td>5 mace = 1 mayam</td>
</tr>
<tr>
<td>16 mayam = 1 tale</td>
</tr>
<tr>
<td>5 tales = 1 buncal</td>
</tr>
<tr>
<td>20 buncals = 1 catty</td>
</tr>
<tr>
<td>200 catties = 1 bahr.</td>
</tr>
</tbody>
</table>

Macheen, Mahacheen, n. p. This name, Maẖā-china, “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-Biruni uses it, saying that all beyond the great mountains (Himalaya) is Maẖā-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 Māchīn,’ a phrase having some analogy to the way Sind and Hind was used to express all India, but a stronger one to Gog and Magog, as applied to the northern nations of Asia.” And eventually China was discovered to be the eldest son of Japhet, and Māchīn his grandson; which is much the same as saying that Britain was the eldest son of Brut the Trojan, and Great Britain his grandson! (Cathay and the Way Thither, p. cxix).

In the days of the Mongol supremacy in China, when Chinese affairs were for a time more distinctly conceived in Western Asia, and the name of Manzi as denoting Southern China, unconquered by the Mongols till 1273, was current in the west, it would appear that this name was confounded with Māchīn and the latter thus acquired a specific but erroneous application. One author of the 16th century also (quoted by Kayroth, J. As., Ser. ii. tom. i. 115) distinguishes Chīn and Māchīn as N. and S. China, but this distinction never seems to have been entertained by the Hindus. Ibn Batuta sometimes distinguishes Sin (i.e. Chīn) as South China from Khiitāc (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 round way of saying Chīn, and had no more plurality of sense than in modern parlance Sodor and Man. But then comes an occasional new application of Māchīn 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 Māchīn, or in Persian translation Chīn-kalān, i.e. Great Chin.

Mahāchina as applied to China:

636. “In what country exists the kingdom of the Great T'ang? asked the king (Silāditya of Kanaui), how far is it from this?” “It is situated,’ replied he (Hwen T'sang), ‘to the N.E. of this kingdom, and is distant several ten-thousands of li. It is the country which the Indian people call Maẖā-china.”—Pel. Bonaldi, ii. 254—255.

641. See quotation under China.

c. 1050. “Some other mountains are called Harmakūt, in which the Ganges has its source. These are impassable from the side of the cold regions, and beyond them lies Māchīn.”—Al-Birūnī, 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 Boni’s Il Miliione, p. ciii.

c. 1590. “Adjoining to Asham is Tibet, bordering upon Khatai, which is properly Mahacheen, vulgarly called Macheen. The capital of Khatai is Khan Bakegh, 4 days’ journey from the sea.”—Ayseen, by Gladwin, ed. 1890, ii. 4.

Applied to Southern China:

c. 1300. “Khatai is bounded on one side by the country of Māchīn, which the Chinese call Manzi . . . . In the Indian language S. China is called Maẖā-chīn, i.e., ‘Great China,’ and hence we derive the word Manzi.”—Rashid-ul-daulh, in H. des Mongols (Quatre-vingt), xci—xcii.

c. 1348. “It was the Kaam’s order that
we should proceed through Manzi, which was formerly known as *India Maxima*" (by which he indicates *Maha-China*, see below, in last quotation).—John Marignoli, in Cathey, p. 354.

Applied to Indo-China:

c. 1430. "Ea provincia (Ava)—Macinum incolae dicunt—... referta est elephanta."—Conti, in *Poggias de Var. Fortunae*.

Chin and Machin:

c. 1320. "The curiosities of Chin and Machin, and the beautiful products of Hind and Sind."—Wasséf, in *Elliot*, iii. 32.

c. 1440. "Poi si retrova in quella istessa provincia di Zagatal Sannamarcit citta grandissime e ben popolata, per la qual vano e vengono tutti quelli di Chin e Macini e del Cataio, o mercanti o viandanti che siano."—Barbaro in *Ramusio*, ii. f. 106r.

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 Khánbalik, steer their course to this port."—*Adverrassut*, in *Notices et Extravts*, xiv. 429.

Máachin or Chin Kalán, for Canton:

c. 1030. In Sprenger's extracts from Al Birūnī we have "Sharyhād, in Chinese Sanfu. This is Great-China (*Máahenin*)"—*Post et Reise-routen des Ostens*, 90.

c. 1360. "This canal extends for a distance of 40 days' navigation from Khánbalik to Khingsal and Zaitūn, the ports frequented by the ships that come from India, and from the city of *Machin*."—Rashiduddin, in *Cathey*, &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 *Gena-Kalan*, and 'tis a city as big as three Venets."—Odoric, in *Cathey*, &c., 103-105.

c. 1347. "In the evening we stopped at another village, and so on till we arrived at Sin-Kalán, which is the city of Sin-ul-Sin... one of the greatest of cities, and one of those that has the finest of bazaars. One of the largest of these is the porcelain bazaar, and from it china-ware is exported to the other cities of China, to India, and to Yemen."—Ibn Battuta, 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 Campsny, besides Zayton, Cyqkalan, and many other cities."—John Marignoli, in *Cathey*, &c., 375.

Máchis, s. This is recent Hind. for 'lucifer matches.' An older and purer phrase for sulphur-matches is *diwāsalāti*.

Madapollam, s. This term, app-lying 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 *Mādhava-palām*. This was till 1853 the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being Bunder Malunka and Inje-ram. Madapollam is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

1673. "The English for that cause (the unhealthiness of Matulpatam), only at the time of shipping, remove to Medopollam, where they have a wholesome Seat Forty Miles more North."—*Fryer*, 35.

c. 1840. "Perirette et de jolies chemises en Madapollam."—Bataz, Perret.

1879. "... liveliness seems to be the unfailing characteristic of autographs, fans, Cremona fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pigiron and Madapollam 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 *Musaffar-shaht*. There were several kings of Guzerat of this name, the one in question was probably Musaffar-Shah II. (1511—1525), of whose coinage Thomas mentions a gold piece of 1335 grs. (*Patdkn Kings*, 353).

1554. "There also come to this city Madrafaxao, which are a money of Cambays, which vary greatly in price; some are of 24 tanga of 60 reis the tanger, others of 23, 22, 21, and other prices according to time and value."—*A. Nunez*, 82.

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 *Madrassem*; but this may be pronounced philologically impossible, as well as otherwise unworthy of serious regard.* Lassen makes the name to be a corruption of Manda-rāja, 'Realm of the Stupid!' No one will suspect the illustrious author of the *Indische Altherthums-kunde* to be guilty of a joke; but it

* It is given in No. II. of *Selections from the Records of S. Arvot Dist-riot*, p. 10.
does look as if some malign Bengalee had suggested him to 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 Madura. 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 Madrasa 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.

1653. "Estant desbarques le R. P. Zenon reçut lettres de Madraspatan de la detention du Rev. P. Ephraïm de Neurs par l'Inquisition de Portugal, pour avoir presché a Madraspatan que les Catholiques qui fuètoient et tranportènt dans des puys les images de Saint Antoine de Padre, et de la Vierge Marie, estoient impies, et que les Indes a tout le moins honorent ce qu'ils estiment Saint. . . ."—De la Boullaye-le-Goü, ed. 1657, 244.


1672. "... following upon Madraspatan, otherwise called Chinnapatan, where

* In a letter from poor Arthur Bannell, 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."
date at least as early as the Christian era the seat of the Pändya sovereigns. These, according to Tamil tradition, as stated by Ip. Caldwell, had previously held their residence at Koketi on the Tamraparni, the kākṣai of Ptolemy. (See Caldwell, pp. 16, 95, 101).

The name of Madura, probably as adopted from the holier northern Mātrā, seems to have been a favourite among the Eastern settlements under Hindu influence. Thus we have Mātrā in Ceylon; the city and island of Madura adjoining Java; and a town of the same name (Madura) in Burma, not far north of Mandalé, Madeya of the maps.


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 Mātrā, a great city with wide streets. . . . I found there a pest raving of which people died in brief space . . . when I went out I saw only the dead and dying."—Ibn Batuta, iv. 200-201.

1311. "... the royal canopy moved from Birdhul . . . and 5 days afterwards they arrived at the city of Mātrā . . . the dwelling-place of the brother of the Kāf Sundar Pāndya. They found the city empty, for the Kāf had fled with the Rānis, but had left two or three elephants in the temple of Jagnār (Jaganāth)."—Amir Khusrū, in Elliot, iii. 91.

Madura Foot. 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’s Madura, Pt. i. pp. 91-94.

Magadoxo, n.p. This is the Portuguese representation, which has past into general European use, of Makdshau, the name of a town and state on the Somali 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 Makdshau, as Capt. Burton supposes; but he does not give any authority for his statement that the name of Madagascar "came from Makdisihi (Magadoxo) . . . . whose Sheikh invaded it."—Comment. on Camões, ii. 520.

c. 1380. "On departing from Zalla, we sailed on the sea for 15 days, and then arrived at Makdshau, a town of great size. The inhabitants possess a great number of camels, and of these they slaughter (for food) several hundreds every day."—Ibn Batuta, 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 the city stood close upon the sea, and the Moors call it Magadoxo. And when we were come well abreast of it, we discharged many bombardats (at it), and kept on our way along the coast with a fine wind on the poop."—Roteiro, 102.

1514. "... The most of them are Moors such as inhabit the city of Zofalla . . . and these people continue to be found in Mazambic, Melinda, Mogadocia, Marachilane (read Brava Chiliwe, i.e. Brava and Quiloto), and Mombassa; which are all walled cities on the main land, with houses and streets like our own; except Mazzambich."—Letter of Giao 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 merchandize."—Barbosa, 16.

1582. "... and after they passed Cape Guardafu, Dom Estevão 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."—Conto, IV., viii. 2.

1727. "Magadoxo, or as the Portuguese call it, Magadocia, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorn’d with many high Steeples and Mosques."—A. Ham. i. 12-13.

Magazine, s. This word is, of course, not Anglo-Indian, but may find a place here because of its origin from the Arab. al-makhzan, pl. makhāzīn, whence Sp. almacen, almagaem, magacen, Port. almazen, armazen, Ital. magazzino, Fr. magasin.

c. 1340. "The Sultan . . . . made him a grant of the whole city of Siri and all its houses with the gardens and fields of the
treasury (makhzar) adjacent to the city (of Delhi).”—Tom Batuta, iii. 262.
1539. “A que Pero de Faria respondeu, que lhe disse elle commissão per mandar nos almazes, e que logo prouveria no so- croro que entendia ser necessário.”—Pinto, cap. xxi.

Mahajun, s. Hind. from Sansk. mahâ-jan, ‘Great person.’ A banker and merchant. In Southern and Western India the vernacular word has various other applications which are given in Wilson.

Mahé, n.p. Properly Mâyêli. A small settlement on the Malabar coast 4 m. south of Totticheerry, where the French established a factory for the sake of the pepper trade in 1722, and which still retain. It is not now of any importance.

Mahi, n.p. The name of a considerble river flowing into the upper part of the Gulf of Cambay.

Mahout, s. The driver and tender of an elephant. Hind. mahâwat, from Skt. mahâ-mâtra, ‘great in measure,’ a high officer, &c., so applied. The Skt. term occurs in this sense in the Mahâbhárata (e.g. iv. 1761, etc.).

The Mahout is mentioned in the First Book of Macceabees as ‘the Indian.’ See under that word.

Mahout, s. The driver and tender of an elephant. Hind. mahâwat, from Skt. mahâ-mâtra, ‘great in measure,’ a high officer, &c., so applied. The Skt. term occurs in this sense in the Mahâbhárata (e.g. iv. 1761, etc.).

The Mahout is mentioned in the First Book of Macceabees as ‘the Indian.’ See under that word.

Mahratta, n.p. Hind. Marhaṭṭa, Marhâṭṭa, the name of a famous Hindu race, from the old Skt. name of their country, Mahâ-râshtra, ‘Magna Regio.’
c. 550. “The planet (Saturn’s) motion in Aćâśa causes affliction to aquatic animals, and products, and snakes . . . in Pûrâ Shalguni to vendors of liours, women of the town, damels, and the Mahrattas . . .”—Bhat Sânskâr, tr. by Kern, J. R. A. S., 2nd Ser., v. 64.
1039. “De Dhar, en se dirigeant vers le midi, jusqu’à la rivière de Nîmyâgh on compte 7 parages; de là à Mahrât-dessa 18 paras.”—Abîrâradi, in Reinard’s Fragm. 109.
c. 1294–5. “Alâ-ud-din marched to Elchînpúr, and thence to Ghâli lajûra, the people of that country had never heard of the Muskulmans; the Mahrattâland had never been punished by their armies; no Mussulman King or Prince had penetrated so far.”—Zû-ud-din Barnî, in Elliot, iii. 150.
c. 1328. “In this Greater India are twelve idolatrous Kings, and more. There is also the Kingdom of Marâtha which is very great.”—Fryer Jordann, 41.
1673. “They tell their tale in Morâtty; by Profession they are Gentius.”—Fryer, 174.
c. 1760. “. . . those dangerous and powerful neighbors the Morâttos, who being now masters of the contiguous island of Salsette.”—Grose, i. 44.

“‘...The name of Morâttos, or Marattas, is, I have reason to think, a derivation in their country-language, or by corruption, from Mor-Rajah.”—Told. 75.

1765. “These united princes and people are those which are known by the general name of Maharattors; a word compounded of Rattor and Mahâh: the first being the name of a particular Raaspoor (or Raypoor) tribe; and the latter, signifying great or mighty (as explained by Mr. Fraser). . . .”—Holwell, Hist. Events, &c., i. 105.
c. 1769. Under a mezzotint portrait: 
"The Right Honble George Lord Pigot,
Baron Pigot of Patashul 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
Orixa, and of the Chingle 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 Mahraats battle fell my
father evil starr'd."

Tennyson, Lockley Hall.

Mahraatta 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 Mahraatta bands. Hence the term, or for shortness 'The Ditch'
simply, as a disparaging name for Calcutta. See Ditcher. The line of the
Ditch nearly corresponded with the outside of the existing Circular Road,
except at the S.E. and S., where the work was never executed.

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 Soetanuty 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 Moratta Ditch."—Orme, ii. 45, ed.
1808.  

1872. "The Calcutta cockney, who
prides in the Mahraatta Ditch. . . ."—
Govinda Samanta, i. 23.

Mahseer, Maseer. H. Mahaswela,
Masal, &c. s. The name is applied
perhaps to more than one of the larger
species of Barbus (N. O. Cyprinidae),
but especially to B. Musul of Buchanan,
B. Tor, Day, B. megalopis, McLellan,
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 some-
times been called, misleadingly, the
'Indian salmon.' The origin of the
name Mahseer, and its proper spelling,
are very doubtful. It may be Skt.
malha-siras, 'big-head,' or malha-salka
'large-scaled.' The latter is most pro-
bable, for the scales are so large
that Buchanan mentions that play-
ing cards were made from them at
Dacca.*

c. 1809. "The Masal of the Kosi is a
very large fish, which many people think
still better than the Rohu, and compare it
to the salmon."—Eastern India, iii. 194.

1822. "Mahaswela and Toro, variously
altered and corrupted, and with various
additions may be considered as genuine
appellations, among the natives for these
fishes, all of which frequent large rivers."—
E. (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.

Maistry, Mistry, sometimes even
Mystery, s. Hind. mistri. This word,
a corruption of the Portuguese mestre,
has spread into the vernaculars all over
India, and is in constant Anglo-Indian
use.

Properly, 'a foreman,' 'a master-
workman;' but used also, at least in
Upper India, for any artizan, as râj-
mistri (properly râz, Pers.), 'a mason
or bricklayer,' lôhár-mistri, 'a black-
smith,' etc.

The proper use of the word, as noted
above, corresponds precisely to the
definition of the Portuguese word, as
applied to artisans in Bluteau: "Ar-
tifice que sabe bemo seu officio. Peritus
artificex &c. Opifex, alienorum operum
inspector."

In W. and S. India maistry, as
used in the household, generally means
the cook, or the tailor (see Caleefa).

1554. "To the mestre of the smith's shop
(ferraria) 30,000 reis of salary and 600 reis
for maintenance" (see bata).—S. Botelho,
Tombo, 65.

1800. "... I have not yet been able
to remedy the mischief done in my absence,
as we have the advantage here of the assistance
of some Madras dubashes and
maistries" (ironical).—Wellington, i. 67.

1883. "... My mind goes back to my
ancient Goanese cook. He was only a
maistry, or more vulgarly a bobbercy (v.
Robaches), yet his sonorous name recalled
the conquest of Mexico, or the doubling of
the Cape."—Tribes on My Frontier, 35.

Mainato, s. Tamil, a washer-
man 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

* Mr. H. S. Thomas suggests malhâ-salhu, 'great
mouth.'
sons can take up any other business."—Barbosa, Lisbon ed. 334.

1542. "In this inclosure do likewise remain all the Landresses, by them called Maynates, which wash the limens of the City (Pequim), who, as we were told, are are above an hundred thousand."—Pinto (in Cogan), p. 153. The original (cap. cv.) has todos os mainatos, whose sex Cogan has changed.

1564. "And the farm (venta) 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.

1644. (Expenses of Daman) "For two maynatos, three water boys (bois de agua), one sombreiro boy, and 4 torch bearers for the said Captain, at xeram each a month, comes in the year to 30,000 réis or xrs, 00120.0.00."—Becarro, MS. f. 191.

**Majoon.** s. Hind. from the Arab. majūn, lit. 'kneaded,' and thence what old medical books call 'an electuary' (i.e. a compound of medicines kneaded with syrup into a soft mass), but specially applied to an intoxicating concoction of hemp leaves, &c., sold in the bazar. In the Deccan the form is majūm. Moodem Sheriff, in his Suppt. to the Pharmac. of India writes maghfeen.

"The chief ingredients in making it are ganja (or hemp) leaves, milk, ghee, poppy-seeds, flowers of the thorn-apple (datura), the powder of nux vomica, and sugar."—Qanun-e-Islam, Gloss. lxxxixii.

1519. "Next morning I halted ... and indulging myself with a majūn, made them throw into the water the liquor used for intoxicating fishes, and caught a few fish."—Baker, 272.

1563. "And this they make up into an electuary, with sugar, and with the things above-mentioned, and this they call majū."—Garcia, f. 27"v.

1781. "Our ill-favoured guard brought in a dose of majum each, and obliged us to eat it ... a little after sunset the surgeon came, and with him 30 or 40 Caffres, who seized us and held us fast till the operation (circumcision) was performed."—Soldier's letter quoted in Hon. John Lindsay's Journal of Captivity in Mysore, Lives of Lindseys, iii. 263.

1874. "... it (Bang) is made up with flour and various additions into a sweetmeat or majum of a green colour."—Hanbury and Stickiger, 493.

**Malabar.** n.p. a. This name of the sea-board country which the Arabs called the 'Pepper-Coast,' the ancient Kerala of the Hindus, the Δυσίρις, or rather Δυσιρις, of the Greeks (see under Tamil), is not in form in-

digenous, but was applied, apparently, first by the Arab or Arabo-Persian mariners of the Gulf. The substantive part of the name, Malai, or the like, is doubtless indigenous; it is the Dravidian term for 'mountain' in the Sanskritized form Malayalam, which is applied specifically to the southern portion of the Western Ghants, and from which is taken the indigenous term Malayalam, distinguishing that branch of Dravidian language which is spoken in the tract which we call Malabar.

This name—Male or Malai, Malāth, &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 Malai-nādu (nādu = 'country'). The affix bār appears attached to it first (so far as we are aware) in the Geography of Edrisi (c. 1150). This (Persian?) termination, bār, whatever be its origin, and whether or not it be connected either with the Arab. bār, 'a continent,' on one hand, or with the Skt. vāra, 'a region,' on the other, was most assuredly applied by the navigators of the Gulf to other regions which they visited besides Western India. Thus we have Zangi-bār (mod. Zanzibar), 'the country of the Blacks;' Kalāh-bār, denoting apparently the coast of the Malay Peninsula; and even, according to the dictionaries, Hindā-bār for India.

In the Arabic work which affords the second of these examples (Relation, &c., tr. by Reinaud, i. 17) it is expressly explained: "The word bār serves to indicate that which is both a coast and a kingdom."

It will be seen from the quotations below that in the Middle Ages, even after the establishment of the use of this termination, the exact form of the name as given by foreign travellers and writers, varies considerably. But, from the time of the Portuguese discovery of the Cape route, Malavir, or Malabar, as we have it now, is the persistent form.

1545. 'The imports to Taprobane are silk, alabaster, cloves, sandalwood. ... These again are passed on from Sielediba to the marts on this side, such as Malā, where the pepper is grown. ... And the most notable places of trade are these, Sindu ... and then the five marts of Malā, from which the pepper is exported, viz., Puri, Mysore, Salopatana, Nalo-
called in MALABAR. "Beyond a city the Bamboo..." —Huen Thang in Julien, iii. 129. 851. "From this place (Maskat) ships sail for India, and run for Kaulam-Malai; the distance from Maskat to Kaulam-Malai is a month's sail with a moderate wind." —Relation, &c., tr. by Reinaud, i. 15. The same work at p. 15 uses the expression "Country of Pepper" (Batal-al-jalal). 890. "From Sindan to Mali is five days' journey; in the latter pepper is to be found, also the bamboo." —Ten KhurdalDas in Eltio, i. 15. 1348-49. "The Mini-direction this distance Malibar..." —L. xvi. 1300. "Bamboo," that the journey how country this...—Ormes) (Minibar), Karoha, C. O. 300 miles between...Oildemeister, 1877. Since other...—Barros, Dec. i., iv. c. 6. In the following chapter he writes Malabar. 1514. "In the region of India called...extends to Cape Comedis (Comorin). . . ." —Letter of Gou. de Empoli, 78. 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 Malabar on account of the pepper which is found there." —Barros, 102. 1553. "We shall hereafter describe particularly the position of this city of Calcut, and of the country of Malabar in which it stands." —Barros, Dec. 1., iv. c. 6. 1554. "From Div to the Islands of Ib. Steer first S.S.E., the pole being made by five inches, side towards the land in the direction of E.S.E. and S.E. by E. till you see the mountains of Monibar..." —The Mohit, in J. L. Soc. Ben. v. 461. 1572. "Esta provincia cuja porto agora Tomado tended, Malabar se chama: Do culto antigo os idoles adora, Que ci por estas partes se derrama." —Camões, vii. 32. By Burton: "This province, in whose Ports your ships have tane refuge, the Malabar by name is known; its antique rite adoreth idols vain. Idol-religion being broadest sown. Since De Barro's Malabar occurs almost universally. 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 18th, 1877.
**MALABAR.**

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 this century, and which still holds among the more ignorant Europeans and Eurasians in S. India and Ceylon.

(A.)—

1552. "A lingua dos Gentios de Canara e Malabar."—Castañeda, ii. 78.

1572.

"Leva alguns Malabares, que tomou Por força, dos que o Samorim mandara."—Canoes, ix. 14.

1582. "They asked of the Malabars which went with him what he was?"—Castañeda (tr. by N. L.) i. 37 r.

1602. "We came to anchor in the Roade of Achen ... where we found sixeene or eightene saile of shippes of divers Nations, some Goserats, some of Bengala, some of Calecut, called Malabares, some Peyeus, and some Pattunges."—Sir J. Lancaster, in Purchas, i. 153.

1606. In Gouvea (Simodo, ff. 2r., 3, &c.) Malavar means the Malayalam language.

(B.)—

1549. "Enrico Enriquez, a Portuguese priest of our Society, a man of excellent virtue and good example, who is now in the Promontory of Comorin, writes and speaks the Malabar tongue very well indeed."—Letter of Xavier; in Coleridge's Life, ii. 73.

1718. "This place (Tranquebar) is altogether inhabited by Malabar Heathens."—Prop. of the Gospel in the East, Pt. i. (3d ed.) p. 18.

* "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 Cai, in Tamewith, on the Coromandel Coast ... they found the King of Quilon (one of the most important places on the Malabar Coast) residing there."—Bp. Caldwell, u. s.

"Two distinct languages are necessarily required; one is the Damalasas, commonly called Malabarick."—Ibid., Part III. 33.

1794. "Magnopere commandantes celum, as suntur Missionsarium, quij libros sacram Ecclesiæ Catholicae doctrinam, rerumque sacramentum continent, pro Indorum Christi fidelium erudi- tiones in lingua Malabaricam seu Tamilicam transtulere."—Brief of Pope Clement XII., in Norbert, ii. 432-3.

These words are adopted from Card. Tournon's decree of 1704 (see id. i. 173).

1782. "Les habitans de la côte de Coromandel sont appelés Tamouls; les Européens les nomment improprement Malabars."—Sommerat, i. 47.

1801. "From Nilisram to the Chander- gerry River no language is understood but the Malabar 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 Talinga, here called Malabars."—Maria Graham, 128.

1860. "The term 'Malabar' is used throughout the following pages in the comprehensive sense in which it is applied in the Singhalese Chronicles to the continental inhabitants of Ceylon; but it must be observed that the adventurers in these expeditions, who are styled in the Malavarans '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. 333.

Malabar-Creeper, s. Argyreia malabarica, Choisy.

**MALABAR RITES.**

Malabar Rites. This was a name given to certain heathen and superstitious practices which the Jesuits of the Madura, Carnatic, and Mysores 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 among 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 Brahmans 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 sandal-wood 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 (23rd June, 1704) prohibited:—


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 little doubt that this classical export from India was the dried leaf of various species of Cinnamomum, which leaf was known in Sanskrit as tamalapattra. Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the pān 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 Arab. name of the betel, tambul, which is taken from Skt. tambūla, betel; tambūla-pattra, betel-leaf. The tamalā-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 tejpāt, or corruptly tez-pāt, i.e. 'pungent leaf.' The leaf was in the Arabic Materia Medica under the name of sādhaḥ or sādhaḥi Hindī, and was till recently in the English Pharmacopoeia as Folium 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 Collegios of Garcia de Orta, of which we give a short extract. This was evidently unknown to Dean Vincent, as he repeats the very errors which Garcia dissipates. Garcia also notes that confusion of Malabathrum and Folium 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. Rheede, 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.).

N.B.—The name Cinnamon is pro-
properly confined to the tree of Ceylon (C. zeylanicum). The other Cinnamonoa are properly Cassia bark.

C. A.D. 60. "Malabathron even ut opelamabemounen oun thie Ndikeye yarbayu foilhon, paliampon ouv thie kata thie doun, emanereua, ... idon ga m deo genosfoimounen eu thie Ndikeye tlelaia, foilhon ouv emyphonoua ouv."—DISCORIDES, Mut. Med. i. 11.

C. A.D. 70. "We are beholden to Syria for Malabathrum. This is a tree that beareth leaves rolled up round together, and seeming to the eyes 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 relinqu thereof ought to resemble Nardus at the tongue end. The perfume or smell that the leaf yeeldeth when it is boiled in wine, pasteth all others. It is strange and monstrous which is observed in the poynt, for it hath risen from one denier to three hundred a pound."—Phylm. 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."—Peripus, near the end.

1503. "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 tambul, and say that the Moors give it them for this. "O. That the two things are different as I told you is clear, for Avicena treats them in two different chapters, viz., in 233, which treats of folium indu, and in 707, which treats of tambul. ... and the folium indu is called by the Indians Tamalapatra, which the Greeks and Latins corrupted into malabathrum," etc.—Garcia, ff. 95v, 96.


C. 1700. "... quand on considère que les Indiens d'appellent notre feuille Indiene tamalapatra non droit d'apennoy quell qui le mot Grek malabapron en a été anciennement dérivé."—(Diderot) Encyclopédie, xx. 846.

1837. (Malatroom is given in Arabic works of Materia Medica as the Greek of Sādhaṭ, and tuv 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. aliabathrum."—Boyle, 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 connexion between Malay and Malacca. And such a connexion is put forward by De Barros and D'Alboquerque (see quotations below, and also under Malay). The latter also mentions an alternative suggestion for the origin of the name of the city, which evidently refers to the Arab. malākāt, 'a meeting.' This last, though it appears also in the Siyarā Maṭānī, may be totally rejected. Crawford is positive that the place was called from the word malaka, the Malay name of the Phyllanthus emblica(or emblica 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. ámbaka, from amla, 'acid.'

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 Malaca (Mo-lu-wa). ... 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 Groeneveldt, p. 123.

1498. "Melequa ... is 40 days from Quelimani with a fair wind ... hence proceeds all the clavo, and it is worth there 9 cruzados for a bahar (q.v.), and likewise nutmeg other 9 cruzados 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 farasalos of it to make a cruzado. Here too are many large parrots all red like fire."—Rodeiro de V. da Gama, 110-111.

1510. "When we had arrived at the city of Melacha, we were immediately presented to the Sultan, who is a Moor. ... I believe that more ships arrive here than in any other place in the world ..."—Varthema, 224.
1511. "This Paremiycra gave the name of Malaca to the new colony, because in the language of Java, when a man of Palimbao 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, ii. 76-77.

1516. "The said Kingdom of Anysane (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." — Barboza, 191.

1553. "A son of Paramisora called Xaquem Darxa, (i.e. Sikkundar Shah . . . to form the town of Malaca, to which he gave that name in memory of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say 'banished,' and hence the people are called Malacioy." — De Barros, II. vi. 1.

"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." — Id. II., vi. 1.

1572. "Nem te menos fugir poderás deste Postoque rica, e postoque assentada Lá no gremio da Aurora, onde nasceste, Opulenta Malaca nomeada! Asseitas vemosas, que finseste, De veste como que ½ te veio armada, Malacios namorados, Joas valentes, Todos fardás ao Lusso obedientes." — Camões, x. 44.

By Burton:

"Nor shalt thou 'scape the fate to fall his prize, albeit so wealthy, and so strong thy site there on Aurora's bosom, whence thy rise, thou Home of Opulence, Malaca hight! The poised arrows which thine art supplies, the Krises thirsting, as I see, for fight, th' enamoured Malay-men, the Javan braves, all of the Lusian shall become the slaves."


Malay, n.p. This is in the Malay language an adjective, Malayu; thus orang Malayu, 'a Malay'; tana Malayu, 'the Malay country'; bahasa Malayu, 'the Malay language.'

In Javanese the word malayu 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 (see Malaca); 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 South Indian origin, and connected with the Malaya of the Peninsula (see under Malabar).

It is a remarkable circumstance, which has been noted by Crawford, that a name which appears on Ptolemy's tables as on the coast of the Golden Chersonese, and which must be located somewhere about Malaymain, is Malayev Kòlov; words which in Javanese (Malaye-Kulon) would signify "Malays of the West." After this, the next (possible) occurrence of the name in literature is in the Geography of Edrisi, who describes Malai as a great island in the eastern seas, or rather as occupying the position of the Lemuria of Mr. Selater, for (in partial accommodation to the Ptolemaic theory of the Indian Sea) it stretched eastward nearly from the coast of Zinj, i.e. of Eastern Africa, to the vicinity of China. Thus it must be uncertain without further accounts whether it is an adumbration of the great Malay islands (as is on the whole probable), or of the Island of the Malagashes (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.

. 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 aromatics 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 Jauvert, i. 945.

. c. 1273. A Chinese notice records under this year that tribute was sent from Siam to the Emperor. "The Siamese had long been at war with the Malaysian, or Malay, but both nations laid aside their feud and submitted to China." — Notice by Sir T. Wade in Bouring'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 spices are to be found there."—Marco Polo, Bk. iii., ch. 8.

c. 1530. "... as soon as he had delivered to him the letter, it was translated into the Portuguese out of the Malayan tongue wherein it was written."—Pinto, E. T. p. 13.

1548. "... having made a breach in the wall twelve fathom wide, he assaulted it with 10,000 strangers, Turks, Abyssins, Moors, Malauares, Achews, Jaoe, and Malayas."—Pinto, E. T. 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, III. 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 see his hand to lift a thing of his own or anybody else's; every service must be done by slaves."—Id. II., vi. 1.

1610. "I cannot imagine what the Hollander means, to suffer these Malaysians, Chinesians, and Moors of these countries, and to assist them in their free trade throw 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.

MALAYALAM. This is the name applied to one of the cultivated Dravidian languages, the closest in its relation to the Tamil. It is spoken along the Malabar coast, on the western side of the Ghauts (or Malaya mountains), from the 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 Trevandrum on the South (lat. 8° 29'), where Tamil begins to supersede it. Tamil, however, also intertwines with Malayalam all along Malabar. The term Malayalam properly applies to territory, not language, and might be rendered "Mountain region."

MALDIVES, MALDIVE ISLANDS, 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 Sanskrit बृहा and Pali बृह. We find this reflected in the Divi of Ammianus, and in the Divo and Dibajat (Pers. plural) of old Arab geographers, whilst it survives in letters of the last century addressed to the Ceylon Government (Dutch) by the Sultan of the Isles, who calls his kingdom Dioke Rajjè, and his people Divohe malun. 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, Mabali-Dives, and says they were so called from the chief group Mahal, which was the residence of the Sultan, indicating a connexion with Mahal, a palace. This form of the name looks like a foreign 'striving after meaning.' But Pyruard de Laval, the author of the most complete account in existence, also says that the name of the islands was taken from Mâle, that on which the King resided. Bishop Caldwell has suggested that these islands were the dives, or islands, of Mâle, as Malebîr (v. Malabar) was the coast-tract or continent, of Male'. It is, however, not impossible that the true etymology was from mâle, a garland or necklace, of which their configuration is highly suggestive. 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 ocidis concurrebant; hinc Transgirtitanis pacem obsercantibus ct Armeniis, inde nationibus Indicus certatim cum donis optimates mittentibus ante tempus, ab usque Divis et Serendivils."—Ammian. Marcellinus, xxvii. 3.

c. 545. "And round about it (Sidéddha or Tagrobane, 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 Cuthay, &c. clxxxvii.

851. "Between this Sea (of Horkand) and the Sea called Lâravî there is a great number of isles; their number indeed, it is said, amounts to 1,900... the distance from island to island is 2, or 3, or 4 parasangs... 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 Dibajat (i.e. Dibâ)."—Relation, &c. tr. by R-Inea, 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 vessel and crew which visits them. Those of one class are called Diva-Kizah (or the Cowry Divahs), because of the cowries which are gathered from coco-branches planted in the sea. The others are called Diva-Kabbar, from the word kabbar (i.e. coir, q. v.), which is the name of the thongs of the fisher-men, from coco-fibres, with which vessels are stitched.—Al-Biruni, in Reimund, Fragments, 124.

1350. See also Ediris, in Jaubert's Transl. i. 68. But the translator prints a bad reading Raibihât, for Djibahât.

c. 1343. "Ten days after embarking at Calcut 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 such, 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 Sultans."
—Ibn Batuta, iv. 110 seqq.

1442. Abdurrazzâk also calls them "the isles of Diva-Mahal."—In Not. et Ext. 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 becalmed them, all were separated, and that vessel which steered boldly, parted company with the fleet, and found itself at one of the first islands of Maldiva, at which they stopped some days enjoying themselves. For the island abounded in provisions, and the men indulged to excess in eating cocos, and fish, and in drinking bad stagnant water, and in disorders with women; so that many died."—Correa, i. 497.

c. 1610. "Ce Royaume en leur langage s'appelle Malè-ragoué, Royaume de Malé, et des autres peuples de l'Inde il s'appelle Malè-divar, et les peuples diues... L'Isle principale, comme j'ay dit, s'appelle Malé, qui donne le nom à tout le reste des autres; car le mot Diues signifie un nombre de petites îles amassées."—Pyrard de Laval, i. 63, 68. Ed. 1679.

1563. "R. Though it be somewhat to interrupt the business in hand,—why is it that chain of islands called 'Islands of Maldives?'

"0. In this matter of the nomenclature of lands and seas and kingdoms, many of our people make great mistakes even in regard to our own lands; how then can you expect that one can give you the rationale of etymologies of names in foreign tongues? But, nevertheless, I will tell you what I have heard say. And that is that the right name is not 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 Angediva, because there are five in the group, and so the name in Malabar means 'Five Isles,' for ange is 'five.' But these derivations rest on common report, I don't retail them to you as demonstrable facts."—Garcia, Colloquios, i. 11.

1572. See quotation from Canoens under Coco-de-Mer.

1683. "Mr. Beard sent up his Couries, which he received from ye Mandivases, to be put off and passed by Mr. Charnock at Casambazar."—Hedges, Oct. 2.

Malum, s. In a ship with English officers and native crew, the mate is called malum sahib. The word is Arab. 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 Nâkhoda (see Nâconda) 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 Nâkhoda accounts for the former title being assigned to the mate.

1497. "And he sent 20 cruzados in gold, and 20 seestoons in silver for the Malemos, who would take the pilots, for of no use would it be to us 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 cattles (q.v.) to the Port of the Malems (Porto dos Malemos) in order to get some pilot... In this port of the Bandel of the Malems the ships of the Moors take pilots when they enter the Straits, and when they return they leave them here again."—Correa, iv. 168.*

* This Port was immediately outside the Straits, as appears from the description of Dom João de Castro (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 Ptolomy calls Pandulmus... In front of it, a little more than a gunshot off, is an islet
1533. "... among whom (at Melinda) came a Moor, a Guzaraite by nation, called Malam Cano, who, as much for the satisfaction he had in conversing with our people, as to please the King, who was inquir'd for a pilot to give them, agreed to accompany them."—Barros, I. iv. 6.

c. 1590. "Ma'allim or Captain. He must be acquainted with the depths and shallow places of the Ocean, and must know astronomy. It is he who guides the ship to her destination, and prevents her falling into dangers."—Ain, i. 280.

Mamiran, Mamira, s. A medicine from old times of much repute in the East, especially for eye-diseases, and imported from Himalayan and Trans-Himalayan regions. It is a popular native drug in the Punjab bazaars, where it is still known as mamira, also as pilidri. It seems probable that the name is applied to bitter roots of kindred properties but of more than one specific origin. Hanbury and Flückiger describe it as the rhizome of Coptis Toetsa, Wallich, tita being the name of the drug in the Mishmi country at the head of the Assam Valley, from which it is imported into Bengal. But Stewart states explicitly that the mamira of the Punjab bazaars is now "known to be" mostly, if not entirely, derived from Thalictrum foliosum D.C., a tall plant which is common throughout the temperate Himalaya (5000 to 8000 feet) and on the Kasa Hills, and is exported from Kumaon under the name of Memira.

"The Mamira of the old Arab writers was identified with Xelidionum megas, by which, however, Löw (Arum, Pfianzen- namen, p. 220) says they understood curcuma longa." W. R. S. (See Turmeric.)


called the Ilheos dos Robolocs = because Robello in Arabic means a pilot; and the pilots living here go aboard the ships which come from outside, and conduct them; etc. = Roteiro do Mar Ross., &c., 36.

The Island retains its name, and is mentioned as Pilot Island by Capt. Haines in J. R. Geog. Soc. lx. 192. It lies about 15 m. due east of Pernum.

The glossary of Arabic terms by Andreas de Alpago of Belluno, attached to various early editions of Avicenna, gives the following interpretation: "Mamira est radix nodosa, non multum grossa, chini (i.e. Memira-Chini), sicut curcuma; minor tamen est et subtilior, et asportatur ex Indiis, et apud physicos orientales estvale nota, et usitaturn in passionibus oculi."—


c. 1200. "Some maintain that this plant ('uruk al-sudaghin) is the small kurkum (turnerick, q.v.), and others that it is mamiran ... The kurkum is brought to us from India ... The mamiran is imported from China, and has the same properties as kurkum."— Ibn Batthar, ii. 186-188.

c. 1550. "But they have a much greater appreciation of another little root which grows in the mountains of Succuri (i.e. Suchan in Siensi), where the rhubarb grows, and which they call Mamreni-Chini, or Mamriran-Chini. This is extremely dear, and is used in most of their ailments, but especially when the eyes are affected. They grind it on a stone with rose water, and anoint the eyes with it. The result is wonderfully beneficial."—Rajhi Mahommed's Account of Cathay, in Ramusio, ii. 156.

c. 1573 (at Aleppo). "Mamirantitchini, good for eyes, as they say."—Rauwolff, in Ray's 2nd ed. p. 114.

Also the following we borrow from Dozy's Suppl. aus Dict. Arabes. 1582. "Mehr haben ihre Kritmer kleine wirtzelden zu verkaufen mamirani tchini genanntet, in gebresten der Augen, wie sie geführet ganz dieneis; diese seind gelb- leicht wie die Cureuma umb ein zimblisches, echthein und knopfige ein zimblische unseren weiss wurzelten sehr ehnlieh, und wol für das rechte mamiran mögen gehalten werden, dessen sonnderlich Rhasen an mehr orten gedencket."—Rauwolff, Attigente Beschreibung der Rais, 126.

c. 1665. "These caravans brought back Musk, China-wood, Rubarb, and Mamiron, which last is a small root exceeding good for ill eyes."—Bernier, E. T., 136.

1862. "Imports from Yarkand and Changthan, through Leh to the Punjab ... Mamiran-i-Chini (a yellow root, medicine for the eyes) ..."—Punjait Trade Report, App. xxiv. p. cxxxiii.

Mamool, s.; Mamoolie, adj. Custom, Customary. Arab. Hind. 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 so 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, 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. The word is of S. Indian origin, Tamil man-vetti, i.e. '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 those limits.

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, and now-adays a nearer approach to this, manjee, &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 beautiful woman that he had, and, along with her, jewels and a quantity of money."—Correa, i. 281.

1525. "Quatro lancharas (q.v.) grandes e seis qualabuzes (see Calaluz) e manchus que se remam muyto."—Lembrança das Coisas de India, p. 8.

1552. "Manchus que sam navios de remo."—Catalonda, ii. 362.
c. 1610. "Il a vae petite Galote, qui's appellent Manchoues, fort bien couverte ... et fant huit ou neuf hommes seulement pour la mener."—Pyrand, ii. 26.

1682. "Ex hujusmodi arboribus exuvatis niveus Indi concidunt, quas Mansjoas appellant, quorum nominis longitudine 80, latitudine 9 pedum mensuram superant."—Rheede, Hort. Malabar, iii. 27.

Mandadores, s. Port. mandador, one who commands.

1673. "Each of which Tribes have a Mandador or Superintendent."—Pryer, 7.

Mandalay, Mandalé, n.p. The capital of the King of Burma, 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 gill 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 Mandiye-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.

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 cremites. . . ."—Bastian's Travels (German), ii. 89-90.

Mandarin. s. Portuguese Mandra-rij, Mandarim. 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 mandaríj be as a derivative from mandar? The Portuguese might have applied to Eastern officials some such word as mandador, which a preceding article 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 derivative from 'order,' and called them orderwabes.

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-Mahomedan 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. sub voce). Yet Crawford himself, strange to say, adopts the current explanation from the Portuguese (see J. Ind. Archip. iv. 189). 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, dele- riora secatus, 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. 289). Ritter adopts the etymology from mandar, apparently after A. W. Schlegel. The true etymology is pointed out in Notes and Queries in China and Japan, iii. 12, and by one of the present writers in Ocean Highways for Sept. 1872, p. 186. Several of the quotations below will show that the earlier applications of the title have no reference to China at all, but to officers of state, not only in the Malay countries but in Continental India.

We may add that mantri is still much in vogue among the less barbarous Hill Races on the Eastern frontier of Bengal (e.g. among the Kasias, q.v.) 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 desires of trying cases must enter the assembly composed in manner, together with Brahman who know the Vedas, and mantrins (or counsellors)."—Manu, viii. 1.

1524. (at the Moluccas) "and they cut off the heads of all the dead Moors, and indeed fought with one another for those, because whosoever brought in seven heads of enemies, they made him a knight, and called him manderym, which is their name for Knight."—Correa, ii. 808.

c. 1540. ... the which corsairs had their own dealings with the Mandarinis of those parts, 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 Malacca) "whence subsist the King and the Prince with their mandarins, who are the gentlemen."—Castanheda, ii. 207.

1552. (in China). "There are among them degrees of honour, and according to their degree of honour is their service: gentlemen (fidalges) whom they call mandarins ride on horseback, and when they pass along the streets the common people make way for them."—Ibid. iv. 57.

1553. "Proceeding ashore in two or three boats dressed with flags and with a grand blaze of trumpets (this was at Malacca in 1508—9) ... Jeronymo Teixeira was received by many Mandarinis of the King, these being the most noble class of the city."—De Barros, Dec. II. liv. iv. cap. 3.

... And he being already known to the Mandarinis (at Chittagong, in Bengal), and held to be a man profitable to the country, because of the heavy amounts of duty that he paid, he was regarded like a native."—Ibid. Dec. IV. liv. iv. cap. 2.

... And from these Celatoes and native Malais come all the Mandarinis, who are now the gentlemen (Fidalgos) of Malacca."—Ibid., II. vi. 1.

1598. They are called ... Mandarinis, 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 banqueting, eating and drinking, and making good cheare, as also the whole land of China."—Linschoten, 29.

1610. "The Mandarinis (officious officers) would have interverted the king's command for their own covetousness" (at Siam).—Peter Williamson Floris, in Purchas, i. 522.

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 Mantor."—Sci- jara Malaya, in J. Ind. Arch., v. 730.


c. 1690. Mandarinorum autem nomine intelguintur omnis generis oﬃciali, qui a mandando appellantur mandarini lingua Lusitaniae, que unica Europaea est in oris Chinsibusius obtinens."—T. Hyde, De Indis Orientalibus, in Sinaquato, Oxon. 1767, ii. 206.

1719. ... One of their Mandarinis, a kind of viceroy or principal magistrate in the province where they reside."—Robinson Crusoe, Pt. ii.

1726. "Mantris. Councillors. These give rede and deed in things of moment, and otherwise are in the Government next to the King: ... " (in Ceylon).—Valentijn, Names, &c., 6.

1727. "Every province or City (Burma) has a Mandereen or Deputy residing at Court, which is generally in the City of Ava, the present Metropolis."—A. Ham. ii. 43.
MANGELIN.

1774. "... Presented to each of the Batchian Manteries as well as the two officers a scarlet coat."—Forrest, Voyage to N. Guinea, p. 105.

1788. "... Some words notoriously corrupt are fixed, and as it were naturalized in the vulgar tongue... and we are pleased to blend the three Chinese mono-syllables Con-fa-tsee in the respectable name of Confucius, or even to adopt the Portuguese corruption of Mandarin."—Gibbon, Preface to his 4th volume.

1879. "The Meutri, the Malay Governor of Larut... was powerless to restore order."—Bird, Golden Chersonese, 267.

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.

1674. "The Language... is called Quenho (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 Soissa, E. T. ii. 468.

Mangalore, n.p. The only place now well known by this name is (a) Mangal-ur, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 51' N. In Mr Husain Ali's Life of Haidar it is called "Gorial Bunder," perhaps a corrigendum, which is said in Imp. Gac, to be the modern native name.

The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology.

But the name in approximate forms (from mangala, 'gladness,') is common in India. One other port (b) on the coast of Peninsular Guzerat was formerly well-known, now commonly called Mangrolé. And another place of the name (c) Manglawar in the valley of Swat, north of Peshawar, is mentioned by Hwen Tsang as a city of Gandhara. It is probably the same that appears in Sanskrit literature (see Williams, s. v. Mangala) as the capital of Udyná.

a. Mangalore of Canara.

b. Mangalore or Mangrolé in Guzerat.

c. Manglawar in Swat.

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 Tamil, manjāṭi; Telugu, manjāṭi.

1518. Dianmonds "... 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. 321v.

1554. (In Ceylon.) "A calamia contains 20 mangelins, each mangelins 8 grains of rice; a Portugez of gold weighs 8 calamias and 2 mangelins."—A. Nuine, 33.

1813. "Queen não sabe a grandessa das minas de finíssimos diamantes do Reyno de Bisnaga, donde cada dia, e cada hora se tiram peças de tamanho de hum ovo, e muitas de sessenta e oitenta mangelins."
Conto, Dialogo do Soldado Pratico, 154.

1865. "Le poids principal des Dianmans est le mangelin; il pèse cinq grains et trois cinquièmes."—Thevenot, v. 255.

1963. "At the mine of Raolconda they weigh by Mangelines, a Mangelin being one Carat and three quarters, that is 7 grains."
At the Mine of Soumelpore in Bengal they weigh by Ratti's, and the Ratti is $\frac{1}{2}$ of a Carat, or 31 grains. In the Kingdoms of Golconda and Visapour, they make use of Mangeline, but a Mangelin in those parts is not above 1 carat and $\frac{1}{2}$. The Portuguese in Goa make use of the same Weights in Goa; but a Mangelin there is not above 3 grains."—Tavernier, E. T. ii. 141.

Mango, s. The royal fruit of the Mangifera indicia, when of good quality is one of the richest and best fruits in the world. The original of the word is Tamil mān̄-lāy, i.e. mān fruit, (the tree being mānariaum, 'mān-tree'). The Portuguese formed from this mangle, 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. Amboyn. i. 95) traces its then recent introduction into the islands, and says that it is called (Mala-līq) "mangle, vel vulgo Manga et Mampelam." The last word is only the Tamil Mampalam, i.e. 'mān fruit' again. The close approximation of the Malay mangle to the Portuguese form might suggest that the latter name was derived from Malaccia. But we see mangle already used by Varthema, who, according to Garcia, never really went beyond Malabar.
The word has been taken to Madagascar, apparently by the Malay colonists, whose language has left so large an impression there, in the pre-cise shape mangaka. 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 Am and Ambu, 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 Avisa. 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 Ambra, and this we find in Hwen Tsang (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 Avisa. Hi sunt fructus its duces et amabiles, quod ore tenus exprim hoc minime possit."—Fr. Jordanus, in Rec. de Voyages, &c., iv. 42.
c. 1334. "The mango-tree (ambra) resembles an orange-tree, but is larger and more leafy; no other tree gives so much shade, but this shade is unhomely, and whoever sleeps under it gets fever."—Tom Batuta, iii. 125. At ii. 185 he writes 'ambit.'
c. 1349. "They have also another tree called Amburan, 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 Aoba, the stem of which is called Mangue."—Varthema, 160-161.
c. 1526. "Of the vegetable productions peculiar to Hindustan one is the mango (ambe). . . . Such mangoes as are good are excellent . . . ."—Babar, 324.
1565. "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 moored the boat he will come here to stop.
"O. He couldn't have come more by propos. I have a mango-tree (mangiéra) 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. 134 v., 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 arretes and a half (4½ lbs.); and those of Bengal, Pegu, and Malacca were also good.

This fruit is unrivalled in colour, smell, and taste; and some of the gourmands of Tárán and Irán place it above muskmelons 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 wax, and kept in butter or honey, the fruit will retain its taste for two or three months."—Aín, i. 67-68.

1615. "There is another very licorish fruit called Amangués 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 (Minao) near Hormuz, under the name of Amaba, as an exotic introduced from India. Afterwards at Goa he speaks of it as "manga or amba."—Il. pp. 313-14, and 531.


1678. Of the Goa mango,* Fryer says justly: "When ripe, the Apples of the Hesperides are but Fables to them; for Taste, the Nectarine, Peach, and Apricot fall short . . . . . . ." p. 182.

1679. "Mango and saio (see boy), two sorts of sances brought from the East Indies."—Locke's Journal in Ed. King's Life, 1830, i. 249.

Also Hamilton:

1727. "The Goa mango is reckoned the largest and most delicious to the taste of any in the world, and I may add, the wholesomest and best tasted of any Fruit in the World."—A. Ham. i. 255.

1883. " . . . the unsophisticated ryeot . . . conceives that cultivation could only emasculate the pronounced flavour and firm fibrous texture of that prince of fruits, the wild mango, like a ball of tow soaked in turpentine."—Tribes on My Frontier, 149.

The name has been carried with the fruit to Mauritius and the West Indies. Among many greater services to India the late Sir Proby Cantley diffused largely in Upper India the delicious fruit of the Bombay mango, previously rare there, by creating and encouraging groves of grafts on the banks of the Jumna and Ganges canals. It is especially true of this fruit (as Sultan Baber indicates) that excellence depends on the variety. The common mango is coarse and strong of turpentine. Of this only an evanescent suggestion remains to give peculiarity in the finer varieties.

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.

1873. "The mango-bird glances through the groves, and in the early morning announces his beautiful but unweleome presence with his merle melody."—Ph. Robinson, In My Indian Garden, 59.

Mango-fish, s. The familiar name of an excellent fish (Polyneumns Visus) of Buchanan, P. paradisaeus 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 Hindustani name is tapris or tapassi, '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.

1731. "The Board of Trustees Assemble on Tuesday at the New Tavern, where the Committee meet to eat Mango Fish for the benefit of the Subscribers and on other special affairs."—Hickey's Bengal Gazette, March 3.

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-Jehaan, 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-Jehaan. 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. ...—Mem. of the Emp. Jahanghur, tr. by Major D. Price, pp. 96-97.

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 Manglees; 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 arm-pits with a Razor, he rubb’d the stick with his Blood. After the two first times that he rais’d himself, the stick seem’d to the very eye to grow. The third time there sprung out branches with young buds. The fourth time the tree was covered with leaves; and the fifth time it bore flowers. ... The English Minister protested that he could not give his consent that any Christian should be Spectator of such delusions. So that as soon as he saw that those 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 he would not give the Cunnumion to any person that should stay any longer to see those things."—Walther, Travels made English by J. P., ii. 36.

1667. "When two of these Jauquis (see Jogis) that are eminent, do meet, and you stir them up on the point and power of their knowledge or Jauquisme, 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 bosom in less than half a quarter of an hour, and bring forth such birds as you demand. ... I mean, if what is said of them, is true. ... For, as for me, I am with all my curiosity none of those happy Men, that are present at, and see these great feats."—Bernier, E. T., 1673.

1690. "Others are said to raise a Mango-Tree, with ripe Fruit upon its Branches, in the space of one or two Hours. To confirm which Relation, it was affirmed confidently to me, that a Gentleman who had pluckt one of these Mangoes, fell sick upon it, and 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, 258-9.

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 (Koorde-danseners) wrap themselves in a blanket, stick the twig into the ground, and then put a basket over them (&c., &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 arm-pits, and rubbed the twig with the blood from it, and every time that they stuck it in the ground they wetted it, and in this way they clearly saw it to grow, and to come to the perfection before described. "This is asserted by a certain writer who has seen it. But this can’t move me to believe it!"—Valentinus, v. (Chorum), 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 marvellous 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.


Mangosteen. s. From Malay mang- gusta (Crawfurd), or manggistan (Fayre), in Javanese Mangis. 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 mangostans; let us hear what you have to say of these.

"O. What I have heard of the mangosta is that ‘tis one of the most delicious fruits that they have in those regions...” — Garcia, f. 151.

1598. “There are yet other fruits, as... Mangostane... but because they are of small account I think it not requisite to write severalle of them.” — Linschoten, 96.


1645. “Il s’y trouve de plus vne espèce de fruit propre du terroir de Maleque, qu’ils nomment Mangostans.” — Cardim, Rel. de la Prov. de Japon, 162.

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. Ham. ii. 80.

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 whilst 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 ship, or on 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.

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.

1555. “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 Romance, iii. f. 145 v.

“... So coming to the coast, embarked in a great Canoa with some 30 Indians, and 5 Christians, whom he took with him, and coasted along amid solitary places and islets, passing sometimes into the sea itself for 4 or 5 leagues,—among certain trees, lofty, dense and green, which grow in the very sea-water, and which they call mangla.” — Ibid. f. 229.
ing night, and in the middle of a great owth of mangrove (mangues) he never ceased in finding the wells of which he oke."—Barros, I. iv. 4.

c. 1830. "Smite my timbers, do the sea bear shellfish? The tide in the Gulf Mexico does not ebb and flow above two ft except in the springs, and the ends of drooping branches of the mangrove trees, at here cover the shore, are clustered, thin the wash of the water, with a small ill-favoured oyster."—Tom Cringle, ed. 63, 119.

Manilla-man, s. This term is applied to natives of the Philippines, who are often employed on shipboard, and specially furnish the seacunnies (v.) or quarter-masters in Lascar rews on the China voyage. But manilla-man seems also, from Wilson, to be used in S. India as a hybrid from Telug. manola vida, 'an itinerant ealer in coral and gems;' perhaps a this use, as he says, from Skt. mani, 'jewel, but with some blending also of the Port. manilla, 'a bracelet;' compare Cobra-manilla.

Manjee, s. The master, or steersman, of a boat or any native river-raft. Hind. manjhi, Beng. maji and agha. The word is also a title borne by the head men among the Paharis or hill-people of Rajmahal (Wilson).

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 Budgerows, and to give security for the Dandies."—India Gazette, Feb. 17.

1784. "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 appeared."—In Seton-Karr, s. 25.

1816. "Their manjies will not fail to take every advantage of whatever distress, or difficulty, the passenger may labour under."—Williamson, V. M., i. 148.

Mannickjore, s. H. mamik-jor; the white-necked stork (Ciconia leucocophala, Gmelin); sometimes, according to Jerdon, called in Bengal the Beef-steak bird," because palatable when cooked in that fashion. "The name Mannikjor means the companion of Manik, a Saint, and some Musulmans in consequence abstain from eating it" (Jerdon).

Manucodiata. See Bird of Paradise.

Maramut, Murrumut, s. Hind. from Arab. maramma(t), 'repair.' In this sense the use is general in Hindustani (in which the terminal t is always pronounced, though not by the Arabs) whether as applied to a stocking, a fortress, or a ship. But in Madras Presidency the word had formerly a very specialised sense as the recognised title of that branch of the executive which included the conservation of irrigation tanks and the like, and which was worked under the District Civil Officers, there being then no separate department of the State in charge of Civil Public Works.

It is a curious illustration of the wide spread at one time of Musulman power that the same Arabic word, in the form Marama, is still applied in Sicily to a standing committee charged with repairs of the Duomo or Cathedral of Palermo. An analogous instance of the wide grasp of the Saracenic power is mentioned by one of the Musulman authors whom Amari quotes in his History of the Mahomedan rule in Sicily. It is that the Caliph Al-Mámün, under whom conquest was advancing in India and in Sicily simultaneously, ordered that the idols taken from the infidels in India should be sent for sale to the infidels in Sicily!

Margosa, s. A name in the S. of India and Ceylon, for the Nim tree (see Neem). The word is a corruption of Port. amargosa, 'bitter,' indicating the characteristic of the tree. This gives rise to an old Indian proverb, traceable as far back as the játakas, that you cannot sweeten the nim tree, though you water it with syrup and ghee (Naturam expellus furca, etc.).

1817. "The wealth of an evil man shall another evil man take from him, just as the crows come and eat the fruit of the margosa tree as soon as it is ripe."—Apophthegms translated in Valentijn, v. (Ceylon), 390.

1832. "... ils lavent le maladé avec de l'eau froide, ensuite ils le frottent rude-ment avec de la feuille de Margosier."—Sonnerat, i. 208.

1834. "Adjacent to the Church stand a number of tamarind and margosa trees."—Chitty, Ceylon Gazetter, 183.

Markhole, s. P. mór-khór, 'snake-eater.' A fine wild goat of the Western Himalaya; Copra megaceros, Hutton.

Martaban, n.p. This is the con-
Martaban. 428

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 Telugu.

c. 1390. "Then the Princess made me a present, consisting of dresses, of two elephant-loads of rice, of two she-buffaloes, ten thousand cakes of cordial syrup, and four Martabans, or huge jars, filled with pepper, citron, and mango, all prepared with salt, as for a sea-voyage."—Ibn Batuta, iv. 263.

("? "Un grand bassin de Martabani."

1001 Jours, ad. Paris, 1826, ii. 19.

We do not know the date of these stories. The French translator has a note explaining "porcelaine verte."

1508. "The lac (lacque) 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 Correor, 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."—Barbosa, 158.

1598. "In this town many of the great earthen pots are made, which in India are called Martauanas, 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 vse them in every house, and in their shippes instead of caskes."—Linschoten, p. 59.

c. 1610. "... des irares les plus belles, les mieux véries et les mieux façonnées que j'y ay vus ailleurs. Il y en a qui tienten autant qu'une pippe et plus. Elles se font au Royaume de Martaban, d'où on les apporte, et d'où elles prennent leur nom par toute l'Inde."—Pyrrard de Laval, i. 179.

1615. "Vasa figulina quae vulgo Martabanica dicuntur per Indiam notasunt... Per Orientem omnem, quin et Sueviarum, horum est usu."—Jarric, Thesaurus Rev. Indic. pt. ii. 389.

1678. "Je vis un vase d'une certaine terre verte qui vient des Indes, dont les Turcs... font un grand estime, et qu'ils achètent bien cher à cause de la propriété qu'elle a de se rompre à la présence du poison... Ceste terre se nomme Mardaban."—Journal d'Ant. Galland, ii. 110.

"... to that end offer Rice, Oy, and Cococo-Nuts in a thick Grove, where they piled an huge Heap of long Jars like Mortivans."—Feyrer, 180.

1684. "They took it out of the cask, and put it into earthen Jars that hold 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 turgeride ollae in regionibus Martavana et Siama confectae, qua per totam trans- ferentur Indiani ad varias liquis conservandas."—Barthius, l. ch. iii.

1711. "... Pegu, Quedah, Jalore 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 Martavaans 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 Martavan) 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-oar. I have seen some Jars made there that could contain two Hogsheads of Liquor."—A. Hem. i. 63.

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 Moulmain."—Official Catal. Exhibition of 1851, iii. 921.

Martil, Martol, s. A hammer. Hind. martol, from Portuguese martelo, but assisted by imaginary connection with H. m'ar-na, '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 Martingale. But the word seems to come to us from the French, in which language, besides the English use, Littre 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 Méjane, is from Martiges in Provence, where, it is alleged, breeches of this kind were worn. Skeat seems to accept these explanations. But there is a Spanish word, al-martaga, for a kind of bridle, which Urrea quoted by Dozy derives from verb Arab. rataka, "qui, à la IVe forme, signifie 'effecit ut brevibus passibus inmoderet.'" 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 Spanish word from al-mirta'a, 'a halter.'

Maryacar, n.p. According to R. Drummond and a MS. note on the India Library copy of his book R. Catholiques in Malabar were so styled. Marya Kerar, or "Mary's People."

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. müs-ka-bar'd, 'after a month.'

Mash, s. Hind. mā misogyn Vaseolus rarioctes, Roxb. One of the common Hindo pulses.

Maskeee. 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.

Masulipatam, n.p. This coast town of the Madras Presidency is sometimes vulgarly called Machlipatam or Machilbandar; and its name explained (H. machhlī = fish) as Fish-town. The etymology may originally have such a connexion, but there can be little doubt that the name is a trace of the Māσαλλά and Maσαλάνσuνοι, ἐκβολή which we find in Ptolemy's Tables; and of the Marsalá producing muslins in the Periplus.

1619. "Master Methold came from Misulipatam in one of the Country Boats."—Puring in Purchas, i. 638.

@ 1681. "The road between had been covered with brocade velvet, and Machilbender chintz."—Seir Mutaghubin, iii. 370.

1789. "Masulipatam, which last word, by the bye, ought to be written Machlipatam (Fish-town), because of a Whale that happened to be stranded there 150 years ago."—Note on Seir Mutaghubin, iii. 370.

1790. "... cloths of great value..." from the countries of Bengal, Bunaras, China, Kashmeer, Boorhanpour, Mutchliputtun, &c."—Meer Hussein Ali, H. of Hyder Na'ib, 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 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 jompnies (qq.v.), &c. And in Madras the maty is an under-servant, whose business 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 meti as a distinct Malayalam word for an inferior domestic servant. 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 Mahāvata, Bhot, and Meṭh; two of which terms would, under other circumstances, probably be regarded as corruptions of English words. This use of the word we find in Skt. dictionaries as metha, metha, and mend, '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. mātra, 'associate, friend?' We have in Pali metta, 'friendship,' from Skt. mātra.

c. 1390. "A meth fetches fodder and assists in caparisoning the elephant. Meths of all classes get on the march 4 dāms daily, and at other times 3½"—Ain, 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 the attendants, who in Indian phraseology is termed a mate, the title of Mahout being reserved for the head keeper" (of an elephant).—Saturday Review, Sept. 6, 302.

Matranee, s. Properly Hind, from Pers. mihtrānī; a female sweeper. See Mehtar.

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, '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. As far as Major Duncan's book informs us, it appears first in 1639, and has disappeared by 1793, when we find the men of an artillery force divided (excluding sergeants, corporals, and bombardiers) into First Gunners, Second Gunners, and Military Drivers.

1673. "There being in pay for the Honourable East India Company of English and Portuguese, 700, reckoning the Montrosses and Gunners."—Fryer, 33.

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 artillery, and next to them; they assist in loading, firing, and spurning the great guns. They carry firelocks, and march along with the guns and store-waggons, both as a guard, and to give their assistance in every emergency."—Capt. G. 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."—Madras Courier, Feb. 2.

Matt, s. Touch (of gold). Tamil mārru (pron. māṭṭi), perhaps from Skt. mātra, 'measure.' Very pure gold is said to be of 9 mārru, inferior gold of 5 or 6 mārru.

1883. "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."—Havart, 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. Ham. i. 43.
MAUMLET.

1752. "... to find the Value of the touch in Fanams, multiply the Matt by 9, and then by 8, which gives it in Fanams."—T. Brooks, 25.

Maumlet, s. Domestic Hind. mānum-ūt, for 'omelet.'

Maund, s. The authorised Anglo-Indian form of the name of a weight (Hind. maun, Mahr. maun), which, with varying values, has been current over Western Asia from time immemorial. The word is indeed one of the most ancient on our list. Professor Sayce traces it (mana) back to the Accadian language. But in any case it was the Babylonian name for \( \frac{1}{3} \) of a talent, whence it passed, with the Babylonian weights and measures, almost all over the ancient world. Compare the men or ma of Egyptian hieroglyphic inscriptions, preserved in the emna or amnēa of the Copts, the Hebrew māneh, the Greek μάνη, and the Roman mina. The introduction of the word into India may have occurred during the extensive commerce of the Arabs with that country in 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 almine for a weight of about 20 lbs. (Marcel Devic).

The quotations will show how the Portuguese converted man into māo, of which the English made maun, and so (probably by the influence of the old English word maund†) our present form, which occurs as early as 1611. Some of the older travellers, like Linschoten, misled by the Portuguese māo, identified it with the word for 'hand' in that language, and so rendered it.

The values of the man as a 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 chhitās; 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 = 824 lbs. avoirdupois. The Bombay maund (or maun) of 40 sers = 28 lbs.; the Madras one of 40 sers = 25 lbs. The Palloda maun of Almadrnagar contained 64 sers, and was = 163\% lbs. This is the largest maun we find in the Useful Tables. The smallest Indian maun again is that of Colachy in Travancore, and = 18 lbs. 12 oz. 13 dr.

The Persian Tabīrtī maun is, however, a little less than 7 lbs.; the maun shahī then that; the smallest of all on the list named is the Jeddah maun = 3 lbs. 3 oz. 9\% dr.

b.c. 692. In the "Eponymy of Zazari," a house in Nineveh, with its shrubbery and gates, is sold for one maun of silver according to the royal standard. Quoted by Sayce, u. s.

b.c. 667. We find Nergal-sarra-nacir lending "four manes of silver, according to the mane of Carchemish."—Ibid.

c. b.c. 524. "Cambyses received the Ly- bian presents very graciously, but not so the gifts of the Cyrenese. They had sent no more than 500 minas 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 quoniam in mensuris quoque ac ponderibus crebro Graeci nomen minēs utendum est, interpretationem eorum semel in loco pronunium . . . . . . mna, quam nostrī minam vocant, pendet drach- mas Atticas."—Pithy, xxii., at end.

c. 1020. "The gold and silver ingots amounted to 700,400 mans in weight."—Al'Utbi in Elliot, ii. 35.

c. 1040. "The Amir said:—'Let us keep fair measure, and fill the cups evenly... . Each Goblet contained half a man.'—Baihaki in Elliot, ii. 144.

c. 1343.

"The Mena of Sarai makes in Genoa weight . . . . . . 1b.6 oz.2 The Mena of Organci (Urgany) in Genoa . . . . . . . . . 1b.3 oz.9 The Mena of Oltraverse (Ōtrår) in Genoa . . . . . . . . . 1b.3 oz.9 The Mena of Armalesh (Al- mantah) in Genoa . . . . . . . . . 1b.2 oz.8 The Mena of Camexu (Kancheu) in N.W. China . . . . . . . . 1b.2 Pegolotti, 4.

1503. "The value of stones is only because people desire to have them, and because they are scarce, but as for virtues, those of the loadstone, which stanches blood, are very much greater and better attested than those of the emerald. And yet the former sells by mace, which are in Cambay . . . . . equal to 26 arrate each, and the latter by ratiss, which weigh 3 grains of wheat."—Garcia, f. 159v.

* See Sayce, Principles of Comparative Philology, 2nd ed., 206-311.

† "Maund, a kind of great Basket or Hamper, containing eight Bales, or two Pats. It is commonly a quantity of 8 bales of unbound Books, each Bale having 1000 lbs. weight."—Giles Jacob, New Law Dict., 7th ed., 1755, s.v.

MAUND.
MAZAGONG, n.p. A suburb of Bombay, containing a large Portuguese population.

1543. We find "Mazagão, por 15,000 fedas, Monbaim, por 15,000."—S. Botelho, Tombo, 149.

1644. "Going up the stream from this town (Monbaim, i.e. Bombay) some 2 leagues, you come to the aldea of Mazagam."—Bocarro, MS. i. 227.

1763. "... for some miles together, till the Sea break in between them; over against which lies Massegingou, a great Fishing Town... The Ground between this and the Great Beack is well ploughed and bears good Battly. Here the Portugals have another Church and Religious House belonging to the Franciscans."—Fryer, p. 67.

MAZAGONG. 432

MEHTAR.

1598. "They have another weight called Mao, which is a Hand, and is 12 pounds."—Luschoten, 69.

1610. "He was found... to have sixty maunes in Gold, and ever} Maune is five and tittle pound weight."—Hawkins, in Purchas, i. 218.

1611. "Each maund being three and thirtie pound English weight."—Middleton, in Purchas, i. 270.

1692. "Le man pesa quarante livres par toutes les Isdes, mais ces livres sur serres sont differentes selon les Pais."—Thevenot, v. 54.

1873. "A Lumbarico (Sconce) of pure Gold, weighing about one Maund and a quarter, which is Forty-two pounds."—Fryer, 78.

1683. "Agreed with Chitta Mullah and Muttaradas, Merchants of this place (Hugly), for 1,500 Bales of ye best Tissinda Sugar, each bale to weigh 2 Maunds, 6 lb. Seers, Factory weight."—Hodges, April 5.

1771. "Sugar, Coffee, Tutanagule, all sorts of Drugs, &c., are sold by the Maund Tabrees; which in the Factory and Custom house is nearest 64. Avoirdupoiz. Estables, and all sorts of Fruit, &c., are sold by the Maund Copara of 77 lb. The Maund Shaw is two Maunds Tabrees, used at Isphahan."—Lockyer, 230.

1760. Gross says, "the maund they weigh their indices with is only 54 lb. He states the maundy of Upper India as 60 lb.; at Bombay, 28 lb.; at Goa, 14 lb. at Surat, 37 lb.; at Coromandel, 25 lb.; in Bengal, 75 lb.

1834. "... You only consent to make play when you have packed a good maund of traps on your back."—Life of Lord Lawrence, i. 493.

Meeana, Myanna, s. Hind. maana. The name of a kind of palanquin; 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. In Williamson's Vade Mecum (i. 319) the word is written Mohannah (see s.v. Myanna).

1793. "To be sold... an Elegant New Bengal Meeana, with Hair Bedding and furniture."—Bombay Courier, Nov. 2d.

1795. "For Sale, an Elegant Fashionable New Meeana from Calcutta."—Id., May 16th.

Meerass, s., Meerassy, adj., Meerrassidar, s. 'Inheritance,' hereditary,' a holder of hereditary property. Hind. from Arab. mīrās, mīrāḏ, mīrāḏīr, and these from varās, 'to inherit.'

1806. "Every meerrassdar in Tanjore has been furnished with a separate pottah (g.v.) for the land held by him."—Fifth Report (1812), 774.

1812. "The term meersase... was introduced by the Mahomedans."—Ibid. 136.

1877. "All miras rights were reclaimable within a forty years' absence."—Meadows Taylor, Story of My Life, ii. 211.

"... I found a great proportion of the occupants of land to be mirassars,—that is, persons who hold their portions of land in hereditary occupancy."—Ibid. 210.

Mehaul, s. Hind. from Arab. mahall, being properly the pl. of Arab. mahāl. The word is used with a considerable variety of application, the explanation of which would involve a greater amount of technical detail than is consistent with the purpose of this work. On this Wilson may be consulted. But the most usual Anglo-Indian application of mahall (used as a singular and generally written, incorrectly, mahāl), is to 'an estate,' in the Revenue sense, i.e. a parcel or parcels of land separately assessed for revenue. The sing. mahall (also written in the vernaculars mahal, and mahāl) is often used for a palace or important edifice. e.g. see Sheeshmahal, Tajmahal.

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. mihtar (=Lat. major), 'a great personage,' 'a prince,' and has been applied to the class in question in
rony, or rather in consolation, as the domestic tailor is styled Khaliya. But he name has so completely adhered to this application, that all sense of either irony or consolation has perished; mehtar is a sweeper and nought else. See also Matrane. It is not usual to hear two mehtars hailing each other as Maharraj!

In Persia the mental application of the word seems to be different (see below).

The same class of servant is usually in W. India called bhangi (v. bungy); and in Madras totti.

1810. "The master, or sweeper, is considered the lowest menial in every family."—Williamson, V. M., i. 276-7. See also verses quoted under bunow.

1828. "... besides many mehtars or stable-boys."—Haji Baba in England, i. 60.

Melinde, Melinda, n.p. The name (Malinda or Malindt) of an Arab town and state on the east coast of Africa, in S. lat. 9° 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. "Melinda, a town of 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. 36.

c. 1320. See also Abufedha, by Reinaud, ii. 207.

1498. "And that same day at sundown we cast anchor right opposite a place which is called Melinde, which is 30 leagues from Mormaça... On Easter Day those Moors whom we held prisoners, told us that in the said town of Melinde were stopping four ships of Christians who were Indians, and that if we desired to take them these would give us, instead of themselves, Christian Pilots."—Roteiro de Vasco da Gama, 42-43.

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 negòta anco per la costa de Melindi in Ethiopia."—Cevare de Federici in Ram., ii. 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, voa o estandarte, A sor purpurea ao longe appareada, Soam os atumbaros, e pandeiros: E assim entravam ledos 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 prunkt 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 timbrelamingle martial jar: thus past they forwards with the pomp of war..."—Burton, in J. R. G. S. xxix. 51.

Mem-Sahib. This singular example of a hybrid term is the usual respectful designation of a European married lady in the Bengal Presidency: the first portion representing mehtah. Madam Sahib is used at Bombay. See Dorisani.

Mendy, s. Hind. mehndi; the plant Lawsonia alba, Lam., of the N. O. Lythraceae, strongly resembling the English privet in appearance, and common in gardens. It is this plant whose leaves afford the henna, used so much in Mahommadian countries for dying the hands, &c., and also in the process of dyeing the hair. Melndi is, according to Royle, the Cypress of the ancients (see Pliny, xii. 24). It is also the camphire of Candicoles i. 14, where the margin of A.V. has erroneously cypress for cyprus.

c. 1817. "... his house and garden might be known from a thousand others by their extraordinary neatness. His garden
was full of trees, and was well fenced round with a ditch and mindey hedge."—Mrs. Sherwood’s Stories, ed. of 1873, p. 71.

Mercall, Marcal, s. Tam. marakkal, 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. Its standard is fixed since 1846 at 800 cubic inches, and = \( \frac{1}{30} \) of a garce (q.v.).

1554. (Nagapatnam) "Of ghee (masanteiga) and oil, one mercar is = \( \frac{1}{2} \) canadas."—A. Nunes, 36.

1803. "...take care to put on each bullock six mercalls or 72 seers."—Wellington Desp. (ed. 1837) ii. 86.

Mergui, n.p. The name by which we know the most southern district of British 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 Beet (Sir A. Phayre).

1568. "Tenesari la quale è Città delle regioni del regno di Sion, posta infra terra due o tre marce sopra vn gran fiume... ed ove il fiume entra in mare e una villa chiamata Mergi, nel porto della quale ogni anno si caricano alcune navi di zecino (see brazil-wood and sappan-wood), di nipa (q.v.), di beluwin (see benjamin), e qualche poco di garofalo, macis, noci...."—Ces. Federici in Ramin. iii. 327 v.

Milk-bush, Milk-hedge, s. Euphorbia Tirivai, L., often used for hedges on the Coromandel coast. It abounds in acrid milky juices.

1780. "Thorn hedges are sometimes placed in gardens, but in the fields the milk bush is most commonly used... when squeezed emitting a whitish juice like milk, that is deemed a deadly poison... A horse will have his head and eyes prodigiously swelled from standing for some time under the shade of a milk hedge."—Murray’s Narr. 80.

Minicoy, n.p. Minikai. An island intermediate between the Maldives and Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2800. One-sixth of the adults had perished in a cyclone in 1867. A lighthouse is now (1883) being erected on the island. This is probably the island intended by Mulke in that ill-edited book the E. T. of Tufjat al-Mujahidin.

Misree, s. Sugar candy. Misrī, ‘Egyptian,’ from Misr, Egypt, showing the original source of supply. 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. ii. 134.

Missal, s. Hind.; from Arab. misl, meaning ‘similitude.’ The body of documents in a particular case before a court.

Mobed, s. Pers. mäbêd, a title of Parsie Priests. It is a corruption of the Pers. word magā-pat = ‘Lord Magus.’

Mocuddum, s. Hind. from Ar. muqaddam, ‘praepositus,’ a head-man. The technical applications are many; e.g. to the headman of a village, responsible for the realization of the revenue (v. lumberdar); to the local head of a caste (v. chowdroy); to the head-man of a body of peas, or of a gang of labourers (v. Mate), &c., &c. (See further detail in Wilson.) Cobarruvias (Tesoro de la Lengua Castellana, 1611) gives Almocaden, ‘Capitán de Infantería.’

c. 1347. "...The princess invited... the tandaíl or mukaddam of the crew, and the sipaheddr or mukaddam of the archers."— Ibn Batuta, iv. 260.*

1538. "O Mocadão da mazmorra qui era o carceiro daquelle prisão, tanto q se vio mortos, deu logo rebate disso ao Gazill da justice."—Pinto, cap. vi.

"The Taylor, which in their language is called Mocadon, repairing in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the Gauzil, which is as the Judg with us."—Cogan’s Transl., p. 8.

1554. "E a hum naque, com seys pães..."

* This passage is also referred to under Nacoda. The French translation runs as follows:—"Cette princesse invita... le tendil ou général des pétions, et le sipaheddr ou général des archers." In answer to a query, our friend, Prof. Robertson Smith writes: "The word is rijal, and this may be used either as the plural of rijal, ‘man,’ or as the pl. of rajli, ‘pétion.’ But formerly, or ‘praepositus’ of the ‘men’ (muqaddam is not well rendered ‘général’), is just as possible. And, if as possible, much more reasonable. Dunoyer (J. As. ser. iv. tom. x.) renders rijal here as ‘soldiers.’ See also article Tinidal, and see the quotation under the present article from Bocarro MS.
(peons) e hum mocaddheiro, com seys tochas, hum boy de sombreiro, dous mainatos," etc. - Botelho, Tombo, 57.

1567. "... furthermore that no infidel shall serve as scrivener, shroff (zavaro), mocadâm (mocadado), naique, peco (pizo), parapatim (see perpotim), collector of dues, corregidor, interpreter, procuror 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 God, Dec. 27. In Arch. Port. Oriental, fascic. 4.

1644. "Each vessel carries forty mariners and two moccaddos." - Bocarro, MS.


1672. "... This headman was called the Makaddam in the more Northern and Eastern Provinces." - Systems of Land Tenure (Codden Club), 163.

Mocudduma, s. Hind. from Arab. Mukaddama, a piece of business: but especially a suit at law.

Modaliyar, Modliar, s. Used in the Tamil districts of Ceylon (and formerly it would appear on the Continent) for a native head-man. It is also a caste-title, assumed by certain Tamil people who style themselves Sudras (an honourable assumption in the South). Tam. mudalitiyar; an honorific plural from mudali, 'a chief.'

c. 1590. "When I was staying at Ceylon (Quilon) with those Christian chiefs who are called Modliar, and are the owners of the pepper, one morning there came to me..." - John de Marignolli, 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) mudolyar, meaning in their tongue 'Thomas Servant of God.'" - Correa, ii. 726.

1544. "... and Praefectum locis lillis quem Modeliarem vulgo nuncupat." - S. Fr. Xavierii Epistolae, 129.

1607. "On the part of Dom Fernando Modellar, a native of Ceylon, I have received a petition stating his services." - Letter of R. Philip III. in L. das Monções, 155.

1616. "These entered the Kingdom of Ceylon... and had an encounter with the enemy at Matale, where they cut off five-and-thirty heads of their people and took certain oracles and modaliyars who are chiefs among them, and who had... deserts and gone over to the enemy as is the way of the Chinatalus." - Bocarro, 495.

1648. "The 5 August followed from Candy the Modellar, or Great Captain... in order to inspect the ships." - Van Spilbergen's Voyage, 33.

1685. "... The Modeliars... and other great men among them put on a shirt and doublet, which those of low caste may not wear." - Ribeiro, f. 40.

1708. "Mon Réverend Pere. Vous êtes tolémente accoutumé à vous mêler des affaires de la Compagnie, que non obstant la prière que je vous ai réitérée plusieurs fois do nous lasser en repos, je ne suis pas étonné si vous prenez parti dans l'affaire de Lazaro ci-devant courtier et Modellar de la Compagnie." - Nover, Mémoires, i. 274.

1726. "Modelyar. This is the same as Captain." - Valentijn (Ceylon), Names of Officers, &c., 9.

1810. "We... arrived at Barbaresen about two o'clock, where we found that the provident Modellar 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 contradistinguished from the 'Sudder' or chief station, which is the residence of the district authorities.

Thus if, in Calcutta, one talks of the Mofussil, he means anywhere in Bengal out of Calcutta; if one at Benares talks of going into the Mofussil he means going anywhere in the Benares division or district (as the case might be) out of the city and station of Benares. And so over India.

The word (Hind. from Arab.) mufassal means properly 'separate, detailed, particular,' and hence 'provincial,' as mufassal adilat, 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 Mousell! (plainly a misprint). - Hicky's Bengal Gazette, March 31.

1810. "A gentleman in the Mofussil, Mr. E., fell out of his chaise and broke his leg..." - Ibid., June 30.


1836. "... the Mofussil newspapers which I have seen, though generally dis-
posed to cavil at all the acts of the Government, have often spoken favourably of the measure."—T. B. Macaulay, 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 connexion 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 Irānī,* of Pers. origin (who is a Shīa), and the *M. Tārānī* of Turk origin (who is a Sunnī). *Beq* is the characteristic affix of the Mughal's name, as *Khān* is of the Pathan's. Among the Mahomedans of S. India the Moguls or Mughals constitute a strongly marked caste.

In Portuguese writers *Mogol* or *Mogor* is often used for "Hindostán" or the territory of the Great Mogul—see under next article.

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 kindness of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotcheamen."


1298. ". . . *Mungal,* a name sometimes applied to the Tartars."—Marco Polo, i. 276 (2nd ed.)


c. 1340. "In the first place from Tana to Gintarchan may be 25 days with an ox-waggon, and from 10 to 12 days with a horse-waggon. On the road you will find plenty of *Moccol,* that is to say of armed troopers."—Pegolotti, on the Land Route to Cathay, in Cathay, &c., ii. 287.

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 plunder and dismount their own allies, and besides what may, carry off the spoil."—Baber, 95.

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 a populis Persarum Mogoribus, vel quod nunc Turkae a Persis Mogores appellantur."—Lett. from K. John III. to Pope Paul III.

1555. "Tartaria, otherwise called *Mogal,* as Vincentius wryteth, is in that parte of the earth, where the Easte and the north parts of Tartaria together."—W. Waterton, *Parole de Faicones.*

1563. "This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Coraçone (Khorasan). . . . The Mogores, whom we call Tartars, conquered it more than 30 years ago. . . ."—Garcia, f. 34.

c. 1660. "Now shall I tell how the royal house arose in the land of the Monghol . . . And the Ruler (Chinghiz Khan) said. . . . I will that this people Della, resembling a great crystal, which even to the completion of my enterprise hath shown the greatest fidelity in every peril, shall take the name of *Kšk* (Blue) *Monghol. . . ."—Sanam Setzen, by Schmidt, pp. 57 and 71.

1741. "Aos mesmos tempo que a paz se ajustou entre os referidos generaes *Mogor* e Marata."—Bosquejo das Possesoes Portuguesas, na Oriente,—Documentos Comovrativos, iii. 21 (Lisbon, 1835).

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. 1775. ". . . the news-writers of Rai Droog frequently wrote to the Nawab . . . that the besieged Nalk . . . had attacked the batteriers of the besiegers, and had killed a great number of the Moghuls."—Hist. of Hyder, 317.

1809. "I pushed forward the whole of the Mahurra and Mogul cavalry in one body. . . ."—A. Wellesley to Munro, Munro's Life, i. 268.

1803. "The *Mogul* horse do not appear very active; otherwise they ought certainly
to keep the pindaries at a greater distance."—Wellingto, ii. 281.

In these last three quotations the term is applied distinctively to Hyderabad troops.

1855. "The Moguls and others, who at the present day settle in the country, intermarry with these people (Burmesse Mahommedans) speciously sink into the same practical heredomies."—Mission to Ava, 151.

Mogul, The Great. n. p. Sometimes "The Mogul" simply. Name by which the Kings of Dehli of the House of Timur were popularly styled, first by the Portuguese (o grande Mogor) and after them by Europeans generally. It was analogous to the Sophy, (q.v.) as applied to the Kings of Persia, or to the "Great Turk" applied to the Sultan of Turkey. Indeed the latter phrase was probably the model of the present one.

As noticed under the preceding article, Mogol, Mogor, and also Mogolistan are applied among old writers to the dominions of the Great Mogul. We have found no native idiom precisely suggesting the latter title; but Moghul is thus used in the Araish-i-Mahfil below, and Mogolistan must have been in some native use, for it is a form that Europeans would not have invented. See quotations from Thevenot, here and under Mohwa.

C. 1653. "Ma gia dodici anni il gran Mogul Re Moro d'Agra et del Del... e' impatronto di tutto il Regno de Cambala."—V. di Messer Cesare Federici, Ramusio, iii.

1572. "A este o Rei Cambayco soberbissimo Fortaleza darà na rica Dío; Porque contra o Mogor poderossismo Lhe ajude a defender o senhoria..."—Camões, x. 64.

Englished by Burton:
"To him Cambaya's King, that haughtyest Moor,
shall yield in wealthy Diu the famous fort,
that he may gain against the Grand Mogor
'spite his stupendous power, your firm support..."

1615. "Nam præter Magnum Mogor cui bòdie potissima illius pars subiecta est; qui tum quidem Mahometaeas religioni deditus erat, quamuis eam mæum cane et angue peius detestetur, vix scio an illius alius rex Mahometana sacra coleret."—Jovitte, i. 58.

"... prosecuting my travaille
by land, I entered the confines of the great Mogor..."—De Mogart, 15.

1616. "It is in the country of Rama, a

Prince newly subdued by the Mogul."—Sir T. Roe.

1616. "The Seuernall Kingdoms and Provinces subject to the Great Mogoll Sha Selin Gehanger."—Id. in Purchas, 1. 578.

"... The base cowardice of which people hath made The Great Mogol 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 which are born in those Indian colonies... are a very low, poor-spirited people..."—P. della Valle, ii. 510.

1644. "The King of the inland country, on the confines of this island and fortress of Diu, is the Mogor, the greatest Prince in all the East."—Beccario, MS.

1663. "Mogol est un terme des Indes qui signifie blanc, et quand nous disons le grand Mogol, que les Indiens appellent Mogor... Ce 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 Turc."—De la Boulaye-le-Gouz, ed. 1657, pp. 549-550.

1665. 

"... Samarchand by Oxus, Temir's throne,
To Paquin of Sinaean Kings; and thence
To Agra and Labor of Great Mogul..."—Paradise Lost, xi.

C. 1665. "L'Empire du Grand-Mogol, qu'on nomme particulièrement le Mogolistan, est le plus étendu et le plus puissant des Roismaes des Indes. ... Le Grand-Mogol vient en ligne directe de Tamerlan, dont les descendants qu'il se sont établis aux Indes, se sont fait appeler Mogols..."

—Therencot, v. 9.

1672. "In these beasts the Great Mogul takes his pleasure, and on a stately Elephant he rides in person to the arena where they fight."—Baldaeus (Germ. ed.), 21.

1673. "It is the Flower of their Emperor's Titles to be called the Great Mogul, Burrowe (read Burrow, see Fryer's Index) Mogoll Poteschar, who... is at present Aureen Zeeb."—Fryer, 195.

1716. "Gran Mogol. Is as much as to say 'Head and King of the Circumcised', for Mogol 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 Indusstan, or the Great Mogul's Empire."—A. Ham. i. 115.
1780. "There are now six or seven followers in the tent, gravely disputing whether Hyder is, or is not, the person commonly called in Europe the Great Mogul."—Letter of T. Munro in Life, i. 27.

1783. "The first potentate sold by the Company for money, was the Great Mogul— the descendant of Tamerlane."—Burke, Speech on Fox's E. T. Bill, iii. 458.

1786. "That Shah Alum, the prince commonly called the Great Mogul, or, by eminence, the King, is or lately was in possession of the ancient capital of Hindostan . . ."—Art of Charge against Hastings, in Burke, vii. 180.

1807. "L'Hindoustan est depuis quelque temps domine 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 osé d'être soumis à son obéissance; en sorte qu'actuellement, c'est à dire en 1222 (1807) ils reconnaissent l'autorité suprême d'Akbâr Schah, fils de Schâb Alam."—Afsoz, Araîsh-i-Mahfil, quoted by Garcin de Tassy, Rel. Mus. 90.

Mogul breeches. Apparently an early name for what we call long-drawers or pyjamas (qq.v.)

1625. "... let him have his shirt on and his Mogul breeches; here are women in the house."—Beaumont and 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, 1883, 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. muhr, a (metallic) seal, and thence a gold coin. It seems possible that the word is taken from muhr, 'the sun,' as one of the secondary meanings of that word is 'a golden circlet on the top of an umbrella, or the like' (Vullers).

The term muhr, 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 Ghuri Kings of Ghazni and their freedmen, circa A.D. 1200, tending to a standard weight of 100 ratio of pure gold (v. rupee), or about 175 grains, thus equalling in weight, and probably intended then to equal ten times in value, the silver coin which has for more than three centuries been called rupee.

There is good ground for regarding this as the theory of the system. But the gold coins, especially, have deviated from the theory considerably; a deviation which seems to have commenced with the violent innovations of Sultan Mahommed 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 immemorial accumulations of the Peninsula in the first quarter of the 14th century. After this the coin again settled down in approximation to the old weight, insomuch that, on taking the weight of 46 different mohurs from the lists given in Prinsep's Tables, the average of pure gold is 167-22 grains.†

The first gold mohur struck by the Company's Government was issued in 1766, and declared to be a legal tender for 14 siocra rupees. The full weight of this coin was 179-66 grs., containing 149-72 grs. of gold. But it was impossible to render it current at the rate fixed; it was called in, and in 1769 a new mohur was issued to pass as legal tender for 16 siocra rupees. The weight of this was 190-77 grs. (according to Regn. of 1793, 190-894), and it contained 190-086 grs. of gold. Regulation xxxv. of 1793 declared these gold mohurs to be a legal tender in all public and private transactions. Regn. xiv. of 1818 declared, among other things, that "it has been thought advisable to make a slight deduction in the intrinsic value of the gold mohur to be coined at this Presidency (Fort William), in order to raise the value of fine gold to 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 current at the rate of 16 rupees." The

* See Cuthay, &c., pp. xcvii—xcvii.; and Mr. E. Thomas, Fathâ'ân Kings of Delhi, passim.
† The average was taken as follows:—(1) We took the whole of the weight of gold in the list at p. 43 ("Table of the Gold Coins of India," with the omission of four pieces which are exceptionally debased; and (2) the first twenty-four pieces in the list at p. 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.
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 proportionate subdivisions) a gold mohur or "15 rupee piece" of the weight of 180 grs. troy, containing 165 grs. of pure gold; and declared also that no gold coin should thenceforward be a legal tender of payment in any of the territories of the E. I. Company.

There has been since then no substantive change.

A friend (W. Simpson, the accomplished artist) was told in India that gold mohur was a corruption of 'gol' (i.e. 'round') mohur, indicating a distinction from the square mohurs of some of the Dehli 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."—Davenant, 219.

1726. "There is here only also a Stata mint where gold Moors, silver Roupies, Peysen and other money are struck."—Valentin, v. 166.

1758. "80,000 rupees, and 4000 gold mohurs, equivalent to 60,000 rupees, were the military chest for immediate expenses."—Orme, ii. 364 (1803).

1785. "Malvern, 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 gauce flowers, &c. He will also instruct the slaves at a moderate price."—In Sedon-Karr, i. 119.

1797. "Notwithstanding he (the Nabob) was repeatedly told that I would accept nothing, he had prepared 5 laces of rupees, and 8000 gold mohurs for me, of which I was to have 4 laces, my attendants one, and your Ladyship the gold."—Letter in Mem. of Lord Teignmouth, i. 410.

1809. "I instantly presented to her a nazur of nineteen gold mohurs in a white handkerchief."—Lord Valentin, i. 100.

1811. "Some of his fellow passengers... offered to bet with him sixty gold mohurs."—Morton's Life of Leyden, 63.

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 1000l.) in his hat or cap."—John Strype, ii. 228.

Mohurrum, s. Ar. Maharram

("sacer"), properly the name of the 1st month of the Mahommedan lunar year. But in India the term is applied to the period of fasting and public mourning observed during that month in commemoration of the death of Hāsan and of his brother Husain (A.D. 669 and 680), and which terminates in the ceremonies of the Ashurā-a, commonly however known in India as "the Mohurrum." For a full account of these ceremonies see Herklots, Qanoon-e-Islam, 2d ed. 98-148. And see in this book Hobson-Jobson.

1869. "Fête du Martyre de Hujain... On la nomme généralement Maharram du nom du mois... et plus spécialement Dahā, met person dérivé de dah 'dix,'... les dénominations viennent de ce que la fête de Hujain dure dix jours."—Garcin de Tassy, Rel. Mus. p. 31.

Mohwa, Mhowa, Mowa, s. Hind. &c. mahū or mohā (Skt. mahūka) the large oak-like tree Buxus latifolia, Roxb. (Nat. Ord. Sapotoaceae), also the flower of this tree from which a spirit is distilled, and the spirit itself. It is said that the Mahwā flower is now largely exported to France for the manufacture of liqueurs. The tree, in groups, or singly, is common all over Central India in the lower lands, and, more sparingly, in the Gangetic provinces.


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 feligine, makes a conspicuous appearance in the landscape."—Forbes, Or. Mccc., ii. 492.

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 Mowah. 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..."—Forray, Highlands of C. India, 75.

* Moodeen Sheriff (Suppl. to the Pharrnacoopedia of India) states that the Mowah in question is Buxus longifolia, and the wild Mahwā Buxus latifolia.
Mole-islam, n.p. The title applied to a certain class of rustic Mahomedans or quasi-Mahomedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahomed Bigara, Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term.

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 'Maly'; the dish being simply a bad imitation of one used by the Malays.

Molly, or (better) Mallee, s. Hind. mātī, 'a gardener,' 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 mātī with his dātī (see dolly).

1759. In a Calcutta wages tariff of this year we find—
"House Molly ... ... 2 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 (Tarnātī), Tidore (Tīdorī), Morti, Makian, and Bachian. But the application of the name has been extended to all the islands now 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 Moluccas, 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 Ja'āsrat-al-Mūlūk, 'The Isles of the Kings.'

Since the above was written I see that Valentinj 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 Moluccas and of their Kings, but we have hitherto met with no writer who has given an exact view of the subject" (Deol, t. Mol. 3).

And on the next page he says:

"For what reason they have been called Moluccas 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 just 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 Geogr. Congress 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 pour à peu employés, non seulement pour les chefs, mais aussi pour l'état même. A la longue les îles et les états des Molokos devinrent les Isles et les états Molokos."

There is a good deal that is questionable, however, in this writer's deductions and etymologies.

c. 1430. "Has (Javas) ultra xv dierum cursu ducne reperitur insulae, orientem versus. Altera Sandai appellatur, in quas nuces muscatae et maces; altera Bandam nomine, in qua sola garofal producuntur."—N. Conti in Fossius.

1510. "We disembarked in the island of Monouch, 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 Malac, 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, nutmeg, sandalwood, and other rich things. They have discovered the five Islands of Cloves; two Portuguese are lords of them, and rule the land with the 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. 59-86.

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 resident in the first of them, called Bocan, the second Maquian, 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.

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 Maluca islands, for which we gave thanks to God, and to comfort ourselves we discharged all our artillery . . . since we had passed 27 months all but two days always in search of Maluco."—Pigafetta, Voyage of Magellan (Hak. Soc.), 124.

1533. "We know by our voyages that this part is occupied by sea and by land cut up into 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 23 leagues . . . we do not call them Maluco because we 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 Tercerias, the Cabo-Verde islands, including under these names many islands each of which has a name of its own."—Barros, III., v. 5.

1565. "As when off at sea a fleet descried Hangs in the clouds, by equinoctial winds Close sailing from Bengal, or the Isles Of Ternate and Tidore, whence merchants bring Their spicy drugs. . . ."

Paradise Lost, ii.

Monegar, s. The title of the headman of a village in the Tamil country; the same as pāṭil (Patel) in the Deccan, &c. The word is Tamil maṇṭi yakkārōn, 'an overseer.'


1717. "Towns and villages are governed by inferior Officers. . . maniakar (Mayors or Bailiffs) who hear the complaints."—Phillips, Account, &c., 83.

Monkey-bread Tree, s. The Baobab, Adansonia digitata, L. "a fantasia-looking tree with immense elephant-ine 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 speculation. 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. Birdwood, MS.).

We may add that it occurs sparsely about Allehabad, 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 Gore's garden at Alipur.

Monsoon, s. The name given to the periodical winds of the Indian seas, and of the seasons which they affect and characterize. The original word is the Arabic mausim, 'season,' which the Portuguese corrupted into monson, 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 quotations from the Turkish Admiral Sidi 'Ali.

"The rationale of the term is well put in the Beirut Mol hät, which says: 'Mausim is used of anything that comes round but once a year, like the festivals. In Lebanon the mausim is the season of working with the silk,'—which is the important season there, as the season of navigation is in Yemen."—W. R. S.

The Spaniards in America would seem to have a word for season in analogous use for a recurring wind, as may be gathered from Tom Cringle.*

* "Don Ricardo began to fret and fidget most awfully—Beginning of the season—why, we may not get away for a week, and all the ships will be kept back in their loading."—Ed. 1856, p. 300.
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 mouçao, and it is possible that the n came in, as in some other cases, by a habitual misreading of the written u for n. Lin-schoten in Dutch (1596) has monssonyn and monsooen (p. 8). It thus seems probable that we get our monsoon through the Dutch. The latter in modern times seem to have commonly adopted the French form mousson.

We see below (Ces. Feder.) that monsoon was used as synonymous with "the half year," and so it is still in S. India.

1565. "De qui passano el colfo de Colocut che sono legge 800 de paço (? passeggio) aspettano li tempi che sono nel principio dell' Autuno, e con le cole fatte (? passano)."—Leonardo di Ca’ Masser, 26.

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.

1554. "The principal winds are four, according to the Arabs, ... but the pilots call them by names taken from the rising and setting of certain stars, and assign them certain limits within which they begin or attain their greatest strength, and cease. These winds, limited by space and time, are called Mausim."—The Mokiz, by Siddi ‘Ali Kapudan, in J. As. Soc. Beng., iii. 548.

"Be it known that the ancient masters of navigation have fixed the time of the monson (in orig. doubtless monsimm), that is to say, the time of voyages at sea, according to the year of Yazdajird, and that the pilots of recent times follow their steps. ..."—(Much detail on the monsoons follows.)—Ibid.

1563. "The season (monção) 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 rodotto (as we call it in our country) in October and November."—Garcia, f. 134 v.

1568. "Come s’arriua in vna citta la prima cosa si piglia vna casa a fitto, e per mesi & per anno, secondo che si disegna di starui, e nel Pegu ò costume di pigliar-

la per Monson, cioè per sei mesi."—Ces. Federici, in Romus, iii. 394.

1585-6. "But the other goods which come by sea have their fixed season, which here they call Monçao."—Sassetti, in De Gubernalis, p. 204.

c. 1610. "Ces Monsonos ou Muzzons sont vents qui changent pour l'Esté ou pour l'Hyver de six mois en six mois."—Pyrard de Laval., i. p. 199; see also li. 110.

1616. "... quos Lucretii patria voce Monçam indigetan."—Jarric, i. 46.

Sir T. Roe writes Monson.

1627. "Of Corea hee was also told that there are many begges, for which cause they have Waggons with broad wheeles, to keepem from sinking, and observing the Monston or season of the wind ... they have sayles fitted to these waggons, and so make their Voyages on land."—Purchas, Pilgrimage, 602.

1634. "Partio, vendo que o tempo em vao gastava, E que a monção di navigare passava."—Malaca Conquista dada, iv. 75.

1644. "The winds that blow at Diu from the commenceement 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 Monson wind, and at that time one can row across to Diu with great facility."—Bocarro, MS.

c. 1665. "... 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."—Bernier, E. T. 130-140.

1673. "The northern Monsonos (if I may so say, being the name imposed by the first Observers, i.e., Motiones) lasting hither."—Prayer, p. 10.

"A constellation by the Portugals called Rabo del Elephanto, known by the breaking up of the Munsions, which is the last Flory this Season makes."—Ibid. 45.

He has also Mossons or Monsoons, 46.

1690. "Two Muzzons are the Age of a Man."—Bombay Proverb, in Ovington’s Voyage, p. 142.

1696. "We thought it most advisable to remain here, till the next Mosson."—Bowyer, in Dalrymple, i. 87.

1783. "From the Malay word mossin, which signifies season."—Forrest, V. to Monegi, 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. L. Bill, in Works, iii. 498.

**MOOCHUKLA.**

Moochulka, s. Hind. muchalhka or muchalka. A written obligation or bond. For special technical use see
Wilson. The word is apparently either Turki or Mongol.

C. 1567. "Five days thereafter judgment was held on Hussmuddin the astrologer, who had executed a muchilka that the death of the Khalif would be the calamity of the world."—Hammer's Golden Horde, 146.

C. 3280. "When he (Kubilai Kaan) approached his 70th year, he desired to raise in his own lifetime, his son Chimkin to be his representative and declared successor. The chiefs represented that though the measure was not in accordance with the Yasa and customs of the world-conquering hero Chingiz Kaan, yet they would grant a muchikla in favour of Chimkin's Kaanship."—Wasself's History, Germ. by Hammer, 46.

C. 1860. "He shall in all divisions and districts execute muchiklas 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. 486.

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 muchikla 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.

Moochy, s. One who works in leather, either as shoemaker or saddler. It is the name of a low caste, Hind. mooch. The caste and name 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.

Mohurrer, Mohrer, &c., s. A writer in a native language. Arab. maharrir, 'an elegant, correct writer.' The word occurs in Grose (c. 1760) as 'Moories, writers.'

Mooktare, s. Properly Hind. from Arab. mukhtār, 'chosen,' but corruptly mukhtyār. An authorised agent; an attorney. Mukhtyār-nama, 'a power of attorney.'

1886. "I wish he had been under the scaffolding when the roof of that new Cutcherry is building fell in, and killed two mooktars."—The Dawk Bungalow (by G. O. Trevelyan), in Fraser's Mag. ixxiv. p. 218.

1878. "These were the mookhtyars, or Criminal Court attorneys, teaching the witnesses what to say in their respective cases, and suggesting answers to all possible questions, the whole thing having been previously rehearsed at the mookhtyar's house."—Life in the Mofussil, f. 90.

Moollah, s. Hind. mulā, corr. from Arab. mulā, a der. from wīlā, 'propinquity.' 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 mulā. 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 Korān in a house for 40 days after a death. When oaths were administered on the Korān, the senvor who held the book was called in our courts Mullā Korānī. Mullā is also in India the usual Mussulman term for 'a schoolmaster.'

1616. "Their Moollas employ much of their time like Scrieners to doe businesse for others."—Terry, in Purchas, ii. 1476.

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 continues their Prayers for his Soul, for the space of two or three days."—Mandello, E. T., 63.

1673. "At Funerals, the Mullas or Priests make Orations or Sermons, after a Lesson read out of the Atekoran."—Fryer, 94.


1809. "The British Government have, with their usual liberality, continued the allowance for the Moolhas to read the Korān."—Lord Valentia, i. 423.

1879. ".... struck down by a fanatical crowd impelled by a fierce Moolah."—Sat. Rev., No. 1251, p. 484.

Moolvey, s. Popular Hind. mōlvi, Arab. małvi, from same root as mulā. A Judge, Doctor of the Law, &c. It is a usual prefix to the names of learned men and professors of law and literature (Mahomedan).

1784. "A Pundit in Bengal or Molavee
May daily see a carcasse burn;
But you can't furnish for the soul of ye
A direw's saucy ashes and an urn."—N. B. Halhed, see Calcutta Review, vol. xxvi. p. 79.

Moonaul, s. Hind. mūnāl or monāl (it seems to be in no dictionary). The Lopophorus Impexus, 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 Boon" (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.) munā, '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 Munā. 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 Grand-sagne, 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 train after them as a peacock does, unless when they erect it, and set it up. And the plumage of these Indian cocks is golden, and dark blue, and of the hue of the emerald."—De Nat. Animal., xvi. 2.

Moonga, Moonga, s. Or. 'green-gram'; Hind. mung. A kind of vetch (Phaseolus Mungo, L.) in very common use over India; according to Garcia the muscles (wash) of Avicenna. Garcia also says that it was popularly recommended as a diet for fever in the Deccan.

c. 1386. "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 Khirhi, and it is the dish on which one breakfasts daily."—Hon. Batista, 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 to them to eat, husked and boiled. Shall I give it to 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. 148.

Moonga, Mooga, s. Beng. māgya. A kind of wild silk, the produce of Antheraeus assama, collected and manufactured in Assam. 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 ("vellerague ut folisi depictunt 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.

1626. "... Moga which is made of the bark of a certaine tree."—Purchas, Pilgrimage, 1006.

c. 1676. "The kingdom of Asem 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 Silkworms, but rounder, and which lives all the year long under the trees. The Silks which are made of this Silk glisten very much, but they fret presently."—Tavernier, E. T. ii. 157-158.

1763. "No duties have ever yet been paid on Laces, Mugga-doories, and other goods brought from Asem."—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 Ls., iii. 174.

Moonshee, s. Arab. munshi, but written in Hind, munshi. The verb nasha, 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 is also common.

The word probably became tolerably familiar in Europe through a book of


1785. "Your letter, requiring our authority for engaging in your service a Munshee, 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 Mooneshee. . . . The Mooneshee, 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 munshee."—Forbes, Or. Mem., ii. 303.

1817. "Its authenticity was fully proved by . . . and a Persian Mooneshee who translated."—Mill, Hist. v. 127.

1828. "... the great Moonshee 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 rules as a Mooneshee, or a language-master, to that infidel people."—Select Writings of Viscount Strangford, i. 263.

Moonsiff, s. Hind. from Ar. munsif, 'one who does justice' (imṣāf), 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.

Moor, Moorman, s. (and adj. Moorish). A Mahomedan; and so, from the habitual use of the term (Moor), by the Portuguese in India, particularly a Mahomedan inhabitant of India.

In the Middle Ages, to Europe generally, the Mahomedans were known as Saracens. This is the word always used by Joinville, and by Marco Polo. Ibn Batuta also mentions the fact in a curious passage (ii. 423-6).

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 Moors; 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 Maplas (q.v.) are now. The Arab, or Arabo-African occupants of Mozambique and Melinda, the Sumalis of Magodoxo, the Arabs and Persians of Kalhat 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 provide 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, Hinduism, 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 this century, or even earlier, but probably held its ground a good deal longer among the British soldiers, 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.

1492. "... the Moors never came to
the house when this trading went on, and we became aware that they wished us ill, in so much that when any of us went ashore, in order to prevent them from spitting on the ground, and say 'Portugal, Portugal.' — Rotteyro de V. da G. 75.

1498. "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 XV. Cent.

1506. "All 28 zugno vere en Venetia, insieme co Sier Alvixe de Boni un salv moro el qual portaronio i spagnoli da la insula spagniols." — MS. in Museo Civico at Venice.

Here the term Moor is applied to a native of Hispaniola!


1553. "And for the hatred in which they hold them, and for their abhorrence of the name of Frangues, they cast in reproach the Christians of our parts of the world Frangues, just as we improperly call them again Moors." — Barros, IV. iv. 16.

c. 1560. "When we lay at Fuquien, we did see certain Moorses, who knew so little of their secte that they could say nothing else but that Mahomet was a Moors, my father was a Moore, and I am a Moore." — Reports of the Province of China, done into English by R. Wiles, in Hak. ii. 597.

1563. "And as to what you say of Ludovico Vartomoao, 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 Calcut 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, whereas I speak of Moorses, I mean Mahometans secte." — Cæsar Frederike in Hakl. 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 Moors du pay faiisoit courir le bruit, que les noptres savoient este batton." — Wytzelt, H. des Indes, ill. 9.


1673. "Their Crew were all Moors (by which Word hereafter must be meant those of the Mahometan faith) apparell'd all in white." — Fryer, ii.

"They are a Shame to our Sailors, who can hardly ever work without horrid Oaths and hideous Cursing and Imprecations; and these Moormen, on the contrary, never set their Hands to any Labour, but that they sing a Psalm or Prayer, and conclude at every joint Application to it, 'Allah, Allah,' invoking the Name of God." — Ib. 35-36.

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 got an ill name by abusing ye inhabitants of these Islands: but no boat would come near us . . ." (in the Maldives). — Hedges, March 9.

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, and especially his Mahometan Subjects; calling the Idolaters, Gentors or Rashboots." — Dampier, i. 507.

1752. "His successor Mr. Godeheu . . . even permitted him (Dupleix) to continue the exhibition of those marks of Moorish dignity, which both Murzafa-jing and Sallabad-jing had permitted him to display." — Orme, i. 367.

1757. In Ives, writing in this year, we constantly find the terms Moormen and Moorish, applied to the forces against which Clive and Watson were acting on the Hooghly.

1763. "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, iii. 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 7th.

1784. "Lieutenants Speedman and Rutledge . . . were bound, circumcised, and clothed in Moorish garments." — In Seton-Karr, i. 15.

1807. "The rest of the inhabitants, who are Moors, and the richer Gentoes, are dressed in various degrees and fashions." — Ed. Minto in India, 17.

1829. "I told my Moorman, as they call the Mussulmans here, just now to ask the drum-major when the mail for the Prud- vian (?) was to be made up." — Mem. of Col. Mountain, 2nd ed. 80.
1889. "As I came out of the gate I met some young Moorish dandies on horseback; one of them was evidently a ‘crack-rider; and began to show off."—Letters from Madras, p. 290.

Moora, s. Sea Hind. mära, from Port. mura, Ital. mura; 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 muđá and muđi 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 locally varying measure. But there is also a land measure of the same name. See Wilson, s.v. Mođi.

1554. "(At Bascain) the Mura of latee contains 3 candis, which (bates) is rice in the husk, and after it is strait it amounteth to a candi and a half, and something more."—A. Nunes, 30.

1813. "Batty Measure. * * * *
25 paras ..... make 1 moorah.*
4 candies..... " 1 moorah.
* Equal to 863 lbs. 12 oz. 12 drs."
Malburn, 2nd ed. 148.

Moorpunky, s. Corr. of Mör-pankhî, ‘peacock-tailed,’ the name given to certain state pleasure-boats on the Gangetic rivers, now only (if at all) surviving at Murshidabad. They are a good deal like the Burmese ‘war-boats;’ see cut in Mission to Ava (Major Phayre’s), p. 4.

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.

Moors, The, s. The Hindustani language was in the last century commonly thus styled. The idiom is a curious old English one for the denominaition of a language, of which ‘broad Scots’ is perhaps a type, and which we find exemplified in ‘Malabar’ for Tamil, whilst we have also met with Bengals for Bengali, with Hindustans for Urdu, and with Turks for Turkish. The term Moors is probably now entirely obsolete, but down to 1830, 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.’

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 in 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 Compositions of Words and Circumlocutory Expressions: For the more easy attaining the Idiom of the Language: The whole calculated for The Common Practice in Bengal.

—Si quid novisti rectius istis, Candidus imperি si non his utere mecum.

By Capt. George Hadley. London: Printed for T. Cadell in the Strand. MDCCCLXII.

Captain Hadley’s orthography is on a detestable system. He writes chokerau, chokere, for chōkā, chōkēr (‘boy, girl’); dolchineny for dāl-chinī (‘cinnamon’) &c. His etymological ideas also are loose. Thus he gives ‘shrimps’ = chōngāra mutchee, fish with legs or claws, as if the word was from chang (Pers.), ‘a hook or claw.’ Bādgōr, ‘a halter,’ or as he writes, bāng-oore, he derives from dur, ‘distance’ instead of dor, ‘a rope.’ He has no knowledge of the instrumental case with terminal ae, and he does not seem to be aware that hom and tun (hom and toon, as he writes) are in reality plurals (‘we’ and ‘you’). The grammar is altogether of a very primitive and tentative character, and far behind that of the R. C. Missionaries, dated 1778, which is referred to s.v. Hindustani. We have not seen that of Schulz (1745) mentioned under the same.

1752. "The Centinel was sitting at the top of the gate, singing a Moorish song."—Orme, ed. 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 Gentoo. 

But the polite Language is the Moors or Musulmans and Persian. The only Language that I know anything of is the Bengal, and that I do not speak perfectly, for you may remember that I had a very poor knack at learning Languages."—MS. Letter of James Rennell, March 10.


"The language called 'Moors' has a written character differing both from the Sanscrit and Bengalee character, it is called Nargro, which means 'writing.'"—Letter in Memo. of Ed. Teynmouth, 1. 104.

1784. "Wild perroquets first silence broke,

Eager of dangers near to prate;

But they in English never spoke,

And she began her Moors of late."—Plusey 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 Bengalee, Moors, Portuguese . . . .—In Seton-Karr, i. 296.

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, Maharrata, and Gentoo."—Sir T. Munro, in Life, i. 333.

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 Hindostanic, or Grand Popular Language of India, improperly called Moorish; by J. Borthwick Gilchrist: Calculutta."

Moorum, s. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Marathi. Molesworth gives "mawirm, a fissile kind of stone, probably decayed Trap."

Mootsuddy, s. A native accountant. II. mutosaddā from Ar. mutașādādī."

1683. "Cossadass ye chief Secretary, Mutsuddies, and ye Nabobs Chief Eunuch will be paid all their money beforehand."—Hodges, Jan. 6.

1785. "This representation has caused us the utmost surprise. Whenever the Mutsuddies belonging to your department cease to yield you proper obedience, you must give them a severe flogging."—Tippoo's Letters, p. 2.

1785. "Old age has certainly made havock on your understanding, otherwise you would have known that the Mutsuddies here are not the proper persons to determine the market prices there."—Do. p. 118.

Moplalh. s. Malayālam, māppula. The usual application of this word is to the indigenous Mahommmedans of Malabar; but it is also applied to the indigenous (so called) Syrian Christians of Cochín 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-pilla, '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 again, in a note on Varthema, suggests that it is from the Arabic word jalāla, 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 mālab'ār, 'from over the water.' No one of these greatly commends itself.

1516. "In all this country of Malabar there are a great quantity of Moors, who are of the same language and colour as the Gentiles of the country . . . . They call these Moors Mapurers; they carry on nearly all the trade of the seaports."—Barbosa, 146.

1767. "Ali Raja, the Chief of Cananore, who was a Muhammadan, and of the tribe called Mapilla, rejoiced at the success and conquests of a Muhammadan Chief."—H. of Hyder, p. 184.

1782. " . . . les Maplets requierent 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."—Somnerat, i. 193.

1787. "Of Moplas fierce your hand has tam'd,

And enquirers that your sword has main'd."—Life and Letters of J. Ritson, 1833, i. 114.

* The husband of the existing Princess of Tanjore is habitually styled by the natives "Mopalai Sāhib ("il Signor Genere"), as the son-in-law of the late Raja.
1800. "We are not in the most thriving condition in this country. Polegars, nairs, and moplais in arms on all sides of us."—Vallington, i. 43.

1813. 'At one time the Moplais created rest 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. 492.

1858. 'I may add in concluding my notice that the Kollans alone of all the races of Madura call the Mahometans madnite's or bridegrooms (Moplais)."—Nelson's Madura, Pt. ii. 55.

Mora, s. Hind. mohhā. A stool (tabouret); a footstool. In common colloquial use.

Morchal, s. A fan, or a fly-whisk, made of peacock's feathers. Hind. morch'hal.

1673. "All the heat of the Day they iddle 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, 93.

1890. (The heat) "makes us Employ our Fans 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, 385.

Mort-de-chien, s. A name for cholera, in use, more or less, up to the end of last 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 morbexim, shaped by a fanciful French etymology. The Portuguese word again represents the Konkani and Maharatti madachi, modshi, or modwashi, 'cholera,' from a Mahr. verb modhen, 'to break up, to sink' (as under infirmities, in fact 'to collapse').

The Guzaratī appear to be mūchī or mōrachi.

Correa's description is so striking that we give it almost at length:

1543. "This winter (see Winter) they had in Goa a mortal distemper which the natives call morgzi, and attacking persons of every quality, from the smallest infant at the breast to the old man of fourscore, and also domestic animals and fowls, so that it affected every living thing, male and female. And this malady attacked people without any cause that could be assigned, falling upon sick and sound alike, on the fat and the lean; and nothing in the world was a safeguard against it. And this malady attacked the stomach, caused 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 cramps; e.g., vomiting, constant desire for water, with drying of the stomach; and cramps that contracted the hame and the soles of the feet, with such pains that the patient seemed dead, with the eyes broken and the nails of 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, as in no much 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 morsey the Governor ordered all the experts to come together and open the body. But they found nothing wrong except that the paunch was shrunck up like a hen's gizzard, and wrinkled like a piece of scorched leather..."

—Corres, iv. 288-289.

1563. "Page.—Don Jeronymo sends to beg that you will go and visit his brother immediately, for, though this is not the time of day for visits, delay would be dangerous, and he will be very thankful that you come at once.

"Orta.—What is the matter with the patient, and how long has he been ill?"

"Page.—He has got morzi; and he has been ill two hours.

"Orta.—I will follow you.

"Ruano.—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 Collerica 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... bile, and died at last. Let us go and see this sick man; and as for the symptoms you will judge for yourselves what a thing it is."—Garces, f. 74v, 75.

1573. "There is another thing which is useless called by them canarin, which the..."—"Curtisiana" (7).
Canarin Brahman physicians usually employ for the colericca pasio sickness, which they call morzi; which sickness is so sharp that it kills in fourteen hours or less."—Acosta, Tractado, 27.

1598. "There reigneth a sickness called Mordexin which steeleth upon men, and handleth them in such sorte, that it weakenth a man, and maketh him cast out all that he hath in his bodie, and many times his life withall."—Linschoten, 67.

1599. "The disease which in India is called Mordexin. 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 beans like ours both green and dry, of which they ate some, and in the same moment this gripped them, as an ysaemic, which in India they corruptly call mordexin, which ought to be morzi, and which the Arabs call sahita, which is what Rasis calls sakita, 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 (derrubado) that the patient seems like a dead man."—Couto, Dec. IV., liv. iv. cap. 10.


... "les celles qui y regment le plus, sont celles qu'il appellent Mordexin, qui tue subitement."—Mandello, 265.

1648. See also the (questionable) Voyages Faméux du Sieur Victor le Blanche, 76.

c. 1665. "Les Portugais appellent Mordexin les quatre sortes de Coliques qu'on souffre dans les Indes ou elles sont frequentes ... ceux qui ont la quadrisme soufrent les trois manœ ensemble, à savoir le vomissement, le flux de ventre, les extrêmes douleurs, et je crois que cette dernièree est le Colera-Morbis."—Thevenot, v. 324.

1673. "They apply Cauteries most unmercifully in a Mordishein, called so by the Portugals, being a Vomiting with Looseness."—Fryer, 114.

1690. "The Mordexine is another Disease ... which is a violent Vomiting and Looseness."—Orvington, 300.

c. 1690. Rumphius, speaking of the Jack-fruit (q.v.): "Non nisi vacuo stomaccho edendus est, alias enim ... plerumque ortitur Passio Cholerica, Portangalis Mordexii dicta."—Herb. Amb., i. 106.

1702. "Cette grande indigestion qu'on appelle aux Indes Mordexin, et que quelques uns de nos Français ont appellee Mort-de-Chien."—Lettres Estif. xi. 156.

Bluteau (s.v.) says Mordexin is properly a failure of digestion which is very perilous in those parties, unless the native remedy be used. This is to apply a thin iron, 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 distemper 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."—Acosta, of the I. of Bourbon, in Le Roga's Voyage to Arabia the Happy, etc., E. T., London, 1726, p. 155.

1727. "... the Mordexin (which seizes one suddenly with such oppression and palpitation that he thinks he is going to die on the spot)."—Valentijin, v. (Malabar) 5.

c. 1760. "There is likewise known, on the Malabar coast chiefly, a most violent disorder they call the Mordexin; which seizes the patient with such fury of purging, vomitting, and termina of the intestines, that it will often carry him off in 30 hours."—Grose, i. 260.

1765. "This disease (cholera morbus) in the East Indies, where it is very frequent and fatal, is called Mort-de-chien."—And, 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 badaomi, i.e., buh-hazmi, 'dyspepsia' (p. 99). The most common modern Hind. term for cholera is (the Arab.) haisah. The latter word is given by Garcia De Orta in the form hachaihe, and in the quotation from Couto as sahita (?). Jahangir speaks of one of his nobles as dying in the Deccan, of haisah, in a.d. 1615 (see note to Elliot, vi. 346). It is, however, perhaps not to be assumed that haisah always means cholera. Thus Macpherson mentions that a violent epidemic, which raged in the Camp of Aurangzib at Bijapur in 1636, is called so. But in the history of Khafi Khan (Elliot, vii. 337) the general phrases tæän and wabæ are used in reference to this disease, whilst the description is that of bubonic plague.
1781. "Early in the morning of the 21st June (1781) we had two men seized with the mort-de-chien."—Curtis, Diseases of India, 3rd ed., Edinb., 1807.

1782. "Les indignations appelles dans l’Inde mort-de-chien, sont frequentes. Les Césars y ont mangé. Ils virent dans cette nourriture trop pesante pour un climat si chaud, en sont souvent attaquées. . . ."—Sonnarat, i. 205.

This author writes thus just after having described two epidemics of cholera under the name of Futa auxa. 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, Oriental Memoirs, iv. 122.

1796. "Far more dreadful are the consequences of the above-mentioned intestinal colic, called by the Indians shani, mordaxin, and also Nirwomb. It is occasioned, as I have said, by the winds blowing from the mountains . . . the consequence is that malignant and bilious slimy matter adorns the bowels, and occasions violent pains, vomiting, fevers, and stupification; so that persons attacked with the disease die very often in a few hours. It sometimes happens that 30 or 40 persons die in this manner, in one place, in the course of the day. . . . In the year 1782 this disease raged with so much fury that a great many persons died of it."—Fra Paolino, Eng. Transl., 409-10 (orig. see p. 353).

As to the names used by him for his Shani or Ciani, we find nothing nearer than Tamil and Mal. sanni, ‘convulsion, paralysis.’ (Winslow in his Tamil Dict. specifies 13 kinds of sanni. Kamba is explained as ‘a kind of cholera or small-pox’; and nir-kamba (‘water-k.’) ‘as a kind of cholera or bilious diarrhoea.’) Paolino adds: ‘La droga amara costa assai, e non si poteva amministrare a tanti miserabili che perivano. Adunque in mancanza di questa droga amara non distillassimo in Togara, o acqua vaside cocol, molto sterco di cavallo (I), e l’amministrando agli infermi. Tutti quelli che prendevano questa guarivano.’

1808. "Marches or Mortaho (Guiz.) and Molée (Mah.). A marbid affection in which the symptoms are convulsive action, followed by evacuations of the first passage up and down, with intolerable tenesmus, or twisting-like sensation in the intestines, corresponding remarkably with the cholera-morbis of European synopsists, called by the country people in England (O) mortishen, and by others mort-de-chien and Masa 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. 287.

1813. "Mort de chien is nothing more than the highest degree of Cholera Morbus."—Johnson, Infl. of Tropical Climate, 405.

These quotations show that cholera, whether as sporadic disease or as epidemic, 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 be given in the narratives. Thus we read in the Life of Giovanni da Empoli, an adventurous young Florentine who served with the Portuguese, that, arriving in China in 1517, the ships’ crews were attacked by a pessima malattia di frizzo (virulent flux) of such kind that there died thereof about 70 men, and among these Giovanni himself, and two other Florentines (Vita, in Archivio Storico Italiano., 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 its raging at Sylhet in 1781, after carrying off a number of the inhabitants of Calcutta (Macpherson). It also raged that year at Ganjam, and out of a division of 5000 Bengal troops under Col. Peare, 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 it is said, in less than 8 days, to have carried off 20,000 pilgrims. The pandemic cases of cholera among European troops in the returns up to 1817, is ascribed by Dr. Macnamara to the way in which facts were disguised by the current nomenclature of disease. It need not perhaps be denied that the outbreak of 1817 marked a great recrudescence of the disease. But it is a fact that some of
the more terrible features of the epidemic, which are then spoken of as quite new, had been prominently described at Goa nearly three centuries before.

See on this subject an article by Dr. J. Macpherson in Quarterly Review, for Jan'y, 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 mordexim and its identity with cholera some years before even the earlier of those publications.

Mordexim, or Mordixim, s. Also the name of a sea-fish. Bluteau says a fish found at the Isle of Quixembe on the Coast of Mozambique, very like hogas (?) or river-pikes."

Mosellay, n.p. A site at Shiraz often mentioned by Hafiz as a favourite spot, and near which is his tomb.

c. 1350.
"Boy! let thy liquidruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say;
Tell them that Eden cannot show
A stream so clear as Roenabad;
A bower so sweet as Mosellay."—Hafiz, rendered by Sir W. Jones.

1811. "The stream of Rückabad mur- mured near us; and within three or four hundred yards was the Mosellay and the Tomb of Hafiz."—W. Ouseley's Travels, i. 318.

1813. "Not a shrub now remains of the bower of Mosella, the situation of which is now only marked by the ruins of an ancient tower."—Macdonald Kimnair's Persia, 92.

Mosque, s. There is no room for doubt as to the original of this word being the Arab. masjid, 'a place of worship;' literally the place of sujud, i.e. 'prostration.' And the probable course is this. Masjid becomes (1) in Spanish mesquita, (Port. mesquita); (2) Ital. moscheita, moschea; French (old), mosqute, mosquée; (3) Eng. mosque. Some of the quotations might suggest a different course of modification, but they would probably mislead.

Apropos of masjid rather than of mosque we have noted a ludicrous misapplication of the word in the advertisement of a newspaper story.


1384. "Sunvi le mosquette, cioe chiese de' Saraceni ... dentro tutte bianche ed intonicate ed ingessate."—Prescodalidi, 29.

1543. "And with the stipulation that the 5000 farin tangas which in old times were granted, and are deposited for the expenses of the mosquitas of Bascim, 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 Bascim of the Portuguese with King Bador of Canbaya (Bahadur Shah 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 infarnal mosquitas of Arabia and Persia, and all the pagodes of the heathenism of India, on this side and beyond the Ganges."—Barros, 1., i. 1.

1616. "They are very jealous to let their women or Moschees be seen."—Sir T. Roe in Purchas, i. 587.

1634. "Que a de abominatione mosquita immunda Casa, a Deos dedicata hoje se veja."—Malaca Conquistada, l. xii. 43.

1638. Mandello unreasonably applies the term to all sorts of pagan temples, e.g.:—

"Nor is it only in great Cities that the Benjams have their many Mosquyes ..."—Eng. Tr., 2d ed., 1669, p. 52.

"The King of Siam is a Pagam, nor do his Subjects know any other Religion. They have divers Mosques, Monasteries, and Chappels."—Ib., p. 104.

e. 1662. "... he did it only for love to their Mammon; and would have sold afterwards for as much more St. Peter's ... to the Turks for a Mosquite."—Cowley, Discourse concerning the Govt. of O. Cromwell.

1719. "On condition they had a Cowle (q.v.) granted, exempting them from paying the Pagoda or Mosqueut duty."—In Wheeler, II. 301.

1727. "There are no fine Buildings in the City, but many large Houses, and some Caravanserays and Muscheites."—A. Ham., i. 161.

c. 1760. "The Roman Catholic Churches, the Moorish Moscha, the Gentoo Pagodes, the worship of the Parsees, are all equally unmolested and tolerated."—Grose, i. 44.
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 Broads) 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 musquetae?"

1539. "To this misery was there added the great affliction, which the Flies and Gnats (por parte dos alumbres e mosquitos), that coming out of the neighbourly Woods, bit and stung us in such sort, as not one of us but was gored blood."—Pinto (orig. cap. xxiii.), in Cogan, p. 29.

1582. "We were oftentimes greatly annoyed with a kind of fly, which in the Indian tongue is called Teguari, and the Spanish call them Muskitos."—Miles Phillips, in Hakl., III. 564.

1684. "The 29 Day we set Sale from Saint Johns, being many of vs stung before upon Shoare with the Muskitos; but the same night we tooke a Spanish Frigat."—Sir Richard Grenville's Voyage, in Hakl. III. 306.

1616 and 1673. See both Terry and Fryer under Chints.

1662. "At night there is a kind of insect that plagues one mightily; they are called Muscieten,—it is a kind that by their noise and sting cause much irritation."—Sayer, 69-69.

1703. "The greatest Pest is the Mosquito, which not only wheals, but domineers by its continual Hums."—Fryer, 189.

1690. (The Governor) "carries along with him a Peon or Servant to Fan him, and drive away the busie Flies, and troublesome Musketoes. This is done with the Hair of a Horse's Tail."—Ovington, 227-8.

1740. "... all the day we were pestered with great numbers of muscatoes, which are not much unlike the gnats in England, but more venomous. ..."—Anson's Voyage, 8th ed., 1756, p. 46.

1764. "Mosquitos, sandflies, seek the sheltered roof, And with full rage the stranger guest assail, Nor spare the sportive child."

Grainger, bk. i.

1883. "Among rank weeds in deserted Bombay gardens, too, there is a large, speckled, unmusical mosquito, raging and importunate and thirsty, which will give a new idea in pain to any one that visits its haunts."—Triste on My Frontier, 27.

Moturpha, s. Hind. from Arab. Muhtarafa, but according to C. P. B. Mu'tarifa. A name technically applied to a number of miscellaneous taxes in Madras and Bombay, such as were called Sayer (q.v.), in Bengal.

Moulemein, n.p. This is said to be originally a Talaiing name Mut-muwosem, syllables which mean (or may be made to mean), 'one-eye-destroyed;' and to account for which a cock-and-hull legend is given (probably invented for the purpose).* The Burmese corrupted the name into Mau-la-myaing, whence the foreign (probably Malay) form Moulemain. The place so called is on the opposite side of the estuary of the Salwin R. from Martaban (q.v.) and has entirely superseded that once famous port. Moulemain, a mere site, was chosen as the head-quarters of the Tenasserim provinces, when these 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.

Mount Dely, n.p. See Delly, Mount.

Mouse-deer. The beautiful little creature Meminna indica (Gray), found in various parts of India, and weighing under 6 lb., is so called. But the name is also applied to several pigmy species of the genus Tragulus, found in the Malay regions. All belong to the family of the Musk-deer.

Muchán, s. H. mačán, and Dec. manchán (Skt. mācha). An elevated platform; such as the floor of huts among the Indo-Chinese races; or a stage or scaffolding erected to watch for a tiger, to guard a field, or what not.

c. 1662. "As the soil of the country is very damp, the people do not live on the ground-floor, but on the mačían, which is the name for a raised floor."—Skhuluddin Tālish, by Blochmann, in J. A. S. B. xli. Pt. i. 84.

* "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 ..."—Anson's Burnes, 2nd ed., p. 18.
MUCHWA, s. Mahr. m cach wâ, a kind of boat or barge in use about Bombay.

Muckna, s. Hind. makhnâ. 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 grubbcrs, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." *(The Rifle and Hound, in Ceylon, 11.)* Sanderson (15 Years among the Wild Beasts of India, 1879), says: "On the Continent of India mucknas, 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 6 were mucknas. But the definition of a makhna in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the 'short grubbcrs' of Baker; and these latter can hardly be called rare among domesticated elephants. This may be partly due to a preference in purchasers.*

The same author derives the term from mukh, 'face'; but the reason is obscure. Shakespear gives 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 salable; the mukna or elephant born without teeth is thought the best."—*Hom. R. Lindsay in Loves of the Lindays,* iii. 194.

**Mucoa, Mukuva, n.p. Malayal, and Tamil, mukkwavan (sing.), 'a diver,' and mukkuvvar (pl.). A name applied to the fisherfolk of the western coast of the Peninsula near C. Comorin, among whom, and among the corresponding class of Paravars (q.v.) on the east coast, F. Xavier's most noted labours in India occurred.**

1510. "The fourth class are called Mochua, and these are fishes."—*Varthema,* 142.

* Sir George Yule notes: "I can distinctly call to mind 6 mucknas that I had (I may have had more) out of 50 or 40 elephants that passed through my hands." This would give 15 or 20 per cent. of mucknas, but as the said included females, the result would rather consist with Mr. Sanderson's 6 out of 51 males.

1525. "And Dom João had secret speech with a married Christian whose wife and children were inside the fort, and a vaillant man, with whom he arranged to give him 500 pardos (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 ashes, after the fashion of jogues... 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."—*Correia,* ii. 871.

1552. Barro has muenaria, 'a fisherman's village.'

1600. "Those who gave the best reception to the Gospel were the Macoas; and, as they had no church in which to assemble, they did so in the fields and on the shores, and with such fervour that the Father found himself at times with 5000 or 6000 souls about him."—*Lusena, Vida do P. F. Xavier,* 117.

1615. "Edixit ut Macoas omnes, id est villissima plebscula et piscata vivens, Christiana sacris suscipiens."—*Jarric,* i. 390.

1626. "The Muchoa or Mechoe are Fishers... the men Theseus, the women Harlots, with whom they please..."—*Perecas, Pilgrimage,* 563.

1727. "They may marry into lower Tribes... and so may the Muckwas, or Fishers, who, I think, are a higher tribe than the Poulinae."—*A. Ham.,* l. 40.

1745. "The Macoas, a kind of Malabars, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring."—*Norbert,* i. 227-8.

1760. "Fifteen massoolas accompanied the ships; they took in 170 of the troops, besides the Macoas, who are the black fellows that row them."—*Orne,* ed. 1805, iii. 617.

**Muddâr, s. Hind. madâr. 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 fibre is used for halters, &c., and experiment has shown it to be an excellent material worth £40 a ton in England, if it could be supplied at that rate; but the cost of collection has stood in the way of its utilization. The seeds are imbedded in a silky floss,
used to stuff pillows. This also has been the subject of experiment for textile use, combined with cotton, but as yet without practical success. The plant abounds with an acrid milky juice which the Râjputas are said to employ for infanticide. (Punjab Plants.) The plant is called dé in Râjputâna and Sind. See Ak.

Muddle, s. (?) This word is only known to us from the clever—perhaps too clever—lilte book quoted below. The word does not seem to be known, and was probably a misapprehension of budgee (q.v. in Suppt.).

1836-7. "Besides all these acknowledged and ostensible attendants, each servant has a kind of muddle or double of his own, who does all the work that can be put off upon him without being found out by his master or mistress."—Letters from Madras, 38.

"They always come accompanied by their Vakeels, a kind of Secretaries, or interpreters, or flappers,—their muddles in short; everybody here has a muddle, high or low."—Litt. 50.

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 recognized 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 Muga, 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.

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 Rakan (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 Recon."—R. Fitch, in Hakl. ii. 389.

c. 1590. (In a country adjoining Pegu) "there are mines of ruby and diamond and gold and silver and copper and petroleum and sulphur and the lord of that country has war with the tribe of Magh about the mines; also with the tribe of Tipara there are battles."—Ain (orig.) i. 388.

c. 1604. "Defeat of the Magh Rája.—This short-sighted Rája . . . became elated with the extent of his treasures and the number of his elephants. . . . He then openly rebelled, and assembling an army at Sunárgánw laid siege to a fort in that vicinity . . . Rája Mán Singh . . . despatched a force. . . . These soon brought the Magh Rája and all his forces to action regardless of the number of his boats and the strength of his artillery."—Indyaf-ullah, in Elliot, vi. 109.


c. 1665. "These many years there have always been in the Kingdom of Rakan or M Mog (read Mog), some Portuguese, and with them a great number of their Christian Slaves, and other Frangues . . . That was the refuge of the Run-aways from Goa, Ceilan, Cochín, Malaque (Malacca), and all these other places which the Portugueses formerly held in the Indies."—Bernier, E. T., p. 53.

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 Mugs draweth nigh, they request us to order the pinnae 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 Hindustani by Europeans. ..."—F. Buchanam, 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, 399.

Muggur, s. Hind. and Mahr. mugur and mukur, probably from Skt. makara, a sea-monster (see under Macareo). The destructive broad-snouted crocodile of the Ganges and other Indian rivers, formerly called Crocodylus borellatus, now apparently subdivided into several sorts or varieties.

1611. "Aligators or Crocodiles there called Mugur match ..."—Hawkins, in Purchas, i. 456. The word is here intended for magar-mats or magach, 'crocodile-fish.'

1879. "The muggur is a gross pleb, and his features stamp him low-born. His manners are coarse."—Ph. Robinson, In My Indian Garden, 82-3.

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 muggur and the garial, for the tanners and leather-dressers of Cawnpore to experiment upon."—Pioneer Mail, April 26th. See under Nuzzur.

Muggрабее, n.p. Arab. maghraba, '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 Mograbbín of Quentin Durward.

1563. "The proper tongue in which Avicena wrote is that which is used in Syria and Mesopotamia and in Persia and in Turky (from which Avicena came) and this tongue they call Arabic; and that of our Moors they call Magaraby, as much as to say Moorish of the West ..."—Garcia, f. 19v.

Mull, s. A contraction from mulligatawny (q.v.), 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 (q.q.v., see also Benighted).

1890. "It is none darke Londe, and ther dwellen ye Cunnersians whereof spoketh Homerus Poeta in his Odysseia, and to thys Daye thei clepen Tenebrosi or 'ye Benighted folk.' But thei clepen hemselfys Mullys from Muggatowene which ys one of thei goddys from whch thei ben wrong ..."—Ext, from a lately discovered MS. of Sir John Mansende.

Mulligatawny, s. The name of this well-known soup is simply a corruption of the Tamil milagu-tanner, '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 Congress, in Bangalore Jail." Song by a Gentleman of the Navy (one of Hyde's Prisoners) in Seton-Karr, i. 18.

1873. "In Mulligatawny soup, as we should expect from its excellence in curries, Australian meat forms a very serviceable ingredient."—Sat. Review, May 24, 1873, p. 691.

Mulmull, s. Muslin; Hind. malmal. 1683. "Ye said Ellis tolde 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."—Petition of Rogoodee, Weaver of Hugly, in Hedges, March 26.

1705. "Malle-molles et autre diverses sortes de toiles ... stingerques et les belles mouselines."—Lustlitter, 78.

Muncheel, Manjeel, s. This word is proper to the S. W. Coast; Malayal. manjil from Skt. mancha. 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 (q.v.) 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 ...
MUNGGOOSE.

1811. "The Inquisition is about a quarter of a mile distant from the convent, and we proceeded on the march in a dextrum."—Correa, Three Voyages, &c., p. 199.

1819. "Muncheel, a kind of litter resembling a meers-cat or hammock, hung to a long pole, with a movable 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, ed., i. 142.

1822. "We... started... in Muncheels or hammocks, shung to bamboo, with a shade over them, and carried by six men, who kept up unceasingly all the whole time."—Markham, Peru and India, 353.

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 Lecomte de Lisle's Poems:

c. 1858.

Sous un nuage frais de claire mousseline
Tous les dimanches au matin,
Tu venais a la ville en manchy de rotin,
Par les rampes de la colline.

Le Manchy.

The word has also been introduced by the Portuguese into Africa in the terms maxila, and machilla.

1610. "... tangas, que elles chamão maxilas."—Annaes Martinsos, ii. 454.

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 masheela). 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 Mungosta Mungos (Elliot), or Herpestes gubras (Geoffroy) of naturalists, and in Bengal by Herpestes malaccensis. The word is Telugu, mangis. In Upper India the animal is called neval or nyaul. Jerdon gives mangis however as a Deccan and Maharatti word.

1673. "... A Mungoose is akin to a Ferret. ..."—Fryer, 116.

1681. "The knowledge of these antidotal herbs they have learned from the Mounggatin, a kind of Ferret."—Knox, 115.

1685. "They have what they call a Mungus, 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."—Ribeyro, f. 58.

Blateau gives the following as a quotation from a History of Ceylon tr. from Port. into French, published at Paris in 1701, p. 158. It is in fact the gist of an anecdote in Ribeyro.

"There are persons who cherish this animal, and have it to sleep with them, although it is illtempered, for they prefer to be bitten by a mungus to being killed by a snake."

1774. "He (the Dharma Raja of Bhootan) has got a little lap-dog and a Mungoose, which he is very fond of."—Boyle's Diary, in Markham's Tibet, 27.

1790. "His (Mr. Glan's) experiments have also established a very curious fact, that the ichneumon, or mungoose, 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. "II Mougue animale simile ad una domnola."—Papi, de Gubernatis, St. dei Viagg. Ital., p. 279.

Munject, s. H. majit; a dye-plant (Rubia cordifolia, L., N.O. Cinchonaeeae); 'Bengal Madder.'

Munsudar, s. Hind. from Pers. manubad, 'the holder of office or dignity' (Ar. mangab). 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.

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."—Bernier, E. T., p. 67.

1673. "Munsudar or petty omrahs."—Fryer, p. 195.

1758. "... A munsudar or commander of 6000 horse."—Orme, ed. 1803, ii. p. 278.

Muntra, s. Sansk. Montra, a text of the Vedas; a magical formula.

1612. "... Trata da causa primeira, segundo os livros que tem, chamados Terum, Mandra mole..."—Conto. Dec. V., liv. vi. cap. 3.

This is mantira-mōla, the latter word = text.
Muntree, s. Sansk. Mantri. A minister or high official. The word is especially affected in old Hindu States, and in the Indo-Chinese and Malay States which derived 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 Candi the merchant, was near the throne, the Raja entered. . . . But as soon as the Raja 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.

Munzil, s. Ar. mansil, 'descending or alighting,' hence the halting place of a stage or march, a day's stage.

1686. "We were not able to reach Obdeen-deen (ye usual Munzil) but lay at a sorry Caravan Sarai."—Hedges, July 30.

Muscát, n.p., properly Máskát. A port and city of N.E. Arabia; for a long time past the capital of 'Omán. See Imum.

Music. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of western music which they appreciate and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 1860, in a manner which dwells in the memory of one of the present writers. The escort consisted of part of a Highland regiment. A venerable Sikh chief who heard the pipes exclaimed: 'That is indeed music! it is like that which we hear of in ancient story, which was so exquisite that the hearers became insensible (behosh).'

1780. "The bagpipe appears also to be a favorite instrument among the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes."—Munro's Narrative, 33.

Musk, s. We get this word from the Lat. muschus, Greek μυχός, and the latter must have been got, probably through Persian, from the Sansk. muskha, the literal meaning of which is rendered in the old English phrase 'a cod of musk.' The oldest known European mention of the article is that which we give from St. Jerome; the oldest medical prescription is in a work of Aetius, of Amida (c. 540).

In the quotation from Cosmas the word used is μύχος, and Καστάρι 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 καστάρων, 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. 545. "This little animal is the Musk (μύχος). The natives call it in their own tongue καστάρων. 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 Indicopleutes, Bk. xi.

1673. "Musk. It is best to buy it in the Cod . . . that which openeth with a bright Musk colour is best."—Fryer, p. 212.

Musk-Rat, s. The popular name of the Sorex coeruleus, Jerdon, 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 remarks, it is much more probable that the corks have been affected before being used in bottling. 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 (above under Musk), as P. Vincenzo supposes?

c. 1590. "Here (in Tooman Behrad, n. of Kabul R.) are also mice that have a
fine musky scent."—Ayeen, by Gladwyn (1800), ii. 166.

1672. P. Vincenzo Maria, speaking of his first acquaintance with this animal, (il retto del museo) 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 these 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 called Musck-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.

1789. H. Munro in his Narrative (p. 34) absurdly enough identifies this animal with the bandicoot, q.v.

1813. See Forbes, Or. Mem.; i. 42.

Muslin, s. There seems to be no doubt that this word is derived from Mosul (Mausul or Maušil) 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 manusil 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. 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 Mosalins are made in this country (Mausul)."—Marco Polo, Bk. i. chap. 5.

c. 1544. "Almusoll est regio in Mesopotamia, in qua texuntur tela ex bombiyce valde pulchrae, quae apud Syros et Aegyptios et apud mercatores Venetos appellantur musollini, ex hoc regionis nomine. Et principes Aegyptii et Syri, tempore nostri sedebant in loco honorauitiori indunt velletex ex hujusmodi musollini."—Andreas Bellunensis, Arabicorum nominum quae in libris Avicennae sparsim legebantur Interpretatio.

1573. "... You have all sorts of Cotton-works, Handkerchiefs, long Fillets, Girdles... and other sorts, by the Arabians called Mussellini (after the Country Mussul), from whence they are brought,

* "Stupefio d’odore tanta fragranza." The Scotchman is laugh’d at for "feeling" a smell, but here the Italian has one!
† We have seen, however, somewhere an ingenious suggestion that the word really came from Malakā (the country about Malipatam, according to Polo), which even in ancient times was famous for fine cotton textures.

which is situated in Mesopotamia) by us Muslin."—Ravwold, p. 84.

c. 1580. "For the rest the said Agiani (misprint for Baganti, Bagnare) wear clothes of white musolo or sessa (?) having their garments very long and crossed over the breast."—Gasparo Balbi, f. 33 b.

1673. "Le drap qu’on estend sur les matelas est d’une toile assyie fine que de la monseline."—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 Calligo (!), and the most of the Indian linens, are made of nettles, and I see not the least improbability but that they may be made of the fibres of them."—Dr. Hans Sloane to Mr. Ray, in Ray Correspondence, 1848, p. 163.

c. 1760. "This city (Mosul)’s manufacture is Muscellin (a cotton cloth) which they make very strong and pretty fine, and sell for the European and other markets."—Ives, Voyage from England to India, &c., p. 124.

Musnud, s. Hind. Arab. masnud, from root sanad, ‘he leaned or rested against 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, i. 250, ed. 1803.

1803. "The Peshwa 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."—Lord Valentia, i. 346.

1824. "They spread fresh carpets, and prepared the royal musnud, covering it with a magnificent shawl."—Hajji Baba, p. 142, ed. 1835.

Mussala, s. Pers. Hind. (with change of sense from Arab. masallā, pl. of maslaḥā), ‘materials, ingredients.’ 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 ‘roug hit on chuprasees and mussauchees (qq.v.)’, meaning chupatties and mussalas.

1780. "A dose of marshall, or purgative spices."—Munro, Narrative, 85.

1809. "At the next hut the woman was grinding misala or curry-stuff on a flat smooth stone with another shaped like a rolling pin."—Maria Graham, 20.

Mussaul, s. Hind. from Arab.
MUSSAUDCHEE.

mash'al, a torch. It usually is 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. & Ext. 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, 53.

1705. "... flambeaux qu'ils appellent Mâsselles."—Lutullier, 89.

1809. "These Mussal or link-boys."—Ld. Valencia, i. 17.

1810. "The Mosaul, or flambeau, consists of old rags, wrapped very closely round a small stick."—Williamson, V. M. i. 219.

MUSSENDOM.

Mussaudchee, s. Hind. mash'alchi from mash'al (see last) with the Turki terminal chî, generally implying an agent. 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 (q.v.). The word is however still more frequent as applied to a humble domestic, whose duty was formerly of a like kind, as may be seen in the quotation from Ld. Valencia, but who now looks after lamps and washes dishes, &c., in old English phrase 'a scullion.'

1610. "He always had in service 500 Massaliges."—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."—Shahbuddin Tâlîẖ, tr. by Blochmann, in J. A. S. B., xii. Pt. i. 82.


1688. "After strict examination he chose out 2 persons, the Chout (Chous?), an Armenian, who had charge of watching my tent that night, and my Massaliges, a person who carries the light before me in the night."—Hedges, July 2.

1791. "... un masolchi, ou porte-flambeau, pour la nuit."—B. de St. Pierre, La Chausseïre Indienne, 16.

1809. "It is universally the custom to drive out between sunset and dinner. The Mussalches, 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."—Ld. Valencia, i. 240.

1813. "The occupation of massaudchee, or torch-bearer, although generally allotted to the village barber, in the purgamas under my charge, may vary in other districts."—Forbes, Or. Mem., ii. 417.

1826. "After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by Mussalches or torch-bearers."—Pandurang Hari, 557.

Mussendom, Cape, n.p. The extreme eastern point of Arabia, at the entrance to 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 'Omán. The name is written Mascendo in the map which Dr. Badger gives with his H. of 'Omán. But it is Rūs Masandum (or possibly Masandum) in the Mohit of Sidi 'Ali Kapudān (J. As. Soc. Ben., v. 459). Sprenger writes Mosandum (Att. Geog. Arabiens, p. 107).

1516. "... it (the coast) trends to the N.E. by N. 30 leagues until Cape Mascondon, which is at the mouth of the Sea of Persia."—Barbosa, 32.

1553. "... before you come to Cape Moçandão, which Ptolemy calls Asabor ('Abasbur espesor) and which he puts in 28°, but which we put in 26°; and here terminates our first division" (of the Eastern Coasts).—Barros, L. ix. 1.

1572. "Olha o cabo Asábóre que chamado Agora he Moçandão dos navegantes: Por aqui entra o lago, que he fechado De Arabia, e Persia terras abundantes."—Câmões, x. 102.

By Burton:

"Behold of Asabón the Head, now hight Moçandão, by the men who plough the Main, 
Here lies the Gulf whose long and lake-like Bight, 
parts Arably from fertile Persia's plain."

The fact that the poet copies the misprint or mistake of Barros in Asabor, shows how he made use of that historian.

1673. "On the one side St. Jaques (see Jask) his Headland, on the other that of Mussendow appeared, and afore Sunset we entered the Straights Mouth."—Fryer, 231.

1727. "The same Chain of rocky Mountains continue as high as Zear, above Cape Musenden, which Cape and Cape Jaques

---

*a Deoli, a torch-bearer. Thus Baber: "If the emperor or chief nobility (in India) at any time have occasion for a light by night, these filthy Deoali bring in their lamps, which they carry up to their master, and stand holding it close by his side."—Baber, 333.
MUSSOOLA BOAT.

The surf boat used on the Coromandel Coast; of capacious size, and formed of planks sewn together with coin-twine; the open joints being made good with a caulking or wadding of twisted coir.

The origin of the word is very obscure. Leyden thought it was derived from "masoula. . . the Maharratta term for fish" (Morton's Life of Leyden, 64). As a matter of fact the Maharrati word for fish is māsolo, Konk. māsaldi. This etymology is substantially adopted by Bp. Heber (see below). But it may be that the word is some Arabic word-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 Arab. masad, 'the fibrous bark of the palm-tree, a rope made of it.' Another suggestion is from the Arab. mawṣūl, 'joined,' as opposed to 'dug-out,' or canoes; or possibly it may be from māhsīl, 'tax,' if these boats were subject to a tax. Lastly it is possible that the name may be connected with Masulīpadatām (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 sbacar le mercantie e le persone a San Tomè. . . adoperano certe barche fatte aposta molte alte e larghe, ch'essi chiamano Masudi, e sono fatte con tulle sottili, e con conder sottili cuite insieme vna tapola con l'altre," etc. (there follows a very correct description of their use).—C. Federici, in Ramus., iii. 391.

c. 1580. "... where (Negapatam) they cannot land anything but in the Maques of the same country."—Primor e Honra, &c., f. 93.

c. 1582. "... There is always a heavy sea there (San Thome's), from swell or storm; so the merchandise and passengers are transported from shipboard to the town by certain boats which are sewn with fine cords, and when they approach the beach, where the sea breaks with great violence, they wait till the perilous wave has past, and then, in the interval between one wave and the next, those boatsmen pull with great force, and so run ashore; and being there overtaken by the waves they are carried still further up the beach. And the boats do not break, because they give to the wave, and because the beach is covered with sand, and the boats stand upright on their bottoms."—G. Balbi, f. 80.

1673. "I went ashore in a Musoolia, a Boat wherein ten Men paddle, the two Sterne- men of whom are Sterneamen, using their Paddles instead of a Rudder. The Boat is not strengthened with Knee-Timbers, as ours are; the bended Planks are sewed together with Rope-Yarn of the Cocoe, and calked with Dammar (a Sort of Resin taken out of the Sea) so artificially that it yields to every ambitious Surf."—Fryer, 37.

1685. "This morning two Musoolas and two Cattamarans came off to ye Shippe."—Hedges, Feb. 2.

1762. "No European boat can land, but the Natives make use of a boat of a particular construction called a Masulio," etc.—Ms. letter of James Rennell, April 1st.

1783. "The want of Musoolia boats (built expressly for crossing the surf) will be severely felt."—In Life of Colebrooke, 9.

1792. "The masuli-boats (which first word is merely 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, ii. 174 (ed. 1844).

1789. "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 Mauasia boats, and were occasionally carried off by sharks, if the said boats chanced to be upset in the rollers."—Saty. Review, Sept. 20.

Mussuck, s. The leathern water-bag, consisting of the entire skin of a large goat, stript of the hair and dressed, which is carried by a bhishit (see Bheesty). Hind. mosulak.

1842. "Might it not be worth while to try the experiment of having 'mussucks' made of waterproof cloth in England?"—Sir G. Arthur, in Ind. Adm. of Lord Ellenborough, 220.

Mussulan, adj. and s. Mahomedan. Muslim, 'resigning' or 'submitting' (sc. oneself to God), is the name given by Mahommed to the Faithful. The Persian plural of this is Musulmān, which appears to have been
adopted as a singular, and the word Musulman or Musalman thus formed.


c. 1540. "... disse per tres vezes, Lut, hixil, hixil, lah Muhamed rocol halah, o Masoleymoens e homens justos da santa ley de Mafamede."—Pinta, ch. lix.

1559. "Although each horde (of Tartars) has its proper name, e.g. particularly the horde of the Savolhensians ... and many others, which are in truth Mahometans; yet do they hold it for a grievous insult and reproach to be called and styled Turks; they wish to be styled Bersmani, and by this name the Turks also desire to be styled."—Herberstein, in Ramusio, ii. f. 171.

c. 1580. "Tutti sopradetti Tartari seguitano la fede de Turchi e alla Turchesca credono, ma si tigono a gran vergogna, e molto si coroscano l'esser detti Turchi, secondo che all'incontro godono d'esser Bersmani, cioè gente eletta, chiamati."—Description della Sarmatia Europea del mag. caval. Aless. Gvagnino, in Ramusio, ii. pt. ii. f. 72.

1619. "... i Musulmani, cioè i salvati; che cosa pazzamente si chiamano fra di loro i maomettani."—F. della Valle, i. 794. "The precepts of the Moslemans are first, circumcision. ..."—Gabriel Sromosome, in Purchas, i. 1504.

1653. "... son infanterie d'Indianas Manuelson, ou Indiens de la secte des Sonnis."—De la Boullaye-le-Gouz, ed. 1697, 233.

1673. "Yet here are a sort of bold, lusty, and most an end drunken Beggars of the Mullan Cast, that if they see a Christian in good clothes, mounted on a stately horse ... are presently upon their Pruntio's with God Almighty, and interrogate him, Why he suffers him to go a Foot, and in Rags, and the Ogilvy (Unbeliever) to vaunt it thus?"—Fryer, i. 81.

1778. "We escape an ambiguous termination by adopting Most 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.

Mustees, Mestiz, &c. s. A half-caste. A corruption of the Portuguese mestico, having the same meaning;* French, metsis and métic.

1546. "The Governor in honour of this great action (the victory at Diu), ordered that all the mesticos who were in Dio should be inscribed in the Book, and that pay and subsistence should be assigned to them; subject to the King's confirmation. For a regulation had been sent to India that no mestico 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. 589.

1562. "... the sight of whom as soon as they came caused immediately to gather about them a number of the natives, Moors in Black, and Negroes with curly hair in appearance, and some of them only swarthy, as being mistics."—Barros, i. i. 1

1586. "... che se sono nati qua di donne indiane, gli domandano mestiz."—Sassetti in De Guvermatis, 158.

1588. "... An interpretor ... which was a Mestizo, that is half An Indian, and half a Portuigall."—Candia, in Halk, iv. 387.

c. 1610. "Le Capitaine et les Marchands estoient Mestis, les autres Indiens Christiantze."—Pyrrard de Laval, i. 165.

This author has also Mestis (ii. 10), and again: "... qu'ils appellet Maties, c'est à dire Metic, meles." (ii. 23).

"Je vi vue monstre generelle de tous les Habitans portans armes, tant Portugaques que Maties et Indiens, et se trouvrent environ 4000."—Moquet, 322.

1665. "And, in a word Bengal is a county abounding in all things; and is for this very reason that so many Portugese, Mesticks, and other Christians are fled thisither."—Bernier, E. T., 140.


1727. "A poor Seaman had got a pretty Muster Wife."—A. Ham., ii. 10.

1834. "You don't know these Baboes. ... Most of them now-a-days have their Misteas Beebes, and their Moosultmaunces and not a few their Gora Beebes likewise."—The Baboo, &c., 167-168.

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 Galé por comissão sua com algumas amostras de açuar da Madeira, de Sangue de Drago, e de outras cousas."—Cudamosto, Navegacao primeira, 6.

1563. "And they gave me a mostra of amonum, which I brought to Goa, and showed to the apothecaries here; and I compared it with the drawings of the simples of Dioscorides."—Garcia, i. 15.
1612. "A Moore came aboard with a master of Cloves."—Sars, in Purches, i. 397.
1673. "Merchants bringing and receiving Musters."—Pryer, 84.
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 Masters of all my Goods."—A. Ham., ii. 200.

Mutilb, s. Hind. from Ar. matalab. The Arabic, from tašab, '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 matal. In the Punjab this occurs in printed books; and an adjective is formed, matbalt, 'opinionated,' and the like.

Mutt, Muth, s. Skt. matha; a sort of convent where a celibate priest (or one making such profession) lives with disciples making the same profession; one of whom becomes his successor. Buildings of this kind are very common all over India, and some are endowed with large estates.

1874. "The monastic Order is celibate, and in a great degree erratic and mendicant, but has anchorages places and headquarters in the mathas."—Calc. Review, cxvil. 212.

Muttongosht, s. (i.e. 'Mutton-flesh'), Anglo-Indian domestic Hind. for 'Mutton.'

Muttongye, s. Sea-Hind. matangat, a (nautical) martingale; a corruption of the Eng. word.

Muttra, n.p. A very ancient and holy Hindu city on the Jumna, 30 miles above Agra. The name is Mathura, and it appears in Ptolemy as Μοθώρα ή τῶν Θεών. The sanctity of the name has caused it to be applied in numerous new localities; see under Madura.

Muxadabad, n.p. Arab. Pers. Māk-sadābād, a name that often occurs in books of the last century. It pertains to the same city that has latterly been called Murshidabad, the capital of the Nawabs of Bengal since the beginning of last century. The town Māk-sadābād is stated by Tiefenthaler to have been founded by Akbar. The Governor of Bengal, Murshid Kuli Khan (also called in English histories Jaffier Khan) moved the seat of government hither in 1704, and gave the place his own name. It is written Muxadavud in the early English records down to 1760 (W. W. Hunter).

1703-4. "The first act of the Nuwab, on his return to Bengal, was to change the name of the city of Makhsoosabad to Murshudshah, 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. "Muxdabad."—Valentijn, Chorum, etc. 147.

1727. "Muxdabad is but 12 miles from it (Cosimibazar), a Place of much greater Antiquity, and the Mogul has a Mint there; but the ancient name of Muxdabad has been changed for Rajahmal, for above a Century."—A. Ham., ii. 20. (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 Sayter) 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 Algwardi Gour to the Prest. of Council, dated Muxidavad, 20th May.

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, iii., p. 79.

1782. "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 to his brother William, in Life, &c., iii. 41.

Muzbee, s. The name of a class of Sikhs originally of low-caste, vulg. muzhī, apparently mazhabā from Ar. mazhab, 'religious belief.' Cunningham says indeed that the name was applied to Sikh converts from Mahommedanism (History, p. 379). But this is not the usual application now.

1858. "On the 19th June (1857) I ad.
vocated, in the search for new Military classes, the raising of a corps of Muszubees... The idea was ultimately carried out, and improved by making them pioneers."—Letter from Col. H. B. Edwards to R. Montgomery, Esq., 23 of March.

1858. "To the same destination (Delhi) was sent a strong corps of Muszubees (low-caste) Sikhs, numbering 1200 men, to serve as pioneers."—Letter from R. Temple, Secretary to Punjub Govt., dd. Lahore, 25th May, 1858.

Myanna, s. See Meana.

1784. "... An entire new Myannah, painted and gilt, lined with orange silk, with curtains and bedding complete."—In Ston-Karr, i. 49.

"Patna common chairs, couches and tea-ports, two Mahana palanquins."—Id. 62.

Mydan, Meidaun, s. Hind. from Pers. maidan. An open space, an esplanade, parade-ground or green, in or adjoining a town; a piazza (in the Italian sense); any open plain with grass on it; a chowgan ground (see Chicane); a battle-field. In Ar., usually, a hippodrome or race-course.

c. 1380. "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 Cathay, 63.

1618. "When it is the hour of complines, or a little later to speak exactly, it is the time for the promenade, and every one goes on horseback to the median, which is always kept clean, watered by a number of men whose business this is, who water it carrying the water in skins slung over the shoulder, and usually well shaded and very cool."—P. della Valle, i. 707.

c. 1663. "Celui (Quervansera) des Étrangers est bien plus spacieux que l'autre et est quatre, et tous deux font face au Meidan."—Thevenot, v. 214.

1670. "Before this house is a great square median or promenade, planted on all sides with great trees, standing in rows."—Andriesz, 36.

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 maidsain."—The Kuzzilbash, i. 223.

Myana, Mina, etc., s. Hind. mainá. A name applied to several birds of the family of starlings. The common myna is the Acridotheres tristis of Linn.; the southern Hill-Mya is the Gracula, also Eulabes religiosa of Linn.; the Northern Hill-Mya, Eulabes intermedia of Hay (see Jerdon's Birds, ed. 1877, 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 Mya; but it seems to be nearer the Shāmā, and under that head the quotation will be found.

1631. Jac. Bontius describes a kind of Mya in Java, which he calls Pica, seu pica. "The owner, an old Mussulman woman, only lent it to the author to be drawn, after great persuasion, and on a stipulation that her beloved bird should get no swine's flesh to eat. And when he had promised accordingly, the avis pessina immediately began to chant: 'Orang Nasaran pahor macah babi! i.e. 'Dog of a Christian, eater of swine!'"—Lib. v., cap. 14, p. 67.

1813. "The mynah is a very entertaining bird, hopping about the house, and articulating several words in the manner of the starling."—Forbes, Or. Mem., i. 47.

1817. "Of all birds the chiong (miner) is the most highly prized."—Raffles' Java, i. 260.

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?'"—Stokes, Indian Fairy Tales, 18.

Myrobalan, s. A name applied to certain dried fruits and kernels of as-tringent flavour, but of several species, and not even all belonging to the same Natural Order, which were from an early date exported from India, and had a high reputation in the medieval pharmacopoeia. They appear (some of them) to retain in native Indian medicine; though they seem to have disappeared from English use and have no place in Hanbury and Flückiger's great work the Pharmacographia.
are still, to some extent, imported into England, but for use in tanning and
dyeing, not in pharmacy.

It is not quite clear how the term
myrobalan, in this sense, came into use.
For the people of India do not seem
to have any single name denoting these
fruits or drugs as a group; nor do the
Arabic dictionaries afford one either
(but see further on). Myro-
podum is spoken of by some ancient authors,
e.g., Aristotle, Dioscorides and Pliny,
but it was applied by them to one or
more fruits* entirely unconnected
with the subjects of this article.
This name had probably been
preserved in the laboratories, and was
applied by some early translator of
the Arabic writers on Materia Medica
to these Indian products. Though we
have said that (so far as we can dis-
cover) the Arabic dictionaries afford no
word with the comprehensive sense of
myrobalan, it is probable that the
physicians had such a word, and Garcia
De Orta, who is trustworthy, says
explicitly that the Arab practitioners
whom he had consulted applied to the
whole class the name deleqi; a word
which we cannot identify, unless it
originated in a clerical error for alelegi,
t.e. ihildaj. This last word may per-
haps be taken as covering all myro-
balans; for according to the Glossary
to Rhazes at Leyden (quoted by Dozy,
Suppt. 1. 43) it applies to the Kubilt,
the yellow, and the black (or Indian),
whilst the Emblica is also called Ihildaj
amlay.

In the Kashmir Customs Tariff (in
Punjab Trade Report, cccxi.) we have
entries of

"Hulela (Myrobalan).
Bulela (Bellerick ditto).
Amla (Emblica Phyllanthus)."

The kinds recognized in the Medieval
pharmacopoeia were five, viz.:

(1) The Emblica myrobalan; which is
the dried astringent fruit of the Anwul
d of Hind., the Embica officinalis of
Gartner (Phyllanthus Emblica, L.,
N. O. Euphorbiaceae). The Persian
name of this is analah, but, as the
Arabic amlayan suggests, probably in
older Persian amlaj, and hence no
doubt Emblica. Garcia says it was
called by the Arab physicians embelgi
(which we should write ambalgi).

(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 Baittar
is baliti; in the old Latin version
of Avicenna belelegi; and in Persian it
is called balil and bahtia. Garcia says
the Arab physicians called it belelegi
(balirij, and in old Persian probably
bahtirij) which accounts for Bellerica.

(3) The Chebulic Myrobalan; the
fruit of Terminalia Chebula, Roxb.
The derivation of this name which we
have given under Chebulee is con-
firmf d by the Persian name, which is
Halila-le-Kabul. 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 qubulji. Ibn
Baittar calls them halilaj; and many
of the authorities whom he quotes
specify them as Ktabalt.

(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 prod-
ucts of T. Chebula in different states;
but this does not seem quite certain.
Further varieties were sometimes re-
cognized, and nine are said to be
specified in a paper in an early vol. of
the Phitls. Transactions.* One kind
called Sin or Chinese, is mentioned by
one of the authorities of Ibn Baittar,
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 Truphera or
Tryphala; a fact of great interest. For
this is the tripodala (‘Three-fruits’) of

* This article we have been unable to find. Dr.
Hunter in As. Researches (pt. 182) quotes from a
Persian work of Mahommed Husain Shirazi, com-
municated to him by Mr. Colebrooks, the names of
6 varieties of Halila (or Myrobalan) as afforded
in different stages of maturity by the Terminalia
Chebula :- 1. Zira, when just set (from Zira,
5. H. ‘Asfar, or Yellow. 6. H. Kabilt, the mature
fruit.

---

* One of them is generally identified with the
seeds of Morinda pterygosperma—see Horse radish
Tree—the Ben-outs of old writers, and affording
Oil of Bin, used as a basis in perfumery.

H II
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 *tinepatali* (*tinn-phal in Hindu.* = 'Three-fruits') seems to imply that it consisted of the three kinds known in Goa, viz., *citrine* (or yellow), the *Indian* (or black), and the *belleric*. The *emblic*, he says, were not used in medicine there, only in tanning, like sumach.

The Myrobalsans imported in the middle ages seem often to have been preserved (in syrup?).

c. B.C. 340. "*dētī h γένσιν τοῦ καρποῦ εἰς τῇ ἄρχῃ ἑτοὶ χωρὶς γάλακτος. Τῶν μυροβαλάνων δὲ δένδρων ἐν τῇ ἄρχῃ, ὧν φαύλωσι, οἱ καρποί εἰσι γάλκες* κονδός δὲ εἰσὶ στρυφοὶ καὶ ἐν τῇ κράσει αὐτῶν περιο..."—Aristoteles, De Plantis, ii. 10.

c. A.D. 60. "*φυλαί εἰς Ἀιγύπτιον γίνεται* τριγύτα ἐν μεταμφισμῷ τῆς κατὰ τὴν ὑπάρχαν ἄρχη, πα- ραμφισμῷ τῇ ἄρεικῇ μυροβαλάνῳ, πῶμα δὲ λέγοντα."—Dioscorides de Mat. Medic., i. xciii.

c. A.D. 70. "*Myrobalanum* Treglootydis et Thebaei et Arabiae quae Itinerae ab Aegypto dīsterimatum commune est, nascentes unguento, ut ipsa nomine appareat, quo item indicatur et glandem esse. Arbor est heliotropio... similis folio, fructus magnitudine abellanae nucis," etc.—Pline, xii. 21 (46).

c. 540. A prescription of *Aesius* 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.

1552. "*La campagna de l'ierico est entournée de mûtaignes de tous costez; oignant laquelle, et du costé de midy est la mer morte... Les arbres qui portent le Licon, naissent en ceste plaine, et aussi les arbres qui portent les *Myrobalans* Citrins, du noyau desquels les habitants font de l'huille.*"—P. Belon, Observations, cd. 1554, f. 144.

c. 1343. "*Preserved Mirabolans* (mirabolanum conditii) 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 (acore), 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 teach 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 always in the syrop, for they form a moist preserve and are not fit to use dry."—Pegolotti, p. 377.

c. 1543. (At Alexandria) "*Are sold by the ten manis (one, see Maund),... amon- ium, mirabolans of every kind, camper, caselor.*"—Id. 57.

1487. "... Vasi grandi di confecione, myrobalani e gengivo..."—Letter on presents sent by the Sultan to L. de Medicis, in Rosco's *Lorenzo*, ed. 1825, ii. 372.

1505. (In Calicut) "*Il nasce mirabolani, emblici e chebali, li quali valeno duci do et baar."—Leonardo Ca' Masser, p. 27.

1560. "*Mais pource que le Ben, que les Grecz appellent Balanus Myripesica, mi'a faire Souvenir des *Myrobalans* des Arabes, dont y en a cinq espèces: et que d'ailleurs, on en a une ordinairement en Medecine, encore que les anciens Grecz y en ayez fait aucune mention: il m'a semblé bon d'en toucher mot: car l'esseu faire grand tort à ces Commentaires de les priser d'un fruit si requis en Medecine. Il y a donques cinq espèces de *Myrobalans*.—Mattthiol, Com. on Dioscorides, old Fr. Tr., p. 394.

1610. "*Kashiy. How know you? Subtle. By inspection on her forehead; And subtlety of lips, which must be tastd Often, to make a judgment* [Kisses her again.]

Sligh, she melts
Like a *Myrobalane.* —The Alchemist, iv. 1.

1672. "*Speaking of the Glans Un- guentaria, otherwise call'd Balanus Mi- ripesica or Ben Arabam, a very rare Tree, yielding a very fragrant and highly es- teem'd Oil; he is very particular in de- scribing the extraordinary care he used in cultivating such as were sent to him in Holland.*—Notice of a Work by Abraham

* Confettore, * 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 Hanbury and Flüeckiger (pp. 165, 475) show that some *Cassia bark* (of the cinnamon kind) was known in the early centuries of our era as *varia superstes* and *cassia fistulosa*; whilst the drug now called *Cassie Fistula, L.* is first noticed by a medical writer of Constantinople towards A.D. 1380. Pegolotti, at. p. 366, gives a few lines of instruction for judging of *cassia fistula*: it ought to be black and thick, and unbroken (salde), and heavy, and the thicker it is, and the blacker the outside and 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 we should suppose Pegolotti's *cassia fistula* to be either spice-bark, or solid twigs of a like plant (see H. & F. 47?).
Mysore. n. p. The city which was the capital of the Hindoo kingdom, taking its name, and which last was founded in 1610 by a local chief on the decay of the Vijayanagar dynasty. (See Bisnagar and Narsinga.)

C. F. Brown gives the etnym. as Maiśi-ūr, Maiśi being the name of a local goddess like Pomona or Flora; utūr=town or village. It is however usually said to be a corruption of Mahish-āsura, the buffalo-demon slain by the goddess Durga or Kali.

Mysore Thorn. The Caesalpinia sepium, 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.

N.

Nabhō, s. Port. Nabābo, and Fr. Nabab, from Hind. Nawāb, which is the Arab pl. of sing. Nayāb, 'a deputy,' and was applied in a singular sense* to a delegate of the supreme chief, viz., a Viceroy or Chief Governor under the Great Mogul, e.g. the Nawāb of Surat, the Nawāb of Oudh, the Nawāb of Arcot, the Nawāb Nāzīm of Bengāl. 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 Rai and Rājā are upon Hindus. Nabāb is used in two ways.

(a) Simply as a corruption and representative of Nawāb. We got it direct from the Port. nabābo, see quotation from Bluteau below.

(b) It began to be applied in the last century, when the transactions of Clive made the epithet familiar in

* Dury says (2nd ed. 320) 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 plural. As we have umāra, i.e. umāra, pl. of umārī used singularly and forming a plural umārī, see also omlah and mohahl.

Nabō, England, to Anglo-Indians who returned with fortunes from the East; and Foote's play of 'The Nabō' (Nābō) (1768), aided in giving general currency to the word in this sense.

a—

1604. "... delante del Nābāo que se justicia mayor."—Guerrero, Relacion, 70.

1615. "There was as Nabābo in Surat a certain Persian Mahomedan (Mooro Parsio) called Mccarre Bethio, who had come to Goa in the time of the Viceroy Ruy Lorenzo 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. 394.


1653. "... Il prend la qualité de Nabāb qui vaut antant à dire que monseigneur."—De la Boulaye-le-Gouz (ed. 1657) 142.

1652. "The Nabāb was sitting, according 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 answers should be given to every one."—Tavernier, E. ii. 96.

1666. "The ill-dealing of the Nabāb, 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..."—Ibid. ii. 57.

1673. "Gaining by these steps a nearer intimacy with the Nabāb, he cut the new Business out every day."—Fryer, 183.

1675. "But when we were purposing next day to depart, there came letters out of the Moorish Camp from the Nabāb, the field-marshal of the Great Mogul..."—Heiden, Vervaatijcke Schip-Breuk, 92.

1682. "... Ray Nundelall ye Nabhās Duan, 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 Franke..."—Hedges, Oct. 27.

Hedges writes Nabō, Nabāb, Navāb, Navō.

1716. "Nabābō. Termo do Mogol. He o Titolo do Ministro que he Cabeça."—Bluteau, s.v.

1727. "A few years ago, the Nabōb or Vice-Koy of Chersonedel, who resides at Chuckakal, and who superintends that Coun-

* The word is so misprinted throughout this part of the English version.
try for the Mogul, for some Disgust he had received from the Inhabitants of the Islands, would have made a Present of them to the Colony of Fort St. George."— 
A. Ham., i. 374.

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 less than eighteen Nabobs in the Carnatic."—Orne, Bk. i., Reprint, p. 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." 
Ritson, 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. Valentin, i. 381.

b.-

1773. "I regretted the decay of respect for men of family, and that a Nabob would now 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."—Bowell, Journal of a Tour to the Hebrides, under Aug. 25th.

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. 1823, iii. 506.

1787. "The speakers for him (Hastings) were Burgess, who has completely done for himself in one day; Nicholls, a lawyer; Mr. Vansittart, a new man; Le Meurier, a smuggler, an adventurer from Jersey . . . and Dempster, who is one of the good-natured candid men who connect themselves with every bad man they can find."—Ed. Minto, in Life, &c., i. 126.

1848. "Isn't he very rich?" said Rebecca. They say all Indian Nabobs are enormously rich."—Vanitie Fair, ed. 1897, i. 17.

c. 1858.
"Le vieux Nabab et la Begum d'Arikate." 
Leconte de Lisle, ed. 1872, p. 156.

1872. "Ce train de vie facile . . . suffit à me faire déserter . . . le surnom de Nabab par les bourgeois et les visiteurs de la petite ville."—Rev. des Deux Mondes, xviii. 583.

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."—Geikie, Life of Murchison, i. 197.

1878. "... A Tunis?—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'impor te d'où il vienne."—Le Nabab, par Alph. Daude, ch. i.

It is purism quite erroneously applied when we find Nabob in this sense miswritten Nawab; 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 taken the form of a tax upon paper, and a concession of the Levîs to act as Commanders of Regiments of Bashibozouks, with a request to the Generalissimo to place them in as forward a position as Nabob was given in the host of

* 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.
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 11th, p. 470.

In this passage, in which the war is only the scriptural knowledge, observe that Nabob = Naboth, and Naboth = Uriah.

Nacoda, Nacoder, &c., s. Pers. nā-khudā (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 Reinard (Relation, ii. 42) calls this "a Malay word ... derived from the Persian," especially considering that he is dealing with a book of the 9th and 10th centuries.

c. 916. "Bientôt l'on ne garda pas même de ménagements pour les patrons de navires (nawēkhuda, pl. of nākhudā) Arabes, et les maîtres de bâteaux marchands furent en butte à des pretentions injustes."—Relation, &c., i. 68.

c. 1348. "The second day after our arrival at the port of Kalkutikari, this princess invited the nākhudā, or owner of the ship (eلاح-al-markab) the karni or clerk (see Gramy), the merchants, the chief people, the tandal (see tindal) or commander of the crew, the sipasalār (q.v.) or commander of the fighting men."—Tom Batuta, iv. 250.

1502. "But having been seen by our fleet, the caravels made for them, and the Moors being laden could no longer escape. So they brought them to the Captain General, and all struck sail, and from six of the Zambucos 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 in that country ..."—Pinto (orig. cap. xxxiv.) in Cogan, p. 42.

1610. "The sixth Nohuda Melech Ambor, Captaine of a great Ship of Dabull, came ashore with a great many of the Merchants with him, he with the rest were carried about the Towne in pompe."—Sir H. Middleton in Purchas, i. 260.

1623. "The China Nocheda hath too long deluded you through your owne simplitie to give credit unto him."—Counsel at Batavia, to Rich. Cocks, in his Diary, ii. 341.

1625. Purchas has the word in many forms: Nokayday, Nahoda, Nohnuda, &c.

1688. "Their nockado or India Pilot was stabe'd in the Groyne twice."—In Hakluyt, iv. 48.

1649. "In addition to this a receipt must be exacted from the Nachodas."—Secret Instructions in Baldacen (Germ.) p. 6.

1758. "Our Chocarda (?) assured us they were rogues; but our Knockaty or pilot told us he knew them ..."—Ives, 248.

This word looks like a confusion, in the manner of the Poet of the "Smear," between nākhudā and (Hind.) arkhāt, "a pilot."

1889. "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, 28th 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 Kachār 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 Naga clans is still independent.

The etymology of the name is disputed; some identifying it with the Nāgā or Snake Aborigines, who are so prominent in the legends and the sculptures of the Buddhists. But it is, perhaps, more probable that the word is used in the sense of 'naked' (Sknt. nagā, Hind. nanga, Beng. nenga, &c.), which, curiously enough, is that which Ptolemy attributes to the name, and which the spelling of Shihabuddin also indicates.

c. A.D. 50. "καὶ μὲν τοῦ Μαυδόρου ... Ναγά τις ἀναμνήσει γυμνόν κόσμον."—Ptol. VII. ii. 18.

1662. "The Rājā had first intended to fly to the Nágā Hills, but from fear of our army the Nágās* would not afford him an asylum. The Nágās live in the southern mountains of Assām, have a light brown complexion, are well built, but treacherous. In number they equal the helpers of Yagog and Magog, and resemble in hardiness and physical strength the 'Adīs (an ancient Arabian tribe). They go about naked like beasts ... Some of their chiefs came to see the Nāwābh. They wore dark hipclothes (bunj), ornamented with cowries, and round about their heads they wore a belt of bear's tusks, allowing their black hair to hang down their neck."—Shihabuddin Tālshī, tr. by Prof. Blanchmann, in J. As. Soc. Beng., xii. Pt. i. p. 84.

1883. A correspondent of the "Indian Agriculturist" (Calcutta), of Sept. 1, dates from the Naga Hills, which he calls "Noga, from Nok, not Naga ...", an assertion which one is not bound to accept. "One on the Spot" is not bound to know the sty-

The word Nāgā is spelt with a nasal ṵ, "Naṅgā" (p. 76).
 Nagaree, s. Hind. from Skt. nāgari. The proper Sanskrit character, meaning literally of the city; and often called deva-nāgari, 'the divine city character.'

Nabib, s. H. from Ar. nāyab, a deputy; see also under Nabob.

1682. "Before the expiration of this time we were overtaken by ye Caddie's Neip, ye Meerbar's deputy, and ye Dutch Director's Vakkil, (by the way it's observant ye Dutch omit no opportunity to do us all the prejudice that lies in their power)."--Heddes, Oct. 11.

1765. "... this person was appointed Nabib, or deputy governor of Orissa."--Holwell, Hist. Events, i. 53.

Naik, Naique, &c. s. Hind. nāvak. A term which occurs in nearly all the vernacular languages; from Skt. nāyaka, '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 used 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 (1539-1741) and other places (c). But its common Anglo-Indian application is to the non-commissioned officer of Sepoys who corresponds to corporal, and wears the double chevron of that rank (d).

(a) c. 1538. "Mandou tambem hũ Naique com vinti Abescins, que nos veio guardando do ladros."--Pinto, ch. iv.

1548. "With these four captains there are 12 naiques, who receive as follows—to wit, for 7 naiques who have 37 pardoas and 1 tanga a year ... 11,160 reis. For Cidd naique, who has 39 pardoas, 4 tangas ... and Madgur naique the same ... and Salgy naique 24 pardoas a year, and two naforos, who have 8 vintes a month, equal to 12 pardoas 4 tangas a year."--S. Botelho, Tombo, 215.

1553. "To guard against these he established some people of the same island of the Canarese Gentoes with their Naikes, who are the captains of the footmen and of the horsemen."--Barros, Dec. II. Liv. v. cap. 4.

1565. "Occorse l'anno 1565, se mi ricordo bene, che il Naio cioè il Signore della Città li mandò a domandami certi caualli Arabi."--C. Federici, in Ramus, iii. 391.

c. 1610. "Le prays done ce capitaine ... qu'il menace basier une almadie ou basteau avec des marinsers et en Naique pour trucement."--Moegye, 289.

1646. "Il s'appelle Naique, qui signifie Capitaine, doutant que c'est vn Capitaine du Roy du Narsingue."--Barretto, Rel. du Prov. de Malabar, 255.

(b)—1598. "The Kings of Deccan also have a custom when they will honour a man or recompense their service done, and rayse him to dignitie and honour. They give him the title of Naique, which signifies a Capitaine."--Linschoten, 51.

1673. "The Prime Nobility have the title of Naiks or Naiques."--Fryer, 162.

c. 1704. "Hydur Sāhil, the son of Muhammad Illas, 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 Naik, a term which in the Hindu dialect signifies an officer or commander of foot soldiers."--H. of Hydur Naik, p. 7.

This was the uncle of the famous Haidar Naik or Hyder Ali Khan.


1616. "... and that orders should be given for issuing a proclamation at Negapatam that no one was to trade at Tevenapatam, Porto Novo, or other part belonging to the Naïque of Ginja or the King of Massulapatam."--Bocarro, 619.

1646. "Le Naique de Maduré, à qui appartient la costa de la pescherie, a la pesche d'un jour par semaine son tribut."--Barretto, 248.


1672. "The greatest Lords and Naiks of this kingdom (Carnaties) who are subject to the Crown of Velour ... namely Vithap naik of Madura, the King's Cuspidobre-bearer ... and Cristapnaik of Chennip, the King's Betel-holder ... the Naik Tanjower the King's Shield-bearer."--Baldaecus (Germ.) p. 158.

1809. "All I could learn was that it was built by a Naig of the place."--Lord Valentinia, i. 398.

(d)—1787. "A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European sergeant, 1 Subidar, 3 Jenidars, 4 Havildars, 4 Naikes, 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 nai, 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."—Storms and Sunshine of a Soldier's Life (Mackenzie), i. 37-38.

We may add as a special sense that in west India Naik is applied to the head-man of a hamlet (Kāri) or camp (Tānda) of Brinjaries (q.v.).

Nair, s. Malayal. nāyār; from same Sansk. origin as naik. Name of the ruling caste in Malabar.

1510. "The first class of Pagans in Calicut are called Brahmins. The second are Naeri, who are the same as the gentlefolks amongst us; and these are obliged to wear sword and shield or bows and lances."—Varthema, p. 141-142.

1516. "These kings do not marry . . . only each has a mistress, a lady of great lineage and family, which is called nāyēr."—Barros, 1563.

1563. "And as . . . the Gentiles of the place are very superstitious in dealing with people foreign to their blood, and chiefly those called Brannames and Naires."—Barros, Dec. I., liv. iv. cap. 7.

1568. "... The Naïres who are the Knights."—Garcio.

1582. "The Men of Warre which the King of Calicot and the other Kings have, are Naïres, which be all Gentlemen."—Cus-tanoelo (by N. L.), f. 35 b.

1644. "We have much Christian people throughout his territory, not only the Christians of St. Thomas, who are the best soldiers that he (the King of 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 Naïres, who are his fighting men, and his nobles or gentlemen."—Bocarro, MS., f. 613.

1755. "The king has disciplined a body of 10,000 Naïres; the people of this denomination are by birth the Military tribe of the Malabar coast."—Orme, i. 400.

1781. "The soldiers preceded the Naïres or nobles of Malabar."—Gibbon, ch. xlvii.

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 Garcia, 86v).

Nambeadarim, s. Malayalam nam-bi-yadiri, a general; a prince.

1603. "Afterwards we were presented to the King called Nambødara; who received us with no small gladness and kindness:"—Giov. da Bongio in Ravusio, i. f. 146.

1592. "This advice of the Nambeadarim was disapproved by the kings and lords."—Castanheira ; see also Transl. by N. L., 1582, f. 147.


(The word is, by the translator, erroneously identified with Nambūdīri, a Malabar Brahmin). See next article.

1634. "Entra em Cochim no thalamo secreto Aonde Nambeadar dorme quieto." Malaca Conq. i. 50.

Nambooree, Malayal. nambūdīri, Tam. nambūri. A Brahman of Malabar.

1644. "No more are 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., f. 313.

1727. "The Namboories are the first in both Capacities of Church and State, and some of them are Popes, being sovereign Princes in both."—A. Ham. i. 312.

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 Central Asian markets under the modified name of nanka (see below).

1793-4. "The land in this neighbourhood produces the cloth usually called Nankeen in Europe . . . in that growing in the province of Kiangnan, of which the city of Nan-kin is the capital, the down is of the same yellow tinge which it possesses when spun and woven into cloth."—Stanton's Narr. of Lord Macartney's Embassy, ii. 425.

1794-5. "The colour of Nan-King is thus natural, and not subject to fade . . . The opinion (that it was dyed) that I combat was the cause of an order being sent from Europe a few years ago to dye the pieces of Nan-King of a deeper colour, because of late they had grown paler."—Van Braam's Embassy, E. T., ii. 141.

1797. "China Investment per Upton Castle. . . . Company's broad and narrow Nankeen, brown Nankeen."—In Seton Kerr, ii. 605.

C. 1809. "Cotton in this district (Punnam or Parvare) is but a trifling article: There are several kinds mentioned. . . .
The Kuki* is the most remarkable, its wool having the colour of nankeen cloth, and it seems in fact to be the same material which the Chinese use in that manufacture. — F. Buchanan, in *Eastern Asia*, iii. 244.

1835. "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 *Burma Trade Report*, App. p. ix. See also p. cixvi.

Nanking, n.p. The great Chinese city on the lower course of the Yangtse-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on the expulsion of the Mongol family of Chinghiz. The city, previously known as Kiu-ling-fu, then got the style of Nan-king, or 'South Court.' Peking ('North-Court') was however reoccupied as imperial residence by the Emperor Ching-su in 1410, and has remained such ever since.

Nanking is mentioned as a great city called Chitenfu (Kim-lung), whose walls had a circuit of 40 miles, by Friar Odoric (c. 1323). And the province bears the same name (Chehlin) in the old notices of China translated by R. Willes in *Hakluyt* (ii. 546).

It appears to be the city mentioned by Confucius (c. 1430), as founded by the emperor: "Hinc prope XV. diemur itinere (i.e. from Cambailec or Peking) alia civitas Nemipta nomine, ab imperatore condita, cujus ambitus patet triginta milliaribus, caece est poposissima omnium." This is evidently the same name that is coupled with Cambailec, in Petis de la Croix's translation of the *Lifo of Timour* (iii. 218) under the form Nemai. The form Lankin, &c. is common in old Portuguese narratives, probably, like Lampoline (q.v.), a Fuhkien form.

c. 1820. "After that follows Great China, the king of which is the greatest sovereign in the world. . . . The port of this kingdom is called Guantan, and among the many cities of this empire two are the most important, namely Nanking and Com-
really applicable to Barren Island. The latter name is quite modern. We are told in Purdy’s Or. Navigator (330) that Barren Island was called by the Portuguese Itha alta, a name which again would be much more apt for Narcondam, Barren Island being only some 800 ft. 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 Itha 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 Andeman towards the Coast... there lyeth only in the middle way an Ilande, which the inhabitantes call Viscondam, which is a small Iland having fatre ground round about it, but very little fresh water.”—Linschoten, 328.

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. \textit{valada} through Semitic media, whence the change of \textit{l} into \textit{r}; and in this form it is found in both Hebrew and Greek. The plant was first identified in modern times by Sir W. Jones. See in Canticles, i. 12, and iv. 13, 14.


* A.D. 20. “Καλ’ ὤντος αὑτοῦ ἐν ἑβραίοις, ἐν τῇ εἰκῇ ἕξωμοι... λάδι γυναι ἑξουσιὰ ἐλάβοντος μέροις, νὰ δου ἑπταεκατοτέχνου.”—St. Mark, xiv. 3.

C. A.D. 70. “As touching the leaf of Nardus, it were good that we discovered thereof at large, seeing that it is one of the principal ingredients aromaticall that go to the making of most costly and precious ointments... The head of Nardus spreadeth into certain spikes and ears, whereby it hath a twofold use both as spike and also as leaf.”—Pliny (Ph. Holland), xii. 12.

C. A.D. 90. “Καταγαγεί δὲ δὲ αὕτης (Ὀβρυκῆ) καὶ ἀπὸ τῶν ἀντικῶν, ἢ διὰ Ἑλληνίδος κατα-


form...” —Periplus, § 48 (corrected by Fabricius).

C. A.D. 545. “... also to Sinda, where you get the musk or castorin, and andro-


stachyns” (for nardostachys, i. e., spike-nard).—Cosmas in Cathey, p. clxxviii.

1563. “I know no other spikenard (epiquen-


ard) in this country, except what I have already told you, that which comes from Chitot and Mandoon, regions on the confines of Delli, Bengal, and the Deccan.”—Garcia, f. 191.

1790. “We may on the whole be assured that the nardus of Ptolemy, the Indian Sambul of the Persians and Arabs, the Jatamanski of the Hindus, and the spike-


nard of our shops are one and the same plant.”—Sir W. Jones, in As. Res., ii. 410.

C. 1731. “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.

Nargesela, Nargileh, s. Properly the coco-nut (Skt. \textit{nárîkera, helîa}, or \textit{-helî}; Pers. \textit{nârgîl}; Greek of Cosmas, \textit{Δρέγαλων}); hence the hubble-bubble or hooka in its simplest form, as made from a coco-nut shell; and thence again, in Pers., a \textit{hooka} or water-pipe with a glass or metal vase.

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 Binsagar (q.v.), the latest powerful Hindu kingdom in the Peninsula. This kingdom was founded on the ruins of the Belà dynasty reigning at Dwâra Samudra, about A.D. 1341. The original dynasty of Vijayanagara became extinct about 1487, and was replaced by Narasinha, a prince of Telugu origin, who reigned till 1508. He was therefore reigning at the time of the first arrival of the Portuguese, and the name of Narsinga, which they learned to apply to this kingdom from his name, continued to be applied to it for nearly two centuries.

1505. "Haasse notizia delli maggiori Re che hanno nell’ India, che è el Re de Narsin, indiano zentil; confina in Estremadura con el regno de Com (an. regno Deconij?), el qual Re si è Moro. El qual Re de Narsin tien grande regno; sarà (hará?) ad ogni suo comando 10 mila elefanti, 30 mila cavalli, e infinito numero di genti."—Leonardo Ca’ Masser, 35.

1510. "The Governor..., learning of the embassy which the King of Bisnega was sending to Cananore to the Vicerojy, to offer firm friendship, he was most desirous to make alliance and secure peace..., principally because the kingdom of Narsinga extends in the interior from above Calicut and from the Balagates as far as Cambaya, and thus if we had any wars in those countries by sea, we might by land have the most valuable aid from the King of Bisnega."—Correa, II. 50.


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."—Barlow, 83.

c. 1538. "And she (the Queen of Onor) swore to him by the golden sandals of her paged that she would rejoice as much should God give him the victory over them (the Turks) as if the King of Narsinga, whose slave she was, should place her at table with his wife."—P. Mendez Pinto, ch. ix., see also Cogan, p. 11.

1553. "And they had learned besides from a Friar who had come from Narsinga to stay at Cananor, how 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.

1872. "... O Reyno Narsinga poderoso Mais de ouro e de pedras, que de forte gente."—Câmões, vili. 21.

By Burton:
"Narsinga’s Kingdom, with her rich display Of gold and gems, but poor in martial vein...."

1580. "In the Kingdom of Narsinga to this day, the wives of their priests are buried alive with the bodies of their husbands; all other wives are burnt at their husbands’ funerals."—Montaigne, by Cotton, ch. xi.

(What is said here of priests applies to Lingayata, q. v.)

1611. "... the Dutch President on the coast of Choromandell, showed us a Cauā (see Cowle) from the King of Narsinga, 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 Mauritius his Patent, and therefore desired our departure."—P. W. Floris, in Purchas, 1. 220.

1681. "Choromandell. Ciudad muy grande, sujeta al Rey de Narsinga, el qual Reyno e llamado por otro nombre Bisnaga."—Martínez de la Puente, Compendio, 16.

Nassick, n.p. Nāśik; Nassica 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. (now Sir) George Campbell, in which the selection of a capital for British India was determined on logical principles in favour of Nassick. But logic does not decide the site of capitals, though government by logic is quite likely to lose India.

Certain highly elaborated magic squares and magic cubes, investigated by the Rev. A. H. Frost (Cambridge Math. Jour., 1857), have been called by him Nassik squares, and Nassik cubes, from his residence at that ancient place (see Encyc. Britan. 9th ed. xv. 213).

Nat. s. Burmese nāt; a term applied to all spiritual beings, angels, elves, demons, or what not, including the gods of the Hindus.

Nautch, s. A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. nāch; from Skt. niśṭiya, dancing or stage-playing, through Prakrit nacchha. The word is in European use all over India.

Browning seems fond of using this word, and persists in using it wrongly.
In the first of the quotations below he calls Fifine the 'European nautch,' which is like calling some Hindu dancing-girl 'the Indian ballet.' He repeats the mistake in the second quotation.

1823. "I joined Lady Macagahan and a large party this evening to go to a natch given by a rich native, Roupall Mullich, on the opening of his new house."—Mrs. Heber, in Heber, i. 37. ed. 1844.

c. 1831. "Elle (Begum Sumrou) fit enterreer vivante une jeune esclave, dont elle était jalouse, et donna à son mari un nautch (bal) sur cette horrible tombe."—Jacquet-mont, Correspondance, ii. 221.

1872. "... let there be no worst
Of degradation spared Fifine; ordained from first
To fast, in body and soul, for one life-long debauch
The Farah of the North, the European Nautch!"
Fifine at the Fair, 51.

1876. "... I looked in the swarthy little lady—I swear,
From the head to the foot of her,—well quite as bare!
'No Nautch shall cheat me,' said I, taking my stand
At this bolt which I draw. . . ."
Natural Magic, in Pacchitavoto, etc.

Nautch-girl, s. See Bayadère, Dancing-girl. The second quotation is a glorious jumble, after the manner of the compiler.

1885. "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.

1886. "In India and the East dancing-girls are trained called Almek, and they give a fascinating entertainment called a patch, for which they are well paid."—In R. Phillips, A Million of Facts, 322.

Navait, Naitea, Nevoyat, &c. A name given to Mahomedans of mixt race in the Konkan and S. Canara, corresponding more or less to Mooplas (q.v.) and Lubbies (see under that word) of Malabar and the Coromandel coast. It is apparently a Konkani word connected with Skt. nava, 'new,' and implying 'new convert.'

1532. "'Sons of Moors and of Gentile women, who are called Naites . . . ."—Costanilha, iii. 24.

1533. "Naites que so mesticos: quanto aos padres de geração dos Arabios . . . e parte das mães das Gentias."—Barros, i. ix. iii.

"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 Naitees, who were accustomed to buy the horses and sell them to the Moors of the Decan . . . ."—Barros, 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) . . . ."—Firishta, by Briggs, iv. 553.

1615. "... et passim infiniti Mahometani reperiebantur, tum indigenae como naitees vocabant, tum externi . . . ."—Jurjic, i. 57.

1626. "There are two sorts of Moors, one Mesticos of mixed seed of Moore-fathers and Ethniko-mothers, called Naitzen, Mungrels also in their religion, the other Forreiners . . . ."—Purchas, Pilgrimage, 554.

Nazir, s. Hind. from Arab. nazar, 'inspector,' (nazr, 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 . . . ."—Andriess, 41.

1678. "The Nazir had charge of the treasury, stamps, &c., and also the issue of summonses and processes."—Life in the Moghul, i. 204.

Neel, s. See Anil.

Neelám, Leelám, s. Hind. udám, from Port. lelde. An auction, or public "outcry," as it used to be called in India (corresponding to Scotch rowp; comp. German rufen, and ountrp of Linschoten's translator below). The word, however, is oriental in origin, for Mr. C. P. Brown (MS. notes) points out that the Portuguese word is from Arab. ʌlám (al-ʌlám), '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.

1598. "In Goa there is holden a daylie assemble . . . . which is like the meeting upo the burse in Andwarpe . . . . and there are all kindes of Indian commodities to sell, so that in a manner it is like a Faire . . . . it beginneth in ye morning at 7 of the clocke, and continueth till 9 . . . . in the
principal streets of the city ... and is called the Leylon, which is as much as to say, as an outtroop ... and when any man deth, all his goods are brought thereto and sold to the last penniworth, in the same outtroop, whosoever the bourgeois, yea although they were the Viceroys goods ... —Linschoten, ch. xxix.

c. 1610. "... le mary vient frapper à la porte, dont la femme faisant fort l'esteemme, prie le Portugais de se cacher dans une petite cuve à pourcelaine, et l'ayant fait entrer là dedans, et ferme tres bien à clef, ouvrir la porte à son mary, qui ... le laisse tremper là jusquan'leddemain matin, qu'il fit porter ceste cuve au marché, ou laiian ainsi qu'ils appellent ... "—Mocquet, 344.

Linschoten gives an engraving of the Rua Direita in Goa, with many of these auctions going on, and the superscription: "O Leilao que se faz cada dia pola menhă na Rua direita de Goa."

The Portuguese word has taken root at Canton Chinese in the form ye-lang; but more distinctly betrays its origin in the Amoy form le-lang and Swatow loy-lang (see Gates; also Denny's Notes and Queries, vol. i.).

Neelgye, Nilghau, &c., s. Hind. nilgu, nilghâ, lîghâ, i.e. 'blue cow; ' the popular name of the great antelope, called by Pallas Antilope tragocamellus (Portax pictus, of Jordan), given from the slaty blue which is its predominating colour. The proper Hindi name of the animal is rîghâ (Skt. rîgha or rîgha).

1663. "After these Elephants are brought divers tamed Gaselles, which are made to fight with one another; as also some Nilgaux, or grey oxen, which in my opinion are a kind of Bisons, and Rhinoceroses, and those great Buffalos of Bengala ... to combat with a Lion or Tiger."—Bernier, E. T., p. 84.

1824. "There are not only neelghaus, and the common Indian deer, but some noble red-deer in the park" (at Lucknow).—Héber (ed. 1844), i. 214.

1882. "All officers, we believe, who have served, like the present writers, on the canals of Upper India, look back on their peripatetic life there as a happy time ... occasionally on a winding part of the bank one intruded on the solitude of a huge nilghai."—Memo. of General Sir W. E. Baker, p. 11.

Neem, s. The Tree (Ord. Meliaceae) Azadirachta indica, Jussieu; Hind. nim (and nîb, according to Playfair, Taleef Shereef, 170); Mahr. nimba, from Skt. nimba. It grows in almost all parts of India, and has a repute for various remedial usos. 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 bakau (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 treated there some horses; the sore backs of horses that were most difficult to clean and heal; and these sores were cleaned very quickly, and the horses very quickly cured. And this was done entirely with the leaves of this tree pounded and put over the sores, mixt with lemon-juice ... "—Gereas, i. 153.

1578. "There is another tree highly medicinal, ... which is called Nimbo; and the Malabars call it Bepele."—Avocet, 284.

1577. "The elders of the Clans sat every day on their platform, under the great neem tree in the town, and attended to all complaints."—Meadows Taylor, Story, &c., ii. 85.

Negapatam, n.p. A seaport of Tanjore District in S. India, written Nâga-ppatnam, which may mean 'Snake Town.' It is, perhaps, the Niyama Nygrôphâs of Ptolemy; and see under Coromandel.

Negombo, n.p. A pleasant town and old Dutch fort nearly 20 miles north of Colombo in Ceylon; formerly famous for the growth of the best cinnamon. The etymology is given in very different ways. We read recently that the name is properly (Tamil) Nir-ko-llumbu, i.e. 'Colombo in the water.' But according to Emerson Tennent the ordinary derivation is Mi-gamoo, the 'Village of bees;' whilst Burnouf says it is properly Nâga-bhu, 'Land of Nâgas' or serpent worshippers (see Tennent, ii. 630).

1613. "On this he cast anchor; but the wind blowing very strong by daybreak, the ships were obliged to weigh, as they could not stand at their moorings. The vessel of Andrea Coelho and that of Nuno
Negrays, Cape, n.p. The name of the island and cape at the extreme south end of Arakan.* The name is a Portuguese corruption probably of the Arab or Malay form of a native name which the Burmese express as Naga-rät, ‘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 time by some name like Nāgarāṭṣra. Ibn Batuta touched at a continental coast occupied by uncivilized people having elephants, between Bengal and Sumatra, which he calls Barawngar. From the intervals given, the place must have been near Negrays, and it is just possible that the term Barra de Negrays, 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 10 degrees, and where the Kingdom of Pegu commences, the distance may be 100 leagues.”—Barros, i. ix. 1.

1583. “Then the wind came from the S.W., and we made sail with our stern to the N.E., and running our course till morning we found ourselves close to the Bar of Negrais, as in their language they call the port which runs up into Pegu.”—Gasparo Balbi, f. 92.

1656. “We entered the barre of Negrais, which is a brane barre,” etc. (See under Cosmin.)—R. Fitch, in Hakluyt, ii. 300.

1618. “Philip de Brito having sure intelligence of this great armament . . . ordered the arming of seven ships and some sanguides, and appointing as their commodore Paulo do Rego Pinheiro, gave him precise orders to engage the prince of Arracan at sea, before he should enter the Bar and rivers of Negrais, which form the mouth of all those of the kingdom of Pegu.”—Bocarro, 137.

1727. “The Sea Coast of Arakan reaches from Xatigam 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. Ham, ii. 29-30.

This reef is the Algada, on which a noble lighthouse was erected by Capt. (now Lieut.-Gen.) 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 Algada, ‘overflowed,’ is the real origin. It appears in the old French chart of d’Arps as Île Noyée. In Dunn it is Negada, or Neijada, or Leguado, or Sunken Island (N. Dir. 1780, 325).

Nelly, Nele, s. Malayāl. nel, ‘rice in the husk.’ 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.

1636. “. . . 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 supersticio), 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, Synoda, f. 52 b.

1651. “Nil, that is, unground rice, which is still in the husk.”—Rogerius, p. 95.

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 preceding article); and in the local records it is given in Sanskrit as Dhānagur-puram, meaning ‘rice-town’ (Seshagiri Sastri).

c. 1310. “Ma’bar extends in length from Kualam to Nilawar, nearly 300 parasangs along the sea coast.”—Wassif, in Elliot, iii. 32.

'River of Buddha,' is a caution against such guesses.

c. 1020. "From Dhàc southwards to the R. Nerbadha nine (parasangs); thence to Mahrat-des . . . . eighteen ..."—Al-Birûtì, in Elliot, i. 60. The reading of Nerbadha is however doubtful.

c. 1310. "There were means of crossing all the rivers, but the Nerbadha was such that you might say it was a remnant of the universal deluge."—Amir Khwara, in Elliot, 79.

Nercha, s. Malm. Nerchea, 'a vow,' from verb nerupa, '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."—Goyen, Synodo, 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. 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. 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 . . . ."—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."—Id. i. 67.

1873. "On expressing his surprise at this, the man assured him that it was really the case that the bazar 'nerik' or martkrate, had so risen."—Life in the Mofussil, i. p. 33.

Ngapee, s. The Burmese name, nga-pé ("pressed fish"), of the odorous delicacy described under Balachong, q.v.

1855. "Makertich, the Armenian, assured us that the jars of ngapé at Amarapoura 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."—Mission to Ava, p. 100.

Nicobar Islands, n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the Bâgoveram of Ptolemy, and the Lankha Balus of the oldest Arab Relation. The Danes attempted to colonize the islands in the middle of last 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 Nakka-vâram, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (naïgd).

c. 1650. The name appears as Nakka-vâram in the great Tanjore Inscription of the 11th century.

c. 1292. "When you leave the island of Java (the Less) and the Kingdom of Lambri, you sail north about 150 miles, and then you come to two Islands, one of which is called Neevuran. In this island they have no king nor chief, but live like beasts."—Marco Polo, Bk. III. ch. 12.

c. 1300. "Opposite Lámâri is the island of Lakvâram (probably to read Nakwaram), which produces plenty of red amber. Men and women go naked, except the latter cover the pudenda with cocoanut leaves. They are all subject to the Kân."—Rashiduddin, in Elliot, i. 71.

c. 1322. "Departing from that country, and sailing towards the south over the Ocean Sea, I found many islands and countries there among, all called Nicoveran . . . both the men and women there have faces like dogs, etc. . . ."—Friar Oderic, in Cathay, &c., c. 97.

1510. "In front of the before named island of Sumatra, across the Gulf of the Ganges, are 5 or 6 small islands, which have very good water and ports for ships. They are inhabited by Gentiles, poor people, and are called Nicover (Nacobar in Lisbon ed.) and they find there very good amber, which they carry thence to Malaca and other parts."—Barbosa, 195.

1514. "Seeing the land, the pilot said it was the land of Nicubar . . . . The pilot was at the top to look out, and coming down he said that this land was all cut up (i.e. in islands), and that it was possible to pass through the middle; and that now there was no help for it but to chance it or turn back to Cochin . . . . The natives of the country had sight of us and suddenly came forth in great boats full of people . . . . They were all Caffres, with fish-bones inserted in their lips and chin: big men and
Nigger, s. It is an old brutality of the Englishman in India to apply this term to the natives, as we may see from Ives quoted below. The use originated, however, doubtless in following the old Portuguese use of negroes for "the blacks" (q.v.) with no malice prepense, without any intended confusion between Africans and Asiatics.

1839. See quot. from Pinto under Cobra de Capello, where negroes is used for natives of Sumatra.

1848. "Moreover three blacks (negros) in this territory occupy lands worth 3000 or 4000 pardas of rent; they are related to one another, and are placed as guards in the outlying parts."—S. Botelho, Cartas, 111.

1852. "A negro of John Cambraye, Pilot to Paulo de la Guana, was that day run away to the Moors."—Castañeda, by N. L., f. 19.

1852. Ed. Grant, purser of the Diamond, reports capture of vessels, including a junk "with some stow of negers, which was devided bytwick the Dutch and the English."—Sainsbury, Hist. p. 78.

c. 1755. "You cannot affront them (the natives) more than to call them by the name of negroes, as they conceive it implies an idea of slavery."—Ives, Voyage, p. 22.


1769. "The Dress of this Country is entirely linen, save Hats and Shoes; the latter are made of tanned hides as in England... only that they are no thicker than coarse paper. These shoes are neatly made by Negroes, and sold for about 10d. a pair, each of which will last two months with care."—MS. Letter of James Belling, Sept. 30th.

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 negro he dies on purpose to spite you."—The Dawk Bungalow, p. 225.

Niglerry, Neilgherry, &c., n.p. The name of the Mountain Peninsula at the south end of the Mysore table land (originally known as Malai-nādu, ‘Hill country’), which is the chief site of hill-sanitaria in the Madras Presidency. Skt. Nilgiri, ‘Blue Mountain.’ The name Nīla or Nīladri (synonymous with Nilgiri) belongs to one of the mythical or semi-mythical ranges of the Hindu Puranic Cosmography (see Vishnu Purâna in Wilson’s works by Hall, vol. ii. pp. 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. Probably the following quotation from Dampier refers to Orissa, as does that from Hedges:

"One of the English ships was called the Nelligree, the name taken from the Nelligree Hills in Bengal, as I have heard."—Dampier, ii. 145.

1683. "In ye morning early I went up the Nillagere Hill, where I had a view of a most pleasant fruitfull valley."—Hedges, March 2d.

Nipa, s. a. The name of a stemless palm (Nipa fruticans, Thunb.), which abounds in estuaries from the Ganges delta eastwards, through Tensasserim 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 for the distillation of spirits. On this account it yields a considerable part of the revenue of the Spanish Government" (Desc. Dict. p. 301). But this fact is almost enough in itself 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 Tansarim, Malaca, and the Philippines or Manila; but that of Tansarim exceeds all in goodness."—Teixeira, Relaciones, i. 17.

1613. "And then on from the marsh to the Nypelars or wild-palms of the rivulet of Paret Chīna."—Godinho de Eредia, 6.
1613. "And the wild palms called Ny
peiras... from those flowers is drawn
the liquor which is distilled into wine by
an artifice, which is the best wine of
India."—Ibid. 169.

1848. "Steaming 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 Journal, i. 1-2.

1869. "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."
—Hambury and Pluckiger, 653.

These last quotations confirm the old
travellers who represent Tenasserim as the
great source of the Nipa spirit.

b.

1868. "Nipa, qual'è vn Vino eccellen-
tissimo che nasce nel fior d'vn albero
chiamato Niper, il cui liquor si distilla, e se
no fa vn bevanda eccellentissima."—Caz.
Federici, in Ramus. iii. 392 v.

1597. "Every yeere is there lade (at
Tenasserim) some ships with Verzino, Nipa,
and Benjamin."—Ibid. (E. T. in Hook¬
yll), ii. 359.

1591. "Those of Tanasari are chiefly
freighted with Rice and Nipar wine, which
is very strong."—Barker's Account of Lan-
caster's Voyage, in Hak. ii. 592.

In the next two quotations nipe is
confounded with coco-nut spirit.

1598. "Likewise there is much wine
brought thether, which is made of Cocos or
Indian Nuttes, and is called Nyppe de Tanas-
saria, that is Aqua-Composite de Tanas-
saria."—Linschoten, 30.

"The Sura, being distilled, is called
Rida (see Fool-rack) or Nipe, and is an ex-
cellent Aqua Vitæ as any is made in Dort."—Id. 101.

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
vitea with other things mixt in it, in India
called nippa, which had been given them."
—P. della Valle, ii. 669.

We think there can be little doubt
that the slang word nip for a small
dram of spirits is adopted from Nipa.

Nirvana, s. Sansk. nirvid. 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 Children's
Pali Dictionary, s.v. nibbana, an
article from which we quote a few
sentences below, but which covers ten
double-column pages.

The word has become common in
Europe along with the growing in-
terest 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 the Pali form
common in Burma, &c., nibban.

1626. "After death they (the Talapoys)
believe three Places, one of Pleasure
Surna (perhaps subluna) like the Mahumita
Paradise; another of Torment Nasa (read Na-
rae); the third of Annihilation which they
call Niba."—Purchas, Pilgrimage, 506.

1815. "... the state of Nihan, which
is the most perfect of all states. This
consists in an almost perpetual exaty, 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..."—Sangermano, Burmese Empire, p. 6.

1858. "... Transience, Pain, and Un-
reality... these are the characters of all
existence, and the only true good is exemp-
tion from these in the attainment of nir-
vâna, whether that be, as in the view of
the Brahmin or the theistic Buddhist,
absorption into the supreme essence; or
whether it be as many have thought,
absolute nothingness; or whether it be, as
Mr. Hodgson quaintly phrases it, the ubi
or the modus in which the infinitely atten-
uated elements of all things exist, in this
lost and highest state of abstraction from
certain modifications such as our
senses and understandings are cognisant
of..."—Mission to Ava, 236.

... "When from between the six trees
at Kusinâra he passed into nirvâna, he
(Buddha) ceased, as the extinguished fire
ceases."—Ibid. 239.

1869. "What Bishop Bigandet and
others represent as the popular view of the
Nirvâna, in contradistinction to that of the
Buddhist divines, was, in my opinion, the
conception of Buddha and his disciples. It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, 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 Nirvāṇa, in Tribuner's Or. Record, Oct. 16, 1869.

1879. "Nībbānana. Extinction; destruction; annihilation; annihilation of being, Nirvāṇa; annihilation of human passion, Arhatship or final sanctification . . . . ." In Tribuner's Record for July, 1879, 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.—Children, Pali Dictionary, pp. 265-266.

"But at length reunion with the universal intellect takes place; Nirvāṇa is reached, oblivion is attained ... the state in which we were before we were born."—Draper, Conflict, &c., 122.

1879. "And how—in fulness of the times—it fell That Buddha died . . . . And how a thousand thousand crores since then Have trod the Path which leads whither he went Unto Nirvāṇa where the Silence lives." E. Arnold, Light of Asia, 227.

Nokar, s. A servant, either domestic, military, or civil, also pl. Nokar-logue, 'the servants.' Hind. naukar, from Pers., and naukar-log. Also naukar-chākār, 'the servants,' one of those jingling double-barrelled phrases in which Orientals delight even more than Englishmen. As regards Englishmen, compare hugger-mugger, hurdy-gurdy, tip-top, nifty-nifty, higgledy-piggledy, hoose-pocus, tit for tat, topsy-turvy, harum-scarum, roly-poly, fiddle-faddle, rump and stamp, slip-slop. In this case chākār (see chacker) is also Persian. Naukar would seem to be a Mongol word introduced into Persia by the hosts of Chinghiz (see below).


1860. "Mahmūd Sultān . . . understood accounts, and could reckon very well by memory the sums which he had to receive from his subjects, and those which he had to pay to his 'naukars' (apparently armed followers)."—Abulghazi, by Desmoulins, 271.

1840. "Nokar, 'the servant;' this title was borne by Tuli the fourth son of Chengiz Khan, because he was charged with the details of the army and the administration."—Hammer, Golden Horde, 460.

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 Neigherry Hills, near the close of his government, he was riding with the Governor-General to visit some new building. Lord Dalhousie said to him: "It is not a thing that one must say in public, but I would give a great deal that the whole of India should be Non-regulation."

The Punjab was for many years the greatest example of a Non-regulation Province. The chief survival of that state of things is that there, as in Burma and a few other provinces, military men are still eligible to hold office in the civil administration.

1860. "... Now what ye folke of Bengal, worcehsyppen Sir Jhone discouryeth lityl. This moche wee gadere. Some worsehysppin ane Idele yclept Regulation and..."
some worschyppe Non-regulation (veluti 6eg rī ḥaṣṣag). . . ."—Ext. from a MS. of The Travels of Sir John Mandevill in the E. Indies, lately discovered.

1837. " . . . We believe we should indi-
cate the sort of government that Sicily
wants, tolerably well to Englishmen who
know anything of India, by saying that it
should be treated in great measure as a 'non-regulation province.'"—Quarterly

1883. 'The Delhi district, happily for
all, was a non-regulation province.'—Life
of Lord Lawrence, i. 44.

Nor-wester, s. A sudden and
violent storm, such as often occurs in
the hot weather, bringing probably a
dust storm' at first, and culminating in
hail or torrents of rain. See Tufan.

1910. " . . . those violent squalls called
'north-westers,' in consequence of their
usually either commencing in, or veering
round to, that quarter. . . . The force of these
north-westers is next to incredible."—
Williamson, V. M., ii. 35.

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 Mahommedan
in Sind, we find repeated mention of a
temple called Nau-vihār (Navavihāra,
'New Monastery'). And the same
name occurs at Balkh, near the Oxus.

Nowroze, s. Pers. nau-roz, 'New
(Year's) Day;' i.e. the first day of the
Solar Year. In W. India this is ob-
served by the Parsees.

c. 1590. "This was also the cause why
the Naurūs i Jaldi 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-
wardin)."—Āin, 183 and 276.

1638. "There are two Festivals which are
celebrated in this place with extra-
ordinary ceremonies; one of which is that
of the first day of the year, which, with the
Persians, they call Naurūs, Nauro, 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 Equi-
nox, we returned to Gombrōon, when the
Moors introduced their New-Year Aïd, or
Noc Rose, with Banquetting and great
Solemnity."—Fryer, 306.

1712. "Restat Nauuruu, i.e. vertennis
anni initium, inciden in diem sequinocii
vern. Non legalis est, sed ab antiquis
Persis haereditate accepta festivitas, om-
nium caeterarum maxima et solennissima."—
Kaempfer, Am. Exot. 162.

1815. "Jemsheed also introduced the
solar year; and ordered the first day of it,
when the sun entered Aries, to be celebrated
by a splendid festival. It is called Nauroza,
or new year's day, and is still the great
festival in Persia."—Malcolm, H. of Persia,
i. 17.

1832. "Now-roz (new year's day) is a
festival or odd 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-roz."—Mrs. Meer Hassan Ali, Ali,
Obra. on the Musulmans of India, i. 285-4.

Nowshadder, s. Pers. navggddar (Skt.
vardasra, but recent), Sal-am-
moniaie, i.e. chloride of ammonium.

c. 1300. We find this word in a medi-
 eval list of articles of trade contained in
Capmany's Memoriae de Barcelona (ii. App.
74) under the form noxatr.

1343. 'Salarmonisco, cioè liatigdro, e
non si da ne naccco ne cassa con essa.'
—Pepoloti, p. 17; also see 57, etc.

Nuddea Rivers, n. p. See under
Hoogly River, of which these are
branches, interserting the Nadiya Dis-
trict. In order to keep open naviga-
tion 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.

Nuggurcot, n. p. Nagarkot. This
is the form used in olden times, and
even now not obsolete, for the name
of the ancient fortress in the Punjab
Himalaya which we now usually know as
Kot-keängnu, both being substan-
tially the same name, Nagarkot, 'The
fortress town,' or Kot-kā-nagar, 'The
town of the fortress.' In yet older
times, and in the history of Mahmūd
g of Ghazni, it is styled Bhīm-nagar.
The name Nagarkot is sometimes used
by older European writers to designate
the Himalayan mountains.

1068. "The Sultan himself (Mahmūd)
joined in the pursuit, and went after them
as far as the fort called Bhīm-nagar, which
is very strong, situated on the promontory
of a lofty hill, in the midst of impassable waters."—Al-'Utbi, in Elliot, i. 34.

1337. "When the sun was in Cancer, the King of the time (Mahomed Tughlak) took the stone fort of Nagarkot in the year 738. ... It is placed between rivers like the pupil of an eye ... and is so impermeable that neither Sikandar nor Dara were able to take it."—Budd-i-chah in Elliot, iii. 570.

c. 1370. "Sultan Firoz ... marched with his army towards Nagarkot, and passing by the valleys of Nakhch-nuhgarh, he arrived with his army at Nagar- kot, which he found to be very strong and secure. ... The idol Jwalfamikhi (see Jo- waullu mockhee), much worshipped by the infidels, was situated in the road to Nagar- kot ..."—Shams-i-Siraj, in Elliot, iii. 317-318.

1398. "When I entered the valley on that side of the Siwalik, information was brought to me about the town of Nagarkot, which is a large and important town of Hindustan, and situated in these mountains. The distance was 30 kos, but the road lay through jungles, and over lofty and rugged hills."—Auto-biog. of Timur, in c. 465.

1553. "But the sources of those rivers (Indus and Ganges) though they burst forth separately in the mountains which Ptolemy calls Imaus, and which the natives call Dalanquer and Nagrangracot, yet are these mountains so closely joined that it seems as if they sought to hide those springs."—Barros, i. iv. 7.

c. 1590. "Nagarkote is a city situated upon a mountain, with a fort called Kangrath. In the vicinity of this city, upon a lofty mountain, is a place called Mahama- ey, which they consider as one of the works of the Divinity, and come in pilgrimage to it from great distances, thereby obtaining the accomplishment of their wishes. It is most wonderful that in order to effect this, they cut out their tongues, which grow again in the course of two or three days. ..."—Ayton, ii. 119.

1600. "Bordering to him is another great Rainw called Tulluck Chand, whose chief City is Nergorocat, 80 c. from Labor, and as much from Syrinan, in which City is a famous Pagod, called Je or Durga, vnto which worlds of People resort out of all parts of India. ... Durers Moores also resorte to this Peer. ..."—W. Finch in Purchas, i. 438.

1616. "27. Nagra Catt, the chiefe Citie so called. ..."—Terry in Purchas, ii.

c. 1876. "The carvan being arriv'd at the foot of the Mountains which are call'd at this day by the name of Naugrocot, abundance of people come from all parts of the Mountain, the greatest part whereof are women and maides, who agree with the Merchants to carry them, their Goods and Provisions cross the Mountains. ..."—Temny, l. T., ii. 155.

1788. "Kote Kangrah, the fortress be-
1828. "In a two-poled tent of a great size, and lined with yellow woollen stuff of Europe, sat Nader Kockee Khan, upon a coarse numud..."—The Kuzubash, i. 254.

Nuncaties, s. (?) Rich cakes made by the Mahomedans in W. India, chiefly imported into Bombay from Surat.

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.

Nuzzer, s. Hind. from Arab. nazr or nazar (prop. na'dhr), 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 in'am. The root is the same as that of Nazarite (Numbers, vi. 2).

1785. "Present of ceremony, called nuzzers, were to many a great portion of their subsistence..."—Letter in Life of Colebrooke, 16.

1786. Tippoo, even in writing to the French Governor of Pondicherry, whom it was his interest to conciliate, and in acknowledging a present of 500 muskets, cannot restrain his insolence, but calls them "sent by way of nazr."—Select Letters of Tippoo, 377.


1876. "The Standard has the following curious piece of news in its Court Circular of a few days ago:—

'Sir Salar Jung was presented to the Queen by the Marquis of Salisbury, and offered his Muggur as a token of allegiance, which her Majesty touched and returned.'—Punch, July 15th.

For the true sense of the word so deliciously introduced instead of Nuzzer, see Muggur.

O.

Oart, s. A coco-nut garden. The word is peculiar to Western India, and is a corruption of Port. orta (now more usually horto). "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 emfatiota para sempre que a ortalça dos ortas dos moradores Portugueses o christãos que nesta cidade de Goa e ilha tê... possa vender..." &c.—Proclamation of Dom Sebastion, in Archiv. Port. Orient., fasc. 2, 157.

c. 1610. "Il y a vn grand nombre de Palmero or orta, comme vous diriez ici de nos vergers, pleins d'arbres de Cocos, plantez bien prés à pres; mais ils ne viennent qu's lieux aquatiques et bas..."—Pyrand de Laval, ii. 17-18.

1613. "E os naturaes habitão ao longo do rýo de Malaca, em seus pomeares e orthas."—Godinho de Erédia, 11.

1673. "Old Goa... her Soil is luxurious and Campaign, and abounds with Rich Inhabitants, whose Rural Palaces are immured with Groves and Hortos."—Fryer, 164.

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 Courier, Jan. 12th.

Obang, s. Jap. Oh'o-ban. Lit. "greater division." The name of a large oblong Japanese gold piece, similar to the Kobang (q. v.), but of 10 times the value; 5 to 6 inches in length and 3 to 4 inches in width, with an average weight of 2564 grs. troy. First issued in 1580, and last in 1860. Tavernier has a representation of one.

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 Tambrau, 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. "... Jholor 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 Europeans the Streights of Singapour, but by the Natives Salleta de Breu" (c. c., Salat Tambrau, as above).—A. Ham. ii. 92.

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 {prathus darting out from one of the numerous creeks}.”—Cavenagh, Rem. of an Indian Official, 285-6.

Ollah, s. Tam. ollai, Malm. oña. 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 oña 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 whenever they go they carry them under their arms, and the iron pen in their hands . . . and among these are 7 or 8 who are great confidants of the king, and men held in great honour; who always stand before him with seven pens in their hand and a bundle of papers 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.

1553. “All the Gentiles of India . . . when they wish to commit anything to written record, do it on certain palm-leaves which they call ollas, of the breadth of two fingers.”—Barros, i. 3.

“ . . . All the rest of the town was of wood, thatched with a kind of palm-leaf, which they call olla.”—Thad. 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, i. 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.

1563. “ . . . in the Maldiva Islands they make a kind of vessel with which 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 as 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 Pegu) ordered all the families of those nobles to be kept prisoners, even to the women big with child, and the infants in bands, 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.”—f. 112-113.

1636. “The writing was on leaves of Palm, which they call Olla.”—Purchas, Pilgrimage, 554.

1673. “The houses are low, and thatched with olas of the Cococe-Trees.”—Fryer, 66.


1760. “He (King Alompra) said he would give Orders for Olias to be made out for delivering of what Englishmen were in his Kingdom to me.”—Capt. Alves in Dalrymple, O. B., i. 377.

1806. “Many persons had their Ollaha in their hands, writing the sermon in Tamil shorthand.”—Buchanan, Christian Researches, 2d ed. 70.

1890. “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 Talirope or the Palmyra palm.”—Tennent, Ceylon, i. 512.


Omedwaur, s. Hind. from Pers. ummedwaur (ummad or 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 omedwar, and of staying out here till fifty deterred me.”—M. Elphinston, in Life, i. 844.
Omlah, s. This is properly the Arabic plural, 'umalā, of ʿamīl (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.

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. E. Lindsay, in Lives of the Lindsay, i. 187.

1866. "At the worst we will hint to the Omlahs to discover a fast which it is necessary that they shall keep with great solemnity."—Trevelyon, The Dawk Bungalow, in Fraser, lxxiii. 390.

The use of an English plural omlahs here is incorrect and unusual; though omrahs 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 Arabic plural ('Umara, pl. of Amir, see Ameer), and should be applied collectively to the higher officials at a Mahommedan Court, especially that of the Great Mogul. But in old European narratives it is used as a singular for a lord or grandee of that court; and, indeed, in Hindustani the word was similarly used, for we have a H. plural umarat-āyān=omrahs.

From the remarks and quotations of Blochmann, it would seem that Musābādār, from the commandant of 1000 upwards, were styled umara-'i-kabār, or umara-'i-zi'am, "Great Amirs;" and these would be the omrahs properly. Certainly very high officials were styled Amir-ul-Umara (Ain, i. 239–240), a title used first at the Court of the Caliphs.

1616. "Two Omrahs who are great Commanders."—Sir T. Roe.

c. 1630. "Howbeit, out of this prodigious rent, goes yearely many great payments: to his Leiftenant of Provinces, and Vmbrays of Townes and Fortes."—Sir T. Herbert, p. 55.


1653. "Il y a quantité d'éléphants dans les Indes, les Omrars s'en servent par grandeur."—De la Boulaye-le-Gouz, ed. 1657, p. 250.


1673. "The President ... has a Noise of Trumpets ... an Horse of State led before him, a Mirchah (a Fan of Ostrich Feathers) to keep off the Sun, as the Omrahs or Great Men have."—Prayer, 66.

The word Mirchah in this passage stands for Morch'hal, a fan of peacock's feathers; see Morchul.

1676. "Their standard, planted on the battlement, Despair and death among the soldiers sent; You the bold Omrah tumbled from the wall, And shouts of victory pursued the fall."—Dryden, Aurengzebe, ii. 1.

1710. "Donna Juliana ... let the Heer Ambassador know ... that the Emperor had ordered the Ammaraws Enay Ullah Chan (sc) to take care of our interests."—Valentijn, iv. Suratte, 284.

1737. "You made several complaints against former Governors, all of which I have here from several of my Ummars."—Firmen of Aurangzeb, in A. Ham. ii. 227.

1791. "... les Omras on grands seigneurs Indiens ... "—B. de St. Pierre, La Choumière Indienne, 32.


Oojyne, n.p. Oujayani, or, in modern vernacular, Ujain, 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 Ujain 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 Azin, but this by the mere omission of a diacritical point became Ariu, 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 Arin or Arym," or the "Cupola of the Earth" (Al-gubbah al-aridh) 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 Arin bisected this habitable hemisphere. But as the western limit extended to the Fortunate Islands it became manifest to the Arabs that the central meridian could not be so far east as the Hindu meridian of Arin (or of Lanka, i.e. Ceylon*). They therefore shifted it westward, but shifted the mystic Arin along the equator westward also. We find also among medieval European students (as with Roger Bacon, below), a confusion between Arin and Syene. This Reinaud supposes to have arisen from the Erosa eqmwpov of Ptolemy, a place which he locates on the Zanjibar coast, and approximating to the shifted position of Arin. But it is perhaps more likely that the confusion arose from some survival of the real name Asin. Many conjectures were vainly made as to the origin of Arym, and M. Sedillot was very positive that nothing more could be learned about it than he had been able to learn. But the late M. Reinaud completely solved the mystery by pointing out that Arin was simply a corruption of Ujain. Even in Arabic the mistake had been thoroughly ingrained, insomuch that the word Arin had been adopted as a generic word for a place of medium temperature or qualities (see Jorjani quoted below).

c. A.D. 150. "Οθήνα της βασίλειας Ταγοναν."—Pot. VII. i. 63.

c. 390. "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 between the Eternal Islands and the extremity of China; it is what is called The Cupola of the Earth."—Mae'udi, i. 180-181.

c. 1020. "Les Astronomes . . . . ont fait correspondre la ville d'Odjain avec le lieu qui dans le tableau des villes insérée dans les tables astronomiques a reçu le nom d'Arin, et qui est supposé situé sur les bords de la mer. Mais entre Odjain et la mer, il y a près de cent yodjains."—Al-Biruni, quoted by Reinaud, Intro. to Abul-quad, p. ccxiv.

c. 1267. "Meridianum vero latus Indiae descendit a tropico Capricorni, et sectat sequectioaalem circulum apud Montem Malabar a sectaequealem circulorum et continetinos et transit per Syenem, quae nunc Arym vocatur. Nam in libro cursuum planetarum dictur quod duplex est Syene; una sub solstitio . . . . ali sub secteciaelic circulo, de quae nunc est sermo, distans per xe gradus ab occidente, sed magis ab oriente elongatus; propter hoc, quod longitude habitabila majore est quam sequeciael circulo vei terrae, et hoc versus orientem."—Roger Bacon, Opera Majus, 195 (ed. London, 1863).

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 correlation servant de centre aux parties que se coupent entre elles . . . . Dans cet endroit et sur ce point se trouve le lieu nommé Coupole de Arin ou Coupole de Arin. Là est un château grand, élevé et d'un accès difficile. Suivant Ibn-Alaraby, c'est le séjour des démons et le trône d'Eblis . . . . Les Indiens parlent également de ce lieu, et débient des fables à son sujet."—Arabic Cosmography, quoted by Reinaud, p. ccxiii.

c. 1400. "Arin (al-arin). Le lieu d'une proportion moyenne dans les choses . . . . un point sur la terre à une hauteur égale des deux pôles, en sorte que la nuit n'y emplit point sur la durée du jour, ni le jour sur la durée de la nuit. Ce mot a passé dans l'usage ordinaire, pour signifier d'une manière générale un lieu d'une température moyenne."—Livre de Definitions du Seul Seherif Rezakdî . . . . fils de Mohammed Djordjani, trad. de Silv. de Soeuy, Not. et Extr. x. 39.

1498. "Ptolemy and the other philosophers, who have written upon the globe, thought that it was spherical, believing that this hemisphere was round as well as that in which they themselves dwelt, the centre of which was in the island of 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 Travels, Hakl. Soc., 2nd ed. 135.

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."—Bermier, E. T., p. 13.

1785. "The City of Ugen is very ancient, and said to have been the Residences of the Prince Bicker Maiet, whose Aera is now Current among the Hindus."—Sir C. Maliet in Datrymple, O. R., i. 265.

Ooolooballong. s. Malay, Ulubalang, a chosen warrior, a champion.
Ooplah. s. Cow dung patted into cakes, and dried and stalked for fuel. Hind. uplo. It is in S. India called bratty (q. v.). This fuel, which is also common in Egypt and Western Asia, appears to have been 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 divota (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.

Oordoo, s. The Hindustani language. The (Turki) word urdā means properly the camp of a Tartar Khān, and is, in another direction, the original of our word horde (Russian, orda). 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. Urda is now used in Turkestan, e.g. at Tashkand, Khokand, &c., for a 'citadel' (Schuyler, i. 30). The word urdā, in the sense of royal camp, came into India probably with Baber, and the royal residence at Delhi was styled urdā-i-mu'allā, 'the Sublime Camp.' The mixt language which grew up in the court and camp was called zabān-i-urdā, 'the Camp Language,' and hence we have elliptically Urda. On the Peshawar frontier the word urdā is still in frequent use as applied to the camp of a field-force.

1247. "-post haec venimus ad primam ordam Imperatoris, in qua erat una de uxoris suis; et quia nondum videramus Imperatorem, nonuerunt nos vocare nec intromittere ad ordam ipsius."—Plano Car- pinii, p. 782.

1404. "And the Lord (Timour) was very wroth with his Mirasses (Mizras), because he did not see the Ambassador at this feast, and because the Truximan (Interpreter) had not been with them...and he sent for the Truximan 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 you always being ready, we close your nostrils to be bored, and a cord put through them, and that you be led through the whole Ord as a punishment.'—Clavi- jio,§ cxii.

1440. "What shall I say of the great and innumerable multitude of beasts that are in this Lorde!...if you were disposed in one day to tie a thousand or if fifty horses you should find them to sell in this Lorde, for they go in heards like sheepe..."—Josefio Barbaro, ed E. T., Hak. Soc., 20.

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."—Herbertson, in Ramusio, ii. 171.

1578. "L'ourdé sortit d'Andrinopole pour aller au camp. Le mot ourdé signifie camp, et sous ce nom sont compris les messiers que sont nécessaires pour la commodité du voyage."—Journal d' Ant. Galland, i. 117.

Oorial, s. Punj, avial, Onis cyclo- ceros, Hutton; the wild sheep of the Salt Range and Sulimâni Mountains.

Ootacamund, n. p. The chief station in the Neillgherry 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 Hotta- ga-mand (see Metz, Tribes of the Neillgerryes, 6).
Opiyum. 489

Opiyum. s. This word is certainly of Indian origin: Lat. opalus, Greek, ἀφάλας, Sansk. ṛūla, 'a stone.' The European word seems first to occur in Pliny. We do not know how the Sanskrit word received this specific meaning, but there are many analogous cases.

Opiyum, s. This word is in origin Greek, not Oriental. But from the Greek ἀφάνιν the Arabs took ἀφαφν, which has sometimes reacted on old spellings of the word. The collection of the ἀφάδος, or juice of the poppy-capsules, is mentioned by Dioscorides (c. A.D. 71), and Pliny gives a pretty full account of the drug as opium (see HANDWYLL and Flückiger, 40).

The Opiyum-poppy was introduced into China, from Arabia, at the beginning of the 9th century, and its earliest Chinese name is A-fu-yung, a representation of the Arabic name (Breitnieder, p. 47).

The Arabic ἀφαφν is sometimes corruptly called ἀψαν, of which ἀπαν, 'imbecile,' is a popular etymology. Similarly the Bengalees derive it from ἀπα-ληνό, 'serpent-home.'

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 opium. Certes I have knowne many come to their death by this meane: and namely, the father of Licinius Cenenna 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 wearie of his life, at Bibil in Spaine, shortened his owne daies by taking opium."—Pliny, in Holland's transl. ii. 68.

(Medieval) "Quod venit a Thebis, opio laudum perhibebis; Narihur horrendum, rufum laus dictat emendum."

Otho Oremonensis.

1511. "Next day the General (Alboquere) 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 Guzzerate 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 merchandize, and arfufn (for so they call opio tebaco) 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 matters."—Letter of Giovanni da Empoli, in Archivio Storico Italiano, 55.

1516. "For the return voyage (to China) they ship there (at Malacca) Sumatra and Malabar pepper, of which they use a great deal in China, and drugs of Cambay, much anfion, which we call opium . . . ."—Barboza, 206.

1563. "I. I desire to know for certain about amfian, 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 Cambaia comes for the most part from one story which is called Malvi (Malva). . . . I knew a secretary of Nizamoxa, a native of Coraçon, who every day eat three lotías (see Tola), 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, 153v. to 155v.

1568. "I went then to Cambaya . . . . and there I bought 60 parcels of opium, which cost me two thousand and a hundred ducets, every ducet at four shillings two pence."—Master C. Frederikse, in Hak., ti. 871.

The original runs thus, showing the looseness of the translation: "... comprai sessanta man d'Anfion, che mi costò 2100 ducati serafini, che a nostro conto possano valere 5 lire l'uno."—In Ramusio, ill. 396v.

1598. "Anfion, so called by the Portingales, is by Arabians, Mores, and Indians called Afion, in latine Opio or Opium. . . . The Indians use much to eat Anfion. . . .
Hee that useth to eat it, must eate it daylie, otherwise hee dyeth and consumeth himselfe, and likewise hee that hath never eate it, and will venture at the first to eate as much as those that dayly use it, it will surely kill him..."—Linschoten, 124.

1638. "Turcae opium experiuntur, etiam in bona quantitate, innoxim et consolatim; adeo ut etiam ante praelia ad fortitudinem illud summant; nobis vero, nisi in parvâ quantitate, et cum bonis correctivis lethale est."—Bacon, R. Vitae et Mortis (in Montaigne's ed. x. 185).

1694. "This people, that with amphonio or opium, mixed with tobacco, drink themselves necessarily drunk but mad, are wont to fall furiously upon any one whom they meet, with a naked kris or dagger in the hand, and to stab him, though it be but a child, in their mad passion, with the cry of Amock, that is 'strike dead,' or 'fall on him.' . . ."—In Valentijn, iv. (China, &c.) 124.

1726. "It will hardly be believed . . . that Java alone consumes monthly 350 packs of opium, each being of 136 cattis (see Catty), though the E. I. Company make 145 catis 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
ORANGE.

490

ORANGE.

inland Countries, where it is very much used."—A. Ham. i. 315.

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 5 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. narang, which is again a form of Pers. nārang or nāraŋi, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Sansk. nāgarāṇa, and nāraṇa, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanskritised from some southern term. Sir William 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 narukeraud, to yield an odour; nārtum pillei, lemon-grass; nārtci, citron; nārta manu (read marum), the wild orange-tree; nārutm paneni, the Indian jasmine; nārvun alleri, a strong smelling flower; and nārtu, which is put for nārd in the Tamil version of our scriptures." (See As. Res., vol. ii, p. 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. F. Pott, in Lassen's Zeit.-


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 in Sikkim, as well as in the Kāśi country (see Cossyia), the valleys of which last are still abundantly productive of excellent oranges. It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see Hanbury and Flüchter, 111–112).

From the Arabic, Byzantine Greek got ἀραντίον, the Spaniards naranja, old Italian naranza, the Portuguese laranja; 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. oranzio, 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 instance from Hehn, 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 Chintra. 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 gousse et le gout" (244 †). That these pommes were the famous Chintra oranges can hardly be doubted. For Baber (Autobiog., 328) describes an orange under the name of Sangatarah, which is, indeed, a recognized 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 Chintra, but for the persistence with which the alternative name of Portugals has adhered to

* There seems to have been great oscillation of traffic in this matter. About 1575, one of the present writers, then resident at Palermo, sent, in compliance with a request from Lahore, a collection of plants of many (about forty) varieties of citrus cultivated in Sicily, for introduction into the Punjab. This dispatch 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."—Buckingham's Magna, iv. 230
the fruit in question. The familiar name of the large sweet orange in Sicily and Italy is portogallo, and nothing else; in Greece poproynhe, in Albanian protokale, among the Kurds portogâth; whilst even colloquial Arabic has burtukân. The testimony of Mas'âdi 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 Saracenic occupation. It was indeed suggested in our hearing by the late Sir Henry M. Elliot that sztgjrah might be interpreted as nang-tur, '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.

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.R.) 390, and first sown in 'Oman. 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'âdi, ii. 488-9.

c. 1220. 'In parvis autem arboribus quaeam crescunt alia poma cirtina, minoris quantitatis frigida et acidi seu pontici (liiter) saporis, quia poma oranges ab indigenis nuncupantur.'—Jaccobus Vitriacus, in Bongare. These were apparently our Seville oranges.

c. 1290. 'In the 15th of Edward the first a large Spanish Ship came to Portsmouth; out of the cargo of which the Queen bought one frail* 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. xviii. The Editor deigns only to say that 'the MS. is in the Tower.'

1451. 'Item to the galemman (galley man) brought the lampreis and oranges ... Hild.—Household B. of John D. of Norfolk, Roxb. Club, 1844, p. 38.

c. 1526. 'They have besides (in India) the naranj [or Seville orange, Tr.] and the various fruits of the orange species ... It always struck me that the word naranj was accented in the Arabic fashion; and I found that it really was so; the men of Bajour and Siwâd call nêranj nêrânk' (or perhaps rather nêranj).—Baker, 328.

* See Frazala.

In this passage Baker means apparently to say that the right name was nêranj, which had been changed by the usual influence of Arabic pronunciation into nêranj.

** Orang-otan.**

**Orang-outan, &c., s.** The great man-like ape of Sumatra and Borneo; *Simia Satyrus*, L. This name was first used by Bontius (see below). It is Malay, orang-utan, 'homo sylvans.' The proper name of the animal in Borneo is *mius*. Crawfurd 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 recognized specific name, it is hardly possible that the name should not be sometimes applied popularly. We remember a name hooluck (q. v.) belonging to a gentleman in E. Bengal, which was habitually known to the natives at the station as jangli admi, literally = orang-utan.

1631. 'Loqui vero eos easque posse lavari aient, sed non velle, ne ad labores cogantur; ridicule meherculae. Nomen ei induntur Orang Outang, quod 'hominem silvae' significat, eosque nasum affirmant e libidine multerum Indaram, quae sae Simis et Cercopithecis detestanda libidine uniunt.'—Bontius, Hist. Nat. v. cap. 32, p. 85.

1668. 'Erat autem hic satyrius quadrupes: sed ab humanâ specie quam prae se fert, vocatur Indis Orang-outang: sive hominoultrius.'—Lictus de Monstris, 398.

1727. 'As there are many species of wild Animals in the Woods (of Java) there is one particularly called the Orang-outang.'—A. Hom. ii. 131.

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 orang-outang or the tiger.'—Burke, Sp. on Fox's E. India Bill, Works, ed. 1852, i. 466.

1802. 'Man, therefore, in a state of nature, was, if not the orang-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.'—Rutson, 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 Pontias ... This gentleman is Lord Mcnaboo's genuine Orang-outang, which in the Malay language signifies literally sold man ... Some people think seriously that the oran-outang was the original patriarch and progenitor of the whole Malay race.'—Lord Minto, Diary in India, 268-9.

1828. 'One of my chief objects ... was to see the Orang-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., s. Malay, Orang kaya. In the Archipe-
lagos, a person of distinction, a chief or
noble, corresponding to the Indian
omrah; literally 'a rich man,' analogous
to the use of riche-homme by Joinville and other old
French writers.

C. 1612. "The Malay officers of state
are classified as 1. Bandahara; 2. Ferdana
Mantri; 3. Pungulu Bandari; 4. the
chief Hulubalang or champion; 5. the
Paramantris; 6. Orang Kayas; 7. Chat-
riyas (Kheshtrayas); 8. Sela Sidakas; 9.
Bentaras or heralds; 10. Hulubang."—
Sijare Malays, in J. Ind. Arch. v. 246.

1613. "The nobler Orancayas spend
their time in pastimes and recreations,
in music and in cock fighting, a royal sport."—
Godinho de Eredia, p. 81.

"An Oran Caya came aboard, and
told me that a Curra Curra (see Caracoa)
of the Flemings had searched three or
four Praws or Canosas coming aboard vs
with Clones, and had taken them from
them, threatening death to them for the
next offence."—Saris in Purchas, i. 348.

1615. "Another conference with all the
Arrankayos of Luhgo and Cambello in the
hills among the bushes: their reverence for
the King and the honorable Company."—
Stainsbury, i. p. 420.

1620. "Premierement sur vn fort grand
Elephant il y auoit vne chaire couverte,
dans laquelle s'est assis vn des principaux
Orangceys ou Seigneurs."—Beaulieu, in
Thomson's Collection, i. 49.

1711. "Two Pieces of Calico or Silk to
the Shabander, and head Orankoy or
Minister of State."—Lockyer, 36.

1727. "As he was entering at the Door,
the Orankay past a long Lance through his
Heart, and so made an end of the Beast."—
A. Ham. ii. 97.

"However, the reigning King not
expecting that his Customs would meet
with such Opposition, sent an Orangkaya
aboard of my Ship, with the Linguist, to
know why we made War on him."—Ibid.
106.

1784. "Three or four days before my
departure, Posally signified to me the King
meant to confer on me the honour of being
made Knight of the Golden Sword, Orang
Kayo derry piddang mas" (orang kaya dari
piddang mas)—Forrest, V. to Mergui, 54.

1811. "From amongst the orang kayas
the Sultan appoints the officers of state,
who as members of Council are called
mantri (see Mandarin)."—Marsden, H. of
Sumatra, 350.

Orissa, n. p. The name of the ancient
kingdom and modern province
which lies between Bengal and the
Oromandel Coast.

1516. "Kingdom of Orissa. Further on
towards the interior there is another king-
dom which is conterminous with that of
Narsayaga, and on another side with Ben-
gala, and on another with the great King-
dom of Dury. ..."—Barbosa in Lisbon ed.
306.

C. 1568. "Orissa fu gia vn Regno molto
bello e secreto ... sina che regnò il suo
Rè legittimo, qual era. Gentile."—Ces.
Federici, Ramus, iii. 392.

Ormesine, s. A kind of silk tex-
ture, which we are unable to define.
The name suggests derivation from
Ormus.

C. 1666. "... a little island called
Tana, a place very populous with Portu-
gals, Moors, and Gentiles: these have nothing
but Rice; they are makers of Armésie and
weavers of girdles of wooll and bumbast."—
Ces. Federicke, in Hacbyi, ii. 344.

1726. "Velvet, Damasks, Armoyn,
Sattyn."—Valentyn, v. 183.

Ormus or Ormuz, n.p. Properly
Hurnuz or Hurnez, a famous maritime
city and minor kingdom near the mouth
of the Persian Gulf. The original place
of the city was on the northern shore of
the Gulf, some 30 miles east of the
site of Bandar Abbas or Gombroon
(q. v.); but about A.D. 1300, appar-
tently to escape from Tartar raids, it
was transferred to the small island of
Gerun or Jerun, which may be iden-
tified with the Organa of Nearchus,
about 12 m. westward, and five miles
from the shore, and this was the seat of
the kingdom when first visited and attacked by the
Portu-
guese under Alboquerque in 1506.
It was taken by them about 1515, and
occupied permanently (though the
nominal reign of the native kings was
maintained), until wrested from them
by Shah 'Abbas, with the assistance of
an English squadron from Surat, in
1622. The place was destroyed by the
Persians, and the island has since re-
mained desolate, and all but unin-
habited, though the Portuguese citadel
and water-tanks remain.

B. C. c. 325. "They weighed next day at
dawn, and after a course of 100 stadia
anchored at the mouth of the river

c. A.D. 150. (on the coast of Carmania) "Arimoçka τάνει. "Αριμούσον ἀκρότ."

Ptol. 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 velut ad sepulchra mortuorum, quales vos esse video, geminos hosce Dei Sacerdotes, ad nos allegare; Theodorem videntem Episcopum Hormuzadachir et Georgium Episcopum Susatrae."—Syriac Letter of the Patriarch Jesuabas, in ibid. 133.

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 Hormus."—Marco Polo, Bk. i. ch. xix.

c. 1350. "I came to the Ocean Sea. And the first city on it that I reached is called Hormus, 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., 56.

c. 1331. "I departed from 'Oman for the country of Hormus. 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."

—Tom Baotia, ii. 230.

1442. "Hormus (qu. Hormuz?), which is also called Jaram, is a port situated in the middle of the sea, and which has not its equal on the face of the globe."

—Abdurrazik, in India in XV. Cent., p. 5.

c. 1470. "Hormuz is 4 miles across the water, and stands on an Island."—Athan. Nikitin, in do., p. 8.

1503. "Habitant autem ex eorum (Francorum) gente homines fere viginti in urbe Cananoro: ad quo specfet, postquam ex Horminda urbe ad eam Indorum civitatem Cananoris venumis, significativmus illis nos esse Christianos, nostramque conditionem et gradum indicavimus; et ab illis magnos cum gaudio suscepit sumus. . . . Eorumdem autem Francorum Regio Portugallius vocatur, una ex Francorum regionibus; eorumque Rex Emanuel appellatur; Emmanuelum oramus ut illum custodiat."

—Letter from Nestorian Bishops on Mission to India, in Assemani, iii. 591.

1505. "In la bocha di questo mare (di Persia) è vn altra insula chiamata Agramuzo dove sono perle infinite: (e) cauallii che per tutte quelle parti sono in gran grado."—Letter of K. Emanuel, p. 14.

1572. "Mas vè a illa Gerum, como discobre O que fazem do tempo os intervallos; Que da cidade Armuz, que alli esteve Ella e nome despois, e gloria teve."

—Camões, x. 103.

By Burton:

"But see yon Gerum isle the tale unfold of mighty things which Time can make or mar; for of Armuz-town yon shore upon the name and glory this her rival won."

1575. "Touchant le mot Armuz, il est moderne, et luy a esté imposé par les Portugais, le nom venant de l'accident de ce qu'ils chercholent que c'estoit que l'Or; tellement qu'estant arrivé là, et voyans le trafic de tous biens, auquel le pais abonde, ils dirent Vسي esta Or mucho, c'est à dire, il y a force d'Or; et pourse ils donnerent le nom d'Ormuco à la dite isle."—A. Thevet, Cosmographie Univ., liv. x. 329.

1623. "Non volli lasciar di andare con gl'Inglesi in Hormuz a vedar la fortezza, la città, e ciò che vi era in fine di notabile in quell'isola."—P. della Valle, ii. 493.

1667. "High on a throne of royal state, which far Outshone the wealth of Armuz and of Ind. Or where the gorgeous East with richest hand Showers on her kings barbaric pearl and gold."

Paradise Lost, ii.

Orombarros, s. This odd word seems to have been used as griffin (q.v.) now is. It is evidently the Malay orang-baharu, 'a new man, a novios.' This is interesting as showing an unquestionable instance of an expression imported from the Malay factories to Continental India.

1711. At Madras . . . "refreshments for the Men, which they are presently supplied with from Country Boats and Cattamaras, who make a good Penny at the first going of Orombarros, as they call those who have not been there before."—Lockyer, 28.

Orotlan, s. This name is applied by Europeans in India to a small lark, Calandrella brachydyactyla, Temm., in H. bargel, and acc. to Jordon, bagheri, baghoda. Also sometimes in S. India to the finch-lark, Pyrrhulaunda griesea, Scopoli.

Otta, Otter, s. Corruption of æta, 'flour,' a Hindi word having no Sanskrit original. Popular rhyme:

"Ai teri Shekhawati
Adha æta adha mati!"

OTRAMUS. 493

OTTA, OTTER.
"Confound this Shekhwati land, My bread's half wheat-meal and half sand."

Bolivam. Tour through Rajawara, 1837, p. 274.

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. 'ṭār, 'perfume.' From this word are derivatives 'āṭār, a perfumer or druggist,' 'āṭāri, adj. pertaining to a perfumer.' And a relic of Saracen rule in Palermo is the Via Lottarini, 'the Street of the perfumers' shops.' We find the same in an old Spanish account of Fex:—

1573. "Issuing thence to the Chayserie by a gate which faces the north there is a handsome street which is called of the Atarim, which is the Spicyer."—Marmol, Africa, ii. f. 88.


1894. "The attar is obtained after the rose-water is made, by setting it out during the night and till sunrise in the morning in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top."—Heber, i. 154 (ed. 1844).

Oudh, Oude, n.p. Awadh; properly the ancient and holy city of Ayodhya (Skt. 'not to be wareed 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 (Lakhnau) for about 150 years 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 re-conquered, in 1858. In 1877 the Chief Commissionership was united to the Lieut.-Governorship of the N. W. Provinces.

b. c. 2. "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."—Rāmayana, Ek. iii. (Ayodhya Kanda), ch. 3.

696. "Departing from this Kingdom (Kanpukura or Kanau) he (Hwen Tsang) travelled about 600 li to the S.E., crossed the Ganges, and then taking his course southerly he arrived at the Kingdom of 'Oynto (Ayodhya)."—Pélérins Boudah, ii. 267.

1255. "A peremptory command had been issued that Malik Kutugh Khān . . . should leave the province of Awadh, and proceed to the fief of Bārākī, and he had not obeyed it."—Tabakat-i-Nasiri, E. T. by Rawerty, 107.

1280. "Mu'izzu-d din Kāi-Kubah, on his arrival from Delhi, pitched his camp at Oudh (Ayodhya) on the bank of the Ganges. Nasiru-d din, from the opposite side, sent his chamberlain to deliver a message to Kāi-Kubah, who by way of intimidation himself discharged an arrow at him. . . ."—Amur Khowārī in Eliot, iii. 580.

c. 1335. The territories to the west of the Ganges, and where the Sūlan himself lived, were afflicted by famine, whilst those to the east of it enjoyed great plenty. These latter were then governed by Aīn-ul-Mulk . . . and among their chief towns we may name the city of Awadh, and the city of Zafarābād and the city of Laknaw, and cetera."—Ibn Batuta, iii. 342.

c. 1340. The 23 principal provinces of India under Mabommēd Tughlak are thus stated, on the authority of Sirajuddin Abu'l-I'tahāb Omāb, a native of Awadh: "(1) Akīn Dihīt, (2) Multān; (3) Kāhrān (Guhṛm), and (4) Sai'mān (both both Sirhīn); (5) Siwātān (Sehān in Sind), (6) Wajā (Uja, ite. Uch), (7) Ħāsi (Hānēi), (8) Sarastūr (Sīra), (9) Ma'bar (Coromandel), (10) Tīlīn (Kalinga), (11) Gujārāt, (12) Badāmī, (13) Awadh, (14), Kanauj, (15) Kanautī (N. Bengal), (16) Bahār, (17) Karra (Lower Doab), (18) Malāwī (Malwa), (19) Lahawar (Lahore), (20) Jafīr (F. Punjāb), (21) Jāgar (Orissa), (22) Tīlīn (?), (23) Durumand (Mysore)."—Shāhībdvānīn, in Notices et Extraits, 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 (oncanto) in Cyprus, the buyer pays the crier (gridatore) one quarter carat per bezant on the price bid for the thing bought through the crier, and the seller pays nothing except, &c."—Pogolotti, 74.

Overland. Specifically applied to the Mediterranean route to India, which in former days involved usually the land journey from Antioch or thereabouts to the Persian Gulf; and still in vogue, though any land journey may now be entirely dispensed with, thanks to M. Lesseps.

1869. "The news of his Exploits and Death being brought together to King Philip the Fourth, he wrote with his own hand as follows. Considering the two Pinks 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), vol. 373.

1873. "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 sell them here to the Ombrabs, among whom were Monsieur Tavernier."

1854. "That all endeavors would be used to prevent my going home the way I intended, by Persia, and so overland."—Hedges, Aug. 19.

c. 1886. "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. Ham. i. 196.

1877. "Though so far apart that we can only receive letters from Europe once a year, while it takes 18 months to get an answer, we Europeans get news almost every year over land by Constantinople, through Arabia or Persia. ... A few days ago we received the news of the Peace in Europe; of the death of Prince Eugene; of the marriage of the P. of Wales with the Princess of Saxe-Gotha. ..."—Letter of the Germ. Missionary Sartonius from Madras, Feb. 16th. In Notices of Madras and Cuddalore, &c., 1858, p. 199.

1783. "We have received overland the news of the taking of Havannah and the Spanish Fleet, as well as the defeat of the Spaniards in Portugal. We must surely make an advantageous Peace, however I'm no Politician."—MS. Letter of James Bannell, June 1st, fr. Madras.

1776. "We had advice 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."—Do., Do., Oct. 16th, "from Islandabad, 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 Caravan of Bengal Goods under his and other Gentlemen's care, between Suez and Grand Cairo."—India Gazette, March 7th.

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."—Munro's Narrative, 317.

1786. "The packet that was coming to us overland, and that left England in July, was cut off by the wild Arabs between Aleppo and Bussora."—Lord Cornwallis, Decr. 28, in Correspondence, &c., i. 247.

1793. "Ext. of a letter from Poonamalee, dated 7th June.

'The dispatch by way of Suez has put us all in a commotion.'—Bombay Courier, June 29th.

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 bally 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 Maharraß as bhät with the same sense, a word again which in Hind, is applied to 'cooked rice.' The last meaning is that of Sansk. bhaktá, which is perhaps the original of all these forms. But in Malay padí, Javan. parí, 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's Java, i. 239-
240, and Crawford's Hist., iii. 345, and Descript. Dict. 388. Crawford (Journ. Ind. Arch., iv. 187) seems to think that the Malay-Javanese word may have come from India with the Portuguese. But this is improbable, for as he himself has shown (Desc. Dict., u. s.), the word pari, more or less modified, exists in all the chief tongues of the Archipelago, and even in Madagascar, the connexion of which last with the Malay regions certainly was long prior to the arrival of the Portuguese.


1598. "There are also divers other kinds of Rice, of a lesse price, and sligher than the other Ryce, and is called Batte . . ."—Linschoten, 70.

1600. "In the fieldes 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 Batcealou."—Lucena, Vida do Padre F. Xavier, 121.

1615. "... oryzaes quoque agri feraces quam Batum incolae dicunt."—Farric, The-saurus, i. 461.

1673. "The Ground between this and the great Breach is well ploughed, and here good Battie."—Fryer, 67, see also 125. But in the Index he has Paddy.

1798. "The paddie which is the name given to the rice, whilst in the husk, does not grow . . . in compact ears, but like cats, in loose spikes."—Stavorinus, tr. i. 231.

1837. "Parrots brought 900,000 loads of hill-paddy daily, from the marshes of Chandata, mice husking the hill-paddy, without breaking it, converted it into rice."—Turnour's Malavacce, 22.

1857. "In Ireland Paddy makes riots, in Bengal rats make paddty; and in this lies the difference between the green Bengal, and the Paddy of the Emerald Isle."—Govinda Samanta, ii. 25.

1878. "I 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, 20th Sept.

**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 name for Ardea leucocephal, Boddaert, 'andhāy bāglā ('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 birds—Herodias alba, L., or Ardea Torra, Buch. Ham., and Herodias egeraoides, 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. Ham. i. 161.

**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, iii. 430 (ed. 1803).

1800. "There is not a single paddy-field in the whole county, but plenty of cotton ground (see Ragur) swamps, which in this wet weather are delightful."—Wellington to Munro, in Despatches, 3d July.

1809. "The whole country was in high cultivation, consequently the paddy-fields were nearly impassable."—Ld. Valentia, i. 350.

**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 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.

According to Leland the word is used in China in the form pa-ti-li.
1541. "Chegando s'Porta da Igreja, o sabritio a receber sito Padres."— {Fitch}, ch. xix. (see Cogan, p. 85).

1584. "It was the will of God that we found these two Padres, the one an Englishman, and the other a Flemish."— {Fitch}, in {Hakluyt}, ii. 381.

"... had it not pleased God to put into the minds of the archbishop and other two Padres of Jesuits of S. Paul's College to stand our friends, we might have roosted in prison."— {Newberry} in {Hakluyt}, ii. 380.

c. 1590. "Learned monks also come from Europe, who go by the name of Padre. They have an infallible head called Pipé. He can change any religious ordinances as he may think advisable, and kings have to submit to his authority."— {Babadón}, in Blochmann's {Ain}, i. 182.

c. 1606. "Et ut adesse Patres comperint, minor exclamat Padri, Padri, id est Domine Pater, Christiunum san."— {Jarric}, iii. 135.

1614. "The Padres make a church of one of their Chambers, where they say Mass twice a day."— {W. Whittington} in {Purcell}, 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."— {Stir T. Roe} in {Purcell}, i. 584.

1623. "I Portughezi chiamano anche i preti secolari padri, come noi i religiosi ..."— {P. della Valle}, ii. 386.

1655. "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 Frangius knows who we are, he hath been a great while in the Indies, he knows that we are the Padres of the Indians. A fine comparison, said I, within myself, made by an impertinent and idolatrous rabble of Men!"— {Berner}, 104.

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 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 Roomw sometime is made almost intolerable hot upon other Acoth."— {Mr. Puckle's Diary at Metchapatan}, MS. in India Office.

1692. "But their greatest act of tyranny at Goa is this. If a subject of these unbelievers 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 aysiyd or a Hindud brāhman."— {Khudi 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 the head of a Protestant Mission, espoused by the Right Reverend the Lord Archbishop of Canterbury . . . we have presence to grant him his passage."— {In Wheeler}, ii. 177.

1726. "May 14. Mr. Leckie went with me to St. Thomas's Mount. . . . We conversed with an old Padre from Silesia, who had been 27 years in India. . . ."— {Diary of the Missionary Schultz} (in {Notes of Madras, &c.}, 1858), p. 14.

"... May 17. The minister of the King of Pegu called on me. From him I learned, through an interpreter, that Christians of all nations and confessions have perfect freedom in Pegu; that even in the Capital two French, two Armenian, and two Portuguese Padres, 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. . . . Receiving 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 Ml. 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, besmeared with paint, had been importing moneymoney . . . upon the ground that they were padres."— {Mem. of Col. Mountains}, iii.

1876. "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.

A bishop is known as Lord (or lät) padre. See {Lat Sāki.}

Padshaw, Podshaw, s. Pers. Hind. padishāh, 'Emperor'; the Great Mogul (q. v.); a King.

c. 1630. . . . round all the roome were placed taitre Mirzoza, Chauna, Sultans, and Beglerbega, above threescore; who like so many inanimate Statues sat crosse-legg'd . . . their backs to the wall, their eyes to a constant object; not daring to speak one to another, sneeze, cough, spit, or the like, it being held in the Podshaw's presence a sin of too great presumption."— {Sir T. Herbert}, ed. 1688, p. 169.

At p. 171 of the same we have Pad- 
shaugh; and in the edition of 1677, in a vocabulary of the language spoken in Hindustan, we have "King, Patchaw." And
Aureng-zib, not constantly should the. transposition Anything Against curious Durga the 'a a Agra? fence, Such This. by 'factory' "They were given though the idtta, it the sense in in coolen."—A. Pantshaw, for Pedeshaw." controul sliaw sense withstanding markable verb ficallj, "Porcelain" "Is the sense in the word of Bangal "Edifice, idol tower" of the second, gold. The name "hun may be suggested of the name Skt. or Bhagavati, or applied to Durga, as applied to Durga, and goddesses; and a fifth makes it a corruption of the Pers. but-kadah, 'idol-temple'; a derivation given below by Ortington. 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

\[ \text{PAGAR.} \]

498

\[ \text{PAGODA.} \]

*\[ \text{fanams} = 1 \text{pagoda}. \] In the year named the rupee was made the standard coin. In the year named the rupee was made the standard coin. * The pagoda was then reckoned as equivalent to 3½ rupees. In the suggestions of etymologies for this word, the first and most prominent meaning alone has almost always been regarded, and doubtless justly; for the other uses are deducible from it. Such suggestions have been many.

Thus Chinese origins have been propounded in more than one form; e.g. *\[ \text{Pao-t'ah, 'precious pile,' and Poh-kuhl-t'ah (white-bones-pile.)} \] 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 mouths 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 Barbose set that suggestion at rest.

Another derivation is given (and adopted by so learned an etymologist as H. Wedgwood) from the Portuguese pagiao, '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 dagoba. 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 (see Dagoba).

A fourth suggestion connects it with the Sanskrit bhagavat, 'holy, divine,' or Bhagavati, applied to Durga and other goddesses; and a fifth makes it a corruption of the Pers. but-kadah, 'idol-temple'; a derivation given below by Ortington. 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

*\[ \text{Præsep's Useul Tables, by E. Thomas, p. 19.} \]

†\[ \text{See Giles' Glossary of Reference, s. v.} \]
bhagavat, 'holy,' or the Mahratti form bhagavant, is the objection that the word pagode from the earliest date has a 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 Reynaud (Mémoires sur l'Inde, 90), and is the etymology given by Littre.

As regards the coins, it has been supposed, naturally enough, that they were called pagoda, because of the figure of a temple which some of them bear; and which indeed was borne by the pagodas of the Madras Mint, as may be seen in Thomas's Prinsep, pl. xliv. But in fact coins with this impress were first struck at Inkkeri 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., Krishnarâja's pagoda, c. 1520), and sometimes two such images. Some of these figures are specified by Prinsep (Useful Tables, p. 41), and Varthama speaks of them: "These parasid ... 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 paragraph that bhagavat may have had to do with the origin of the word in one of its meanings.

Now is it 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 pacauta, or pagode, 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 Bagavati, 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. cii. "Temple of Mananadi Bhagavati goddess . . . ;" "Temple of Palliarakave Bhagavati . . . ';' "Temple of Paddockparkave Bhagavati . . . ;" "Temple of the goddess Pattâyannar Kâve Bhagavati . . . ;" "Temple of the goddess Bhagavati . . . ;" "Temple of Bhagavati . . . ;" "Temple of Bhagavati at, &c. . . . . ;" "Acc. of the goddess Yalanga Bhagavati," "Acc. of the goddess Valur Bhagavati." The term Bhagavati seems thus to have been very commonly attached to objects of worship in Malabar temples (see also Fra Paolin, p. 79 and p. 87, quoted under c. below). And it is very interesting to observe that, in a paper on "Coorg Superstitions," Mr. Kettle notices parenthetically that Bhadra Kâli (i.e. Durga) is "also called Pogôdi, Pawodî, a todbhava 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 familiar with the constant confusion of c and t in medieval manuscripts will reject this correction of M. Panthier's. Bishop Caldwell observes that the word was probably frequent, or Pagoda, the Tamil form of Bhagavat, "Lord," a word reitered 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 Pacauta.
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 bukadhah 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.)† 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 Cuyaven. . . . . 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, 138.

This is Lord Stanley of Alderley's translation from a Spanish MS. The Italian of Ramusio reads: ‘nelle loro orationi fanno molte striglierie e necromatie, le quali chiamano Pagodes, differenti assai dall’altra’ (Ramusio, i. f. 303v.). In the Portuguese MS. published by the Lisbon Academy in 1812, 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 buildings 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 Corval to Giuliano de Medici, in Ramusio, i. f. 177.

1543. "And with all his fleet he anchored at Coulo (Quillon) 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 pardoes not to go."—Correia, iv. 325-326.

1554. "And for the monastery of Santa Pec 845,000 reis yearly, besides the revenue of the Pagodes which His Highness bestowed upon the said House, which gives 600,000 reis a year. . . ."—Botelho, Tombo, in Subodius, 70.

1563. "They have (at Bacinac) in one part a certain island called Subacete, where there are two pagodes or houses of idolatry."—Garcia, f. 211v.

1582. "... Pagode, which in the house of prayers to their Idols."—Castarteska (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 mezquitas), which the Gentiles and the Moors possess in the fortified places of this State . . . (The King goes on to enjoin the Viceroy of Mexico to treat this matter carefully with some theologians and canons of these parts, but not to act till he shall have reported to the King.)—Letter from the K.
When eussent PAGODA. 1630. "Fagod Byron's, qui... oftentimes houses. que' having sono also 1584. "... 119. Church)." Chil-


1598. "... houses of Dinets which they call Pagodes."—Linschoten, 22.

1606. Gouvea uses pagode both for a temple and for an idol, e.g., see f. 46v., f. 47.

1630. "That he should erect pagodas for God's worship, and adore images under green trees."—Lord, Display, &c.

1633. "There did meet us at a great Pagode or Pagod, which is a famous and sumptuous Temple (or Church)."—W. Brewen, in Hak. v. 49.

1674. "Thus they were carried, many flocking about them, to a Pagod or Temple" (pagodes in orig.).—Stevens's Faria y Sousa, i. 45.

"Pagod (quasi Pagan-god), an Idol or false god among the Indians; also a kind of gold coin among them equivalent to our Angel."—Glossographia, &c., by T. S. 1689. "A Pagoda... borrows its Name from the Persian word Pout, which signifies Idol; then Pout-Ghada, a Temple of False Gods, and from thence Pagode."—Clarke's, 1693.

1696. "... qui ensent élevé des pagodes au milieu des villes."—La Bruyère, Caractères, ed. Jonast, 1851, ii. 306.

1717. "... The Pagods, or Churches."—Phillips's Account, 12.

1727. "There are many ancient Pagod or Temples in this country, but there is one very particular that stands upon a little Mountain near Visagapatam, where they worship living Monks."—A. Ham. i. 380.


1768. "These divinities are worshipped in temples called Pagodas in every part of Indostan."—Orme, Hist. i. 2.

1781. "During this conflict (at Chil-

lumbrum), all the Indian females belonging to the force 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."—Monro's Narrative, 292.

1800. "In front, with far stretch'd walls, and many a tower,

Turret, and dome, and pinnacle clave, The huge Pagoda seemed to load the land."—Kohano, viii. 4.

1885. "... Among a dense cluster of palm-trees and small pagodas, rises a colossal Gaudama towering above both, and, Memmon-like, glowing before him with a placid and eternal smile."—Letters from the Banks of the Irrawades, Blackwood's Mag., May, 1856.

b.—

1898. "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, Letters, i. 115.

1882. "The Divell is oftentimes in them, but they say it is one of their Gods or Pagodas."—Casteleda (tr. by N. L.), f. 37.

1884. "La religion de queste genti non si intende per esser differenti sette fra loro; hanno certo lor pagodì che son gli idolì..."—Letter of Sassetti, in De Gubernatis, 165.

1587. "The house in which his pagode or idol standeth is covered with tiles of silver."—R. Fitch, in Hakl. ii. 391.

1598. "... The Pagodes, their false and divelish idols."—Linschoten, 26.

1630. "... so that the Bramanes under each green tree erect temples to pagods..."—Lord, Display, &c.

c. 1630. "Many deformed Pagothas are here worshipped; having this ordinary evasion that they adore not Idols, but the Beamos which they represent."—Sir T. Herbert, ed. 1693, p. 375.

1664. "Their classic model proved a maggot, 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. Ham. i. 274.

c. 1737. "See thro'nging millions to the Pagod run, And offer country, Parent, wife, or son."—Pope, Epilogue to Sat. I.

1814. "Out of town six days. On my return, find my poor little pagod, Napoleon, pushed off his pedestal; the thieves are in Paris."—Letter of Byron's, April 8, in Moore's Life, ed. 1832, iii. 21.

c.—

1566. "Nell' esscr poi li caussali Arabi di Goa, si paga di datto quaranta due pagodi per casello, et ogni pagodi val otto lice alla nostra moneta; e sono monete d'oro; di modo che li caussali Arabi sono in gran prezzo in que' paesi, come sarebbe trecento quattro cento, cinque cento, e fina mille ducati l'uno."—C. Pederici, in Ramuato, iii. 388.

1597. "I think well to order and decree that the pagodes which come from without shall not be current unless they be of forty and three points ( assay'd) conformable to the first issue, which is called of Appro, and which is of the same value as that of the Sun Tomes, which were issued in its likeness."—Edict of the King, in Archiv. Port. Orient. iii. 782.

1598. "There are yet other sorts of
money called Pagodas ... They are Indian and Heathenish money with the picture of a Dinell vpon them, and therefore are called Pagodas ..."—Linschoten, 54 and 69.

1602. "And he caused to be sent out for the Kings of the Decan and Canaras two thousand horses from those that were in Goa, and this brought the King 80,000 pagodas, for every one had to pay forty as duty. These were imported by the Moors and other merchants from the ports of Arabia and Persia; in entering Goa they are free and uncharged, but on leaving that place they have to pay these duties."—Couto, iv. vi. 6.

1623. "... An Indian Gentile Lord called Rama Ran, who has no more in all than 2000 pagod of annual revenue, of which again he pays about 800 to Venkatapta Naiaka, whose tributary he is ..."—P. della Valle, ii. 692.

1673. "About this time the Rajah ... was weighed in Gold, and poised about 16,000 Pagoda."—Payer, 80.

1676. "For in regard these Pagodas are very thick, and cannot be clipt, those that are Masters of the trade, take a Piercer, and pierce the Pagod through the side, halfway or more, taking out of one piece as much Gold as comes to two or three Sona."—Tavernier, Travels, ii. 4 (Eng. tr. 1684).

1785. "Your servants have no Trade in this country, neither do you pay them high wages, yet in a few years they return to England with many lacs of pagodas."—Nabob of Arcot, in Burke's Speech on the Nabob's Debts, Works, ed. 1852, iv. 18.

1796. "La Bhagavadi, moneta d'oro, che ha l'immagine della dea Bhagavadi, ma viene corrotto in Pagodi o Pagode dagli Europei, è moneta retonda, convessa in una parte ..."—Fra Paolo, 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.

1877. "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."—Sat. Review, Sept. 8, p. 307.

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, Bagaim (Wasaï) and many other words and names as used by them. The basis of all the forms is Skt. paryāṇka, or paryāṇka, 'a bed,' from which we have Hind. and Mahr. palang, 'a bed,' Hind. palîk, 'a palankin,' Pali pallankko, 'a couch, bed, litter, or palankin' (Childers), and in Javanese and Malay palangki, 'a litter or sedan' (Crawford).

It is curious that there is a Spanish word palanca (L. Latin palanga) 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 cowle-staff.' 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 Ramâyana. It is spoken of by Ibn Batuta and by John Marignolli (both c. 1350), but neither uses this Indian name; and we have not found evidence of palîk 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 seq.) 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 last century. Up to 1840–50 most people in Calcutta kept a palankin and set of bearers (usually

* In Contoles, ill. 9, the "ferculum quod facti sita vex Salomonum de Ugois Liberii" is in the Hebrew apphira, which has by some been supposed to be Greek dephore; highly improbable, as the litter came to Greece from the East. Is it possible that the word can be in some way taken from paryāṇika?
natives of Orissa), but the practice and the vehicle are now almost, if not entirely, obsolete among the better class of Europeans. Till the same period the palanquin, carried by relays of bearers, laid out by the post-office, or by private chowdaries (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 palanquin began, on certain great roads, to be superseded by the dawleh-garry (a Palkee-garry or palankeen-carriage, horse by ponies posted along the road, under the Post-office), and in the next decade to a large extent by railway, supplemented by other wheeled-carriage, so that the palanquin 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 déja ... 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 palanquin whilst four rest. These vehicles serve in India the same purpose as donkeys in Egypt; most people use them habitually in going and coming. If a man has his own slaves, he is carried by them; if not he hires men to carry him. There are also a few found for hire in the city, which stand in the bazaars, at the Sultan's gate, and also at the gates of private citizens."—On Batuta, iii. 586.

c. 1350. "Et eciam homines et mulieres portant super scapulas in lecticis de quibus in Canticis: ferulum fecit sibi Salomon de lignis Lobani, id est lectulum portatilem eulut partarum ego in Zayton et in India."—Marignolli (see Cathay, &c., p. 331).

1515. "And so assembling all the people made great lamentation, and so did throughout all the streets the women, married and single, in a marvellous way. The captains lifted him (the dead Alhoquerque) seated as he was in a chair, and placed him on a palanquin, so that he was seen by all the people; and João Mendes Botelho, a knight of Alhoquerque's making (who was his Ancient), bore the banner before this body."—Correa, Lendas, ii. 1. 460.

1563. "... and the branches are for the most part straight except some ... which they twist and bend to form the canes for palanquins and portable chairs, such as are used in India."—Garcia, f. 1. 194.

1567. "... with eight Falchines (fachines), which are hired to carry the palanchines, eight for a Palanchine (palanchino), four at a time."—C. Frederike in Hakl. ii. 348.

1598. "... after them followed the brydo between two Commores, each in their Pallamkin, which is most costly made."—Linschoten, 56.

1600. "The palanquins covered with curtains, in the way that is usual in this Province, are occasion of very great offences against God our Lord .... (The Synod therefore urges the Viceroy to prohibit them altogether, and ...) "entices on all ecclesiastical persons, on penalty of sentence of excommunication, and of forfeiting 100 pardoes to the church court * not to use the said palanquins, made in the fashion above described."—4th Act of 5th Council of Goa, in Archivo Port. Oriental, Fasc. 4. See also under Boy.

1608–9. "If comming forth of his Pallace, hee (Jahangir) get vp on a Horse, it is a signe that he is gone for the Warres; but if he vp vnpon an Elephant or Palanckin, it will bee but an hunting Voyage."—Hawkins, in Purchas, i. 219.

1616. "... Abdul Chan, the great governour of Amadaus, being sent for to Court in disgrace, comming in Pilgrim's Clothes with forst servants on foote, about sixtie miles in counterfeit humiliation, finished the rest in his Palanckin."—Sir T. Roe, in Purchas, i. 552.

In Terry's account, in Purchas, ii. 1475, we have a Pallanckin, and (p. 1461) Pallanka; in a letter of Tom Coryate's (1615) Palankeen.

1623. "In the territories of the Portuguese in India it is forbidden to men to travel in palankin (Palanchino) 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 palankin, 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. 61.

1659. "The designing rascal (Stivaj) conciliated Afzal Khan, who fell into the snare ... Without arms he mounted the palki, and proceeded to the place appointed under the fortresses. He left all his attendants at the distance of a long arrow-shot ... Stivaj had a weapon, called in the language of the Dakhin bickaid (i.e. 'scorpion') on the fingers of his hand, hidden under his sleeve ..."—Khẫ Khan, in Elliot, vii. 259. See also p. 509.

1672. The word occurs several times in Baldaeus as Pallinckin. Tavernier writes Palleki and sometimes Palanquin; Bernier has Paleky.

1673. "... ambling after these a great pace, the Palankeen-Boys support them, four of them, two at each end of a Bambó, *

* "Pagos do ajuba." We are not sure of the meaning.
PALE ALE.

The following measures a change in ideas. A palankin is now hardly ever used by a European, even in humble position, much less by the opulent:

1808. "Palkee. A litter well known in India, called by the English Palankeen. A Guzerat punster (aware of no other) hazards the Etymology Pa-lakhe [pālākhe] a thing requiring an annual income of a quarter Lack to support it and corresponding luxuries."—R. Drummond, Illustrations, &c.

1809.

"Woe! Woe! around their palankeen, 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."

1808. "The conveyances of the island (Madera) are of three kinds, viz.: horses, mules, and a litter; yoked a palankin, being a chair in the shape of a bathing-tub, with a pole across, carried by two men, as doolees are in the east."—Welsh, Reminiscences, i. 282.

c. 1880. "Un curieux indiscrét reçu un galet dans la tête; on l'exporta baigné de sang, couché dans un palanquin."—P. Jaccoumet, 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 railroads, has long been abandoned to portly Babus, and Eurasian clerks."—Sat. Rev., Feb. 14.

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 palanquin are so arranged as to enable him to bear the fatigue of the ceremony by sitting whilst to the spectator he appears to be kneeling."—Dean Stanley, Christian Institutions, 231.

Palaveram, n.p. A town and cantonment 11 miles S.W. from Madras. The name is Pallāvaram, probably Palla-puram, the 'town of the Pallas'; the latter a caste claiming descent from the Pallavas who ruled at Conjeveram. (Seshagiri Sāstrī.)

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."—Advit. in Seton-Karr, i. 39.


1848. "Constant dinners, tiffin, pale ale, and claret, the prodigious labour of cutchery, and the refreshment of brandy

which is a long hollow Cane . . . arched in the middle . . . where hangs the PaleANKEN, as big as an ordinary Couch, broad enough to tumble in . . ."—Pryer, 34.

1729. "I desire that all the free Merchants of my acquaintance do attend me in their palankens to the place of burial."—Will of Charles Dovers, Merchant, in Wheelier, ii. 340.

1726. ". . . Palangkyn dragers" (palankin-bearers).—Valentijn, Ceylon, 45.

1736. "Palanquin, a kind of chaise or chair, borne by men on their shoulders, much used by the Chinese and other Eastern peoples for travelling from place to place."—Bailey's Dict., 2d ed.

1750-52. "The greater nobility are carried in a palakeen, which looks very like a hammock fastened to a pole."—Toreen's Tourage to Suwarte, China, &c., ii. 201.

1754-58. In the former part 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 make it impossible to go on foot without the utmost hazard of their health." The Court, however, replied (Feb'y 11, 1756): "We very well know that the indulging Writers with Palankees has not a little contributed to the neglect of business we complain of; by affording them opportunities of rambling; and again, with an obscurity and fervour too great for grammar (March 3, 1758): "We do most positively order and direct (and will admit of no representation for postponing the execution of) that no Writer whatever be permitted to keep either palanquin, 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 condition was struck with grief and compassion; but . . . did not even bend his eyebrow at the sight, but lifting up the curtain of the Palkee with his own hand, he saw that the eagle of (Ali Raza's) soul, at one flight had winged its way to the gardens of Paradise."—H. of Hydar, p. 429.

1784. "The Sun in gaudy palanqueen
Curtain'd with purple, fring'd with gold,
Firing no more heav'n's vault serene,
Retir'd to sup with Ganges old."—Plassy Plain, a ballad by Sir W. Jones, in Life and Works, ed. 1807, ii. 503.

1804. "Give orders that a palanquin may be made for me; let it be very light, with the pannels made of canvas instead of wood, and the poles fixed as for a dooley. Your Bengally palanquins are so heavy that they cannot be used out of Calcutta."—Wellington (to Major Shaw), 20th June.
pawnee, which he was forced to take there, 

had this effect upon Waterloo Sedley."—

Family Pair, ed. 1867, ii. 268.

1833. "Parmi les cafés, les cabarets, les 
gargotes, l'on rencontre çà 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, Constanti-
nople, 22.

1867.

"Pain bis, galette ou panaton, 
Fromage à la pie ou Stilton, 
Cidre ou pale-ale de Burton, 
Vin de brie, ou brarme-mouton."

Th. Gautier & Ch. Garnier.

Palempore, 6. A kind of chintz 
bed-cover, sometimes of beautiful 
patterns, formerly made at various 
places in India, especially at Sadras 
and Masulipatnam, the importation of 
which into Europe had 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 epony-
mic,—and possibly it is a corruption of a 
hybrid (Hind. and Pers.) palang-
pōṣa, 'a bed-cover,' which occurs below, 
and which may have been perverted 
through the existence of 
Salemopore as a kind of stuff. See under 
Piece-goods.

1648. "Int Governe van Raga-mandraga 
. . . . werden veel . . . Salamporij . . . 
gemacekt."—Van den Broece, St.

1873. "A Staple commodities (at Masul-
ipatnam) are calicuts white and painted, 
Palempores, Carpets."—Fryer, 34.

1813.

"A stain on every bush that bore 
A fragment of his palempore, 
His breast with wounds unnumber'd 
riven, 
His back to earth, his face to heaven . . . ."

Byron, The Giaour.

1814. "A variety of tortures were in-
filed to extort a confession; one was a 
safa, with a platform of tight cordage in 
network, covered with a palempore, which 
concealed a bed of thorns placed under it: 
the collector, a corpulent Banian, was then 
stripped of his jama, or muslin robe, and 
ordered to lie down."—Forbes, Or. Mem. ii. 
428.

1817. " . . . . these cloths . . . . serve 
for coverlets, and are employed as a sub-
stitute for the Indian palempore."—Bailies, 
Java, 171.

1862. "Bala posh, or Palang pash, quilt 
or overlet, 300 to 1000 rupees."—Punjab 
Trade Report, App., p. xxxviii.

1880. " . . . . and third, the celebrated 
palamores, or 'bed-covers,' of Masulipa-
tam, Patchgarh, Shikarpur, Hazara, and 
other places, which in point of art decora-
tion are simply incomparable."—Birdwood, 
The Industrial Arts of India, 260.

Pali, 8. The name of the sacred 
language of the Southern Buddhists, 
in fact, according to their apparently 
well-founded tradition Magadā, 
the dialect of what we now call South 
Bihar, in which Sakya Muni 
discoursed. It is one of the Prākrits 
or Aryan vernaculars of India, and has 
probably been a dead language for 
early 2000 years. Pāli in Sanskrit 
means a line, row, series; and by the 
Buddhists is used for the series of their 
Sacred Texts. Pāli-bhāshā is then 'the 
language of the Sacred Texts,' i.e., 
Magadā; and this is called elliptically 
by the Singhalēse 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 (Children). 
But the analogy to Tuscan is closer 
still in the parallelism of the modifica-
tion of Sanskrit words, used in Pali, 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 
elegant 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).

1689. "Les uns font valoir le style de 
leur Alcoran, les autres de leur Bāli."— 
Letters Edī, xxv. 61.

1690. " . . . . this Doubt proceeds from 
the Siamese understanding two Languages, 
viz., the Vulgar, which is a simple Tongue, 
consisting almost wholly of Monosyllables, 
without Conjugation or Declension; and 
another Language, which I have already 
spoken of, which to them is a dead Tongue, 
known only by the Learned, which is called 
the Balle 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 Balle."—De la Loubère's 
Siam, E. T. 1693, p. 9.

1795. "Of the ancient Pālīs, whose 
language constitutes at the present day the 
sacred text of Ava, Puge, and Siam, as 
well as of several other countries eastward 
of the Ganges: and of their migration from 
India to the banks of the Cali, the Nile of
Ethiopia, we have but very imperfect information. It has been the opinion of some of the most enlightened writers on the languages of the East, that the Pali, the sacred language of the priests of Boodha, is nearly allied to the Shanscrit of the Brahmins; and there certainly is much of that holy idiom engraven on the vulgar language of Ava, by the introduction of the Hindoo religion. — Symes, 337-8.

1818. "The Talapoins . . . do apply themselves in some degree to study, since according to their rules they are obliged to learn the Sada, which is the grammar of the Pali language or Magadh, to read the Vini, the Padimot . . . and the sermons of Godama . . . All these books are written in the Pali tongue, but the text is accompanied by a Burmese translation. They were all brought into the kingdom by a certain Brahmin from the island of Ceylon.—Nangermano's Burmese Empire, p. 121.

1837. "Buddhists are impressed with the conviction that their sacred and classical language, the Magaddhi or Pali, is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe that the very word Pali signifies original, text, regularity; and there is scarcely a Buddhist scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favourite verse,—

Si Magadh; muta bhadd (etc.).

'There is a language which is the root; . . . men and bradhans at the commencement of the creation, who never before heard nor uttered a human accent, and even the Supreme Buddhos, spoke it: it is Magadh.'

This verse is a quotation from Kachch'yan's grammar, the oldest referred to in the Pali literature of Ceylon . . . Let me . . . as I sov, that, avow, that, of all philological considerations, I am inclined, on primâ facie evidence—external as well as internal—to entertain an opinion adverse to the claims of the Buddhists on this particular point."—George Turnour, Intro'd. to Mahawanao, p. xxii.

1874. "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 once to the position of dignity which it still retains. Read Sanskrit for Latin, Magadhese for Tuscan, and the Three Baskets for the Divina Commedia, and the parallel is complete . . . Like Italian Pali is at once flowing and sonorous; it is a characteristic of both lan-
guages 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; Hind. pâlki-gâri. The word is however one formed under European influences.

1878. "The Governor-General's carriage . . . may be jostled by the hired 'palâggharry,' with its two wretched ponies, rope harness, nearly naked driver, and wheels whose sinuous motions impress one with the idea that they must come off at the next collision."—in the Mofussil, i. 38.

This description applies rather to the cranehes (q.v.) than to the palkee-garry, which is (or used to be) seldom so sordidly equip'd.

Palmyra, s. The fan-palm (Borassus flabelliformis), which is very commonly cultivated in S. India and Ceylon (as it also is indeed in the Ganges valley from Farakhabâd down to the head of the Delta), and hence was called by the Portuguese par excellence, palmeira or the palm-tree." 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 leaves give 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 Tennant's Ceylon, i. 111, ii. 519 sqq.).


1673. "Their Buildings suit with the Country and State of the inhabitants, being most cleanly fitted for Convenience; the Poorer are made of Boughs and Oillas of the Palmeroes."—Fryer, 199.


1756. "The Interval was planted with rows of palmiara, and coco-nut trees."—Orme, f. 90, ed. 1803.

1860. "Here, too, the beautiful palmyra

* The writer is here led away by Wilford's nonsense.
palm, which abounds over the north of the island, begins to appear."—Tennent’s Ceylon, ii. 54.

See Brah.

Palmra Point, n.p. Otherwise called Pt. Pedro. This is the N.E. point of Ceylon, the high palmrya trees on which are conspicuous.

Palmiras, 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 Brāhmaṇī 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. Palmiras.

1553. "... o Cabo Segógora, a que os nossos chamam das Palmiras por humanas que alli estam, as quais os navegantes notam por lhes dar conhecimento da terra. É deste cabo ... fazemos fim do Reyno Orixf."—Barros, I., ix. 1.

1598. "... 2 miles (Dutch) before you come to the point of Palmiras, you shall see certain blacke howels standing upon a land that is higher than all the land there abouts, and from thence to the Point it beginneth againe to be low ground and ... you shall see some small (but not over white) sande Downes ... you shall find standing right against the point de Palmiras ... that upon the point there is neyther tree nor bush, and although it hath the name of the Point of Palmtrees, it hath notwithstanding right forth, but one Palm tree."—Linschoten, 3d Book, ch. 12.

1823. "It is a large delta, formed by the mouths of the Maha-Nuddee and other rivers, the northernmost of which insulates Cape Palmiras."—Heber (ed. 1844), i. 88.

Panchāṅgam, s. Sansk.—‘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 karāṇas (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.

1612. "Every year they make new almanacs for the eclipses of the Sun and of the Moon, and they have a perpetual one which serves to pronounce their angueries, and this they call Panchagāo."—Couto, 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 those they call Panjangam."—Rogers, 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 Mysors, etc., i. 234.

Pandal, Pendaul, s. A shed. Tamil. 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 Pandal in the country speech."—Rogers, p. 12.

1717. "Water-Bandels, which are little sheds for the Conveniency of drinking Water."—Phillips’s Account, 19.

1743. "Je suivis la procession d’un peu loin, et arrivé aux sepultures, j’y vis un pandel ou tente dressée, sur la fosse du defunt; elle était ornée de branches de figuel, 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."—Sonnerat (ed. 1782), 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 pundaull, because he had not paid the labourers who made it."—Letter of Sir T. Munro in Life, i. 283.

1814. "There I beheld, assembled in the same pandal, or reposing under the friendly banian-tree, the Gosanne in a state of nudity, the Yoges with a lark or paroquet, his sole companion for a thousand miles."—Forbes, Or. Mem., ii. 465.

1815. "Pandals were erected opposite the two principal fords on the river, where under my medical superintendence skilful natives provided with sauc-de-luce and other remedies were constantly stationed."—Dr. McKenzie, in Asiatic Researches, xiii. 329.

Pandārām, s. A Hindu ascetic mendicant of the (so-called) Sudra, or even of a lower caste. A priest of the lower Hindu Castes of S. India and Ceylon. Tamil, pandārām. C. P. Brown says the pandārām is properly a Vaishnava, but other authors apply the name to Śaiva priests.

1711. "... But the destruction of 50 or 60,000 pagodas worth of grain ... and killing the Pandarrun; these are things which make his demands really carry too much justice with them."—Letter in Wheeler, ii. 163.

1717. "... Bramans, Pantarongul,
PANDARANI, 508

PANDARANI.

and other holy men.”—Phillips’s Account, 18.
The word is here in the Tamil plural.
1718. “Abundance of Bramanes, Pan-
tares, and Poets . . . flled together.”—
Prop. of the Gospel, ii. 13.
1745. “On voit ici quelquefois les Pan-
darons ou Penitens qui ont été en pêchéri-
age à Bengale; quand ils retournt ils apportent ici avec grand soin de eau du Gange dans des pots ou vases bien formés.”
—Nobert, Mém. iii. 28.
c. 1760. “The Pandarons, the Ma-
hometan priests, and the Bramins them-
elves yield to the force of truth.”—Grose, i. 262.
1781. “Les Pandarons ne sont pas moins
révérés que les Sanisias. Ils sont de la
secte de Chiven, se barbouillent toute la
figure, la poitrine, et les bras avec des cen-
dres de boue de vacher, etc.—Sonnerat
(5vo. ed.), ii. 118–114.
1798. “The other figure is of a Pan-
aram or Senassy, of the class of pilgrims
to the various pagodas.”—Pennant’s View of
Hindostan, preface.

Pandaram, n.p. The name of a
port of Malabar of great reputation in
the middle ages, a name which has
gone through many curious corrup-
tions. 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 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 Battuta’s notice that Pan-
darani 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. San-
key, C.B., R.E., dated Madras, 13th
Feb., 1881: “One very extraordinary
feature on the coast is the occurrence
of mud-banks in from 1 to 6 fathoms of
water, which have the effect of break-
ing both surf and swell to such an
extent that ships can run into the patches
of water so sheltered at the very height
of the monsoon, when the elements are
raging, and not only find a perfectly
still sea, but are able to land their cargoes
. . . . Possibly the snugness of some of
the harbours frequented by the Chinese
junks, such as Pandarani, may have been mostly due to banks of this kind?
By the way, I suspect your ‘Panda-
ran’ was nothing but the roadstead
of Couloete (Coulandi or Quelande of
our Atlas). The Master Attendant
who accompanied me, appears to have
a good opinion of it as an anchorage,
and as well sheltered.”
c. 1150. “Pandarina is a town built at
the mouth of a river which comes from
Manibar [Malabar], where vessels from
India and Sind cast anchor. The inhab-
tants are rich, the markets well supplied,
and trade flourishing.”—Edrisi, in Elliot,
i. 90.
1296. “In the year (1296) it was pro-
hibited to merchants who traded in fine
or costly products with Mapar (Ma’bar or
Coromandel), Pe-innan (?) and Fantalaina,
three foreign kingdoms, to export any one
of them more than the value of 50,000
sing in paper money.”—Chinese Annals of
the Mongol Dynasty, quoted by Pauthier,
Marc Po, 532.
c. 1300. “Of the cities on the shore
the first is Sindabur, then Fakur, then
the country of Manjurd, then the country
of Hifh, then the country of Pandarina.”
—Bauhiduddin, in Elliot, i. 68.
c. 1321. “And the forest in which the
pepper growth extendeth for a good 18
days journey, and in that forest there be
two great rivers, one whereof is called Flan-
drina, and the other Cyngillin” (see Shin-
kali).—Friar Odoric, in Cathay, &c., 75.
c. 1348. “From Bobuddatan we proceeded
to Pandarana, a great and fine town with
gardens and bazaars. The Muslims 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. (Com-
pare Roteiro below.)
c. 1442. “The humble author of this
narrative having received his order of dis-
missal departed from Calicut by sea, after
having passed the port of Bandinanche
(read Bendaranah) situated on the coast of
Malab,
bar, (he) reached the port of Mangalor. . . .”
—Abdurrazed, in India in XVth Cent., 20.
1498. . . . hum lugar que se chama
Pandaraney . . . por que ali estava bom
porto, e que ali nos amanesceres . . .

* This is the true reading, see note at the place,
and J. R. As. Soc., N. S.
e que era costume que os navios que vinham a esta terra pousassem ali pe restarem seguros.

"...—Revez de Vasco da Gama, 53.

1508. "Da po fece vela e in vn porto de dicto Re chiamato Funderane amazarono molta gente cò artelaria et deliberato andare verso il regno de Cuchin. ..."—Letter of King Emanuel, p. 5.

c. 1506. "Questo capitano si trovò nave 17 de mercadanti Mori in uno porto se chiaama Pandarami, e combattè con queste le quale se messeno in terra; per modo che questo capitano mandò tutti li sei copani her armádi con un baril de polvere per cadam copano, e mise fuoco dentro dette navi de Mori; e tutte quelle brasole, con tutte quelle spezieria che erano cariche per la Mecha, e s'intende ch'erano molto ricche.


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."—Var- themea, 133.

1516. "Further on, south south-east, is another Moorish place which is called Pandarani, in which also there are many ships."—Barbosa, 152.

In Rowlandson's Translation of the Tokfat-ul-Majdikain (Or. Trans. Fund, 1833, the name is habitually misread Fundreaca for Funderaina.

1536. "Martin 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 Cunhelamaracar 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 Funderane, 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 Cunhale, when he knew it was Martin Afonso, laid all pressure on his ears to double the Point of Tiracole..."—Covasa, ill. 773.

Pandy, s. The most current colloquial name for the Sepoy mutineer during 1857-58. The surname Pandy was a very common one among the high-caste Sepoys of the Bengal army, being the title of a Ji, or subdivisional branch of the Brahmns 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 sepoy were pandies, and ever will be so called" (Bourchier, as below).

1857. "As long as I feel the entire confidence I do, that we shall triumph over this iniquous combination, I cannot feel gloom. I leave this feeling to the Pandies, who have sacrificed honour and existence to the ghost of a delusion."—H. Greathead, Letters during the Siege of Delhi, 99.

1857. "We had not long to wait before the line of guns, howitzers, and mortar carts, chiefly drawn by elephants, soon hove in sight. Poor Pandy, what a pounding was in store for you!..."—Bourchier, Eight Months' Campaign against the Bengal Sepoy Army, 47.

Pangara, Pangáia, s. From the quotations, a kind of boat used on the E. coast of Africa.

1591. "... divers Pangaras or boats, which are pinned with wooden pinnes, and sowed together with Paltito cords."—Barker in Hakluyt, ii. 588.

1598. "In this fortesse de Sofia the Captaine of Mossambique hath a Factor, and twice or thrice every yere he sendeth certaine boats called Pangaisos, which sail along the shore to fetch gold, and bring it to Mossambique.

"These Pangaisos are made of light planks, and sowed together with cords, without any nails."—Linschoten, ch. 4.

1616. "Each of these bars, of Quilimane, Cuama, and Luabo, allows of the entrance of vessels of 100 tons, viz. galettes and pangaisos, loaded with cloths and provisions; and when they enter the river they discharge cargo into other light and very long boats called almadias..."—Bocarro, Decada, 534.

Pangolin, s. This book-name for the Manis is Malay Pangilang, 'the creature that rolls itself up.' It is the Manis pentelacia of Linne; called in H. bajarykli (i.e. Skt. vaJRakita, '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 Brocquiére 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 Vaudrie 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 Usbeck, with an interval of nearly 2,000 years! We see that the suggestion of the Manis being the gold-digging ant has been anticipated by Mr. Blakesley in his Herodotus.

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. iii. 102 (Ravindern's tr.).

1562. Among presents to the G. Turk from the King of Peria: “In his in unstati generis animantes, qualem memini dictum suisse allatum formicac Indicium mediolocis canis magnitudine, mordacem admodum et saevam.”—Busbequii Opera, Elzv., 1638, p. 343.

Panicale, s. This is mentioned by Bluteau (vi. 223), as an Indian disease, a swelling of the feet. Câte is here probably the Tamil Kal, ‘log.’

Panikar, Panycja, &c., s. Malayali. pàngkan, ‘a fencing master, a teacher,’ but at present it more usually means ‘an astrologer.’

1518. “And there are very skilful men who teach this art (fencing), and they are called Panicars.”—Burboxa, 128.

1553. “And when (the Naire) comes to the age of 7 years he is obliged to go to the fencing-school, the master of which (whom they call Panical) they regard as a father, on account of the instruction he gives them.”—Barros, l. i., ix. 3.

1554. “To the panical (in the Factory at Cochin) 300 reis a month, which are for the year 3600 reis.”—S. Botelho, Tioso, 24.


1588. “The maisters which teach them, be graduates in the weapons which they teach, and they bee called in their language Panyczas.”—Castaneela (by N. L.). t. 366.


1604. “The deceased Panical had engaged in his pay many Nayres, with obligation to die for him.”—Guerrero, Relacion, 90.

1606. “Paniquals is the name by which the same Malanares call their masters of fence.”—Gonvex, t. 25.

1644. “To the cost of a Panical and 4 Nayres who serve the factory in the conveyance of the pepper on rafts for the year 12,960 reis.”—Bolares, MS., 316.

Panthay, Pântê, 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 Pathi, and one would have been inclined to suppose Pântê to be a form of the same; as indeed we see that Gen. Fytche has stated it to be (Burma, Post and Present, ii. 297–8). But Sir Arthur Phayre, a high authority, in a note with which he has favoured us, observes: ‘Pântê, 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 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 Pântê. It is in no way connected with the latter word, but is, I believe, a corruption of Pâarsi or Fârsî, i.e. Persian.”

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 during part of the later Middle Ages was a kind of metropolis of Islam in the Eastern Seas.†

We may mention two possible origins for Pântê, as indicating lines for further enquiry:

A. The title Pathi (or Passe, for the former is only the Burmese lisping utterance) is very old. In the remarkable Chinese Account of Camboja, dating from the year 1296, which has been translated by Abel-Rémusat, there is a notice of a sect in Camboja called Pa-see. The author identifies them, in a passing way, with the Tao-see, but that is a term which Faéian also in India uses in a vague way, apparently quite inapplicable to the Chinese sect properly so called. These Pa-see, the Chinese writer says, “wear a red or white cloth on their

* He adds:—“The Burmese call their own indigenous Mahomedans ‘Pathi-Kula,’ and Hindus ‘Hindu-Kula,’ when they wish to distinguish between the two” (see Kula).
† See Journ. As., Ser. II., tom. viii. 352.
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 magnificence 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 Passe never eat with a stranger to their sect, and do not allow themselves to be seen eating; they drink no wine” etc. (Rémusat, Nouv. Mèl. 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 Panthé a Shan term for Mahommedan? If so, is it not probably only a dialectic variation of the Passe of Cambodia, the Pathi of Burma, but entering Burma from a new quarter, and with its identity thus disguised?* There would be many analogies to such a course of things.

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 days a usual landing-place on the way to Poona, and the English form of the name must have struck many besides ourselves. We do not know the correct form; but this one has substantially come down to us from the Portuguese; e.g.:

1844. “This Island of Caranja is quite near, almost frontier-place, to six cities of the Moors of the Kingdom of the Melique, viz., Carnall; Druze, Pene, Sabaye, Abbés, and Panoeal.” —Bocarro, MS., t. 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 “Candolla,” 8th March.

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 Malacca. 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 aranigu-kharbûza, ‘castor-oil-tree-melon,’ no doubt from the superficial resemblance of its foliage to that of the Palma Christi. According to Moodeen Sheriff it has a Perso-arabic name anah-b-i-Hindî; in Canarese it is called Parangi-happpî (‘Frank or Portuguese fruit’). The name papaya according to Oviedo as quoted by Littre (“Oviedo, t. 1, p. 333, Madrid, 1851,” —we cannot find it in Ramuiaio) was that used in Cuba, whilst the Carib name was ababai.* Strange liberties are taken with the spelling. Mr. Robinson (below) calls it popoea; Sir T. Pelly (J. R. G. S., xxxv. 232), popopi (ô popoî!)

c. 1550. “There is also a sort of fruit resembling figs, called by the natives Papais... peculiar to this kingdom” (Pera).—Girol. Benzonii, 242.

1598. “There is also a fruit that came out of the Spanish Indies, brought from beyond ye Philipinas or Luasous to Malacca, and fro thence to India, it is called Papais, and is very like a Melon... and will not grow, but always two together, that is male and female... and when they are divided and set apart one from the other, then they yield no fruite at all... This fruite at the first for the strangeness thereof was much esteemed, but now they account not of it.” —Linschoten, 97.

c. 1650. “... Pappoes, Cocoes, and Plantains, all sweet and delicious...” —Sir T. Herbert, ed. 1683, p. 350.

c. 1633. “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.

* See also De Candolle, Plantes Cultivées, p. 284.
* Cushing’s Shan Dictionary gives Pasi for Mahommedan. We do not find Panthé.
1658. "Utraque Pinoguacu (mas. et feminina), Mamoera Lusitanis dicta, vulg Papay, cujus fructum Mamam vocant a figura, quia mammis instar pendet in arbores... carna lutea instar melonum, sed sapore ignobiliori..."—Gul. Pisonis... de Indiac utrisque Re Natuari et Medic., Libri xiv. 159-160.

1673. "Here the flourishing Papaw (in Taste like our Melons, and as big, but growing on a Tree leaf'd like our Fig-tree..."—Fryer, 19.

1705. "Il y a aussi des ananas, des Papées..."—Laudier, 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.

1878. "... The rank popoyas clustering beneath their coronal of stately leaves."
—Ph. Robinson, In My Indian Garden, 50.

Parabuye, s. Burmese para-beik; the name given to a species of writing book which is commonly used in Burma. It consists of paper made from the bark of a spec. of daphne, which is agglomerated into a kind of paste-board and blackened with a paste of charcoal. It is then folded, screen-fashion, into a note book, and written on with a statche pencil. The same mode of writing has long been used in Canara; and from La Loubère we see that it is or was also used in Siam. The Canara books are called kadaam, and are described by Col. Wilkes under the name of cuddutum, carrutum, or currut (Hist. Sketches, Preface, 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 botlappum or lapisollaaris; 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 cuddutum of a merchant, produced and received in evidence.

"This is the word kirret, translated 'palm-leaf' (of course conjecturally) in Mr. Crisp's translation of Tippoo's regulations. The Sultan prohibited its use in recording the public accounts; but alloh' liable to be expelled, 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 Nearcuss, on which the Indians wrote."

1888. "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 Siames cease not to write thereon with India 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 slayish earth dried 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 statche pencils, which form the only ordinary writing materials of the Burmese in their common transactions."—Mission to Ava, p. 139.

Paranghee, s. An obstinate chronic disease endemic in Ceylon. It has a superficial resemblance to syphilis; the whole body being covered with ulcers, whilst 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 = Firinghi, 'European' or (in S. India) 'Portuguese,' and this would perhaps point 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, etc., also in some places a superintendant or manager. It is a corruption of Telung, and Canarese, parapatti, Mahr. and Konkan, parpatya, from Skt. pravritti, 'employment.' The term frequently occurs in old Portuguese documents in such forms as perfectam, etc.

We presume that the Great Duke (audax omnia perpetu!) has used it in the Anglicised form at the head of this article; for though we cannot find it in his Despatches, Gurwood's Explan-
tion of Indian Terms gives "Parbutty, writer to the Patell."

1567. "... That no unbeliever shall serve as scrivener, shroff (caretto), monodum, naique, peon, parpatrim, collector (saccador), 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. Oriental, Fasc. 4.

1860. "In case of failure in the payment of these instalments, the crops are seized, and sold by the Parputty or accompa-
tant of the division."—Buchanan's Mysore, ii. 151-2.

1878. "The staff of the village officials ... in most places comprises the following members ... the crier (parpoti) ..."—Fonseca, Sketch of Goa, 21-22.

Pardao, s. See Supplement.

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 1772, but he appears to have left India about 1760.

1554. Parell is mentioned as one of 4 aldeas, "Parell, Varella, Varell, and Siva, attached to the Kasbah (Caçabe, see Ghana) of Maim."—Botelho, Tombo, 187, in Subsid. 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 in-
terest."—Grose, i. 46.

Pariah, Parriar, &c., s. a. The name of a low caste of Hindus in Southern India, constituting one of the most numerous castes, if not the most numerous, in the Tamil country. The word in its present shape means properly 'a drummer.' Tamil parai is the large drum, beaten at certain festivals, and the hereditary beaters of it are called (sing.) paraiyan, (pl.) paraiyars. In the city of Madras this caste forms one fifth of the whole population, and from it come (un-fortunately) most of the domestics in European service in that part of India. As with other castes low in caste-rank they are low also 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 class, 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 Pariah's "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 population."—Bp. Caldwell, u. i., p. 545.

Sir Walter Elliot however in the paper referred to further on includes under the term Paraiya all the servile class not recognised by Hindus of caste as belonging to their community.

A very interesting, though not con-
clusive, discussion of the ethnological position of this class will be found in Bp. Caldwell's Dravidian Grammar, pp. 540-554. That scholar's deduction is, on the whole, that they are probably Dravidians, but he states, and recog-
nizes force in, arguments for believing that they may have been descended from a race older in the country than the proper Dravidian, and reduced to slavery by the first Dravidians.

This last is the view of Sir Walter Elliot, who adduces a variety of in-
teresting facts in its favour, in his paper on the Characteristics of the Population of South India.*

Thus, in the celebration of the

* Sir W. Elliot refers to the Ashoka inscription (Edict II) as bearing Paliya or Paraya, named with Choda (or Chula), Kerala, &c., as a country or people in the very centre of the Dravidian group ... a reading which, if it holds good, supplies a satisfactory explanation of the origin of the Paria name and nation" (in J. Ethnol. Soc. N. S., 1899, p. 103). But apparently the reading has not held good, for M. Senart reads the name as Pit'ga (see Ind. Ant. ix. 387).
Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a kind 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 sacred dotal order among themselves.'

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 Sonnerat'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 its 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 proponentous though once popular tale, LaChampture 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 Pareus. 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 uncommunicated... They live on the ikeane (inane, i.e. 'yams'), which are like the root of iuca or batate found in the West Indies, and on other roots and wild fruits."—Barbosa, in Ramusio, i. f. 310.

N.B. The word in the Spanish version? trans. by Lord Stanley of Alderley is Pareni, in the Portuguese of the Lisbon Academy, Pareus. So we are not quite sure that Pareus is the proper reading, though this is probable.

1626. "... The Pareus are of worse esteeem."—(W. Methold, in) Purchas, Pilgrimage, 553.

... the worst whereof are the abhorred Firiawes... they are in publike Justice the hateful executioners, and are 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 Pareyes (they are the most condemned 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 Pareus are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat mice and rats), in a word, contemned and stinking vile people."—Baldaeuus (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 Pareyas, to drink Toddy, that all the Punch-houses in Madras have not half the noise in them."—Wheeler, ii. 125.

1716. "A young lad of the Left-hand Caste having done hurt to a Pariah woman of the Right-hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice."—Ibid. 230.

1717. "... Barrier, or a sort of poor people that eat all 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.:

a. The Bramins.
b. The Sottrees.
c. The Weynyaes or Veynyaes.
d. The Sudras.
e. The Perras, whom the High-Dutch and Danes call Barriars."—Valentijn, Chron. 73.

1745. "Les Parres... sont regardés comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques-là qu'on ne securit les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jesuites."—Norbert, i. 71.


* See Ooplah.
1770. "The fate of these unhappy wretches who are known on the coast of Coromandel by the name of Pariahs, 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 Pariahs 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 codly, 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 Pariahs into battalions with men of respectable casts."—Col. Fullarton's View of English Interests in India, 222.

1791. "Le masalehi y courut pour allumer un flambeau; mais il revient un peu apres, d'助手, criant: 'N'approchez pas d ici; il y a un Paria!' Aussitôt la troupe effrayée cria: 'Un Paria! Un Paria! Le docteur, croyant qu'il était quelque animal féroce, mit la main sur ses pistolets. 'Qu'est-ce que ce qu un Paria?' demanda-t-il à son porte-flambeau.'—B. de St. Pierre, La Chausseure Indienne, 48.

1800. "The Parriar, and other impure tribes, comprising what are called the Pančam Bund, 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 Mysores, 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 Pariar Frewi. This reproach of Pariar 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 Chauriya."—Letter of Leyden, in Morton's Memoir, ed. 1819, p. lxvi.

1889. "Another great obstacle to the reception of Christianity by the Hindoos, is the admission of the Pariahs in our Churches."—Ed. Valenties, i. 246.

1891. "Il est sur ce rivage une race fétiche, Une race étrange au sein de sa patrie. Sans abri protecteur, sans temple hospitalier, Abominable, impie, horrible au peuple ennemi; Les Pariahs; le jour à regret les éclaire, La terre qui sur son sein les porte avec colère. Eh bien! mais je frémiss; tu vas me fuir peut-être; Je suis un Paria..."

Casmir 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. 31.

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'hypothèses 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 paria, dérivé de par, 'bruit, tambour,' et à travers, pu avoir le sens de 'parleur, doux de la parole'" (?).—Havelacque et Vinson, Études de Linguistique, &c., Paris, 67.

1872. "Fifine, ordained from first to last, In body and in soul For one life-long debauch, The Pariah of the north, The European sauntch."—Browning, Fifine at the Fair.

Very good rhyme, but no reason. See under Naucht.

The word seems also to have been adopted in Java, e.g.:

1860. "We Europeans... often stand far behind compared with the poor pariahs."—Max Havelaar, ch. vii.

Pariah-Arrack. In the 17th and 18th centuries this was a name commonly given to the poisonous native spirit commonly sold to European soldiers and sailors.


1711. "The Tobacco, Beetle, and Pariar Arrack, 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. See Fool-Rack.

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 caste-less animal; often elliptically 'pariah' only.

1789. "... A species of the common cur, called a pariar-dog."—Munro, Narr. P. 36.

1810. "The nuisance may be kept circulating 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."—Heller (ed. 1844), i. 79.
PARVIE-KITE.

516 PARVIE, PURVO.

1875. "Le Musulman qui va prier à la mosquée, maudit les parias honnis."—Rev. des Deux Mondes, April, 539.

Pariah-Kite, s. The commonest Indian kite, Milbus Govinda, Sykes, notable for its great numbers, and its impudence. "They are excessively bold and fearless, often snatching mor- selS 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.

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 Mahommedan persecution, is only the old form of the word for a Persian, viz., Parsé, which Arabic influences have in more modern times converted into Parsi. The Portuguese have used both Parso and Parsoo. From the latter some of our old travellers have taken the form Parsee; 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 Mahommedan.

c. 1328. "There be also other pangan-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 will, 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 (Parsoos) Persians of the Kingdom of Ormuz."—Barros, I. viii. 9.

"... especially after these were induced by the Persians and Guzerati Moors (Moors, Persians or Guevaros) to be converted from heathen (Gentios) to the sect of Mahamed."—Ib., II. vi. 1.

1616. "There is one set among the Gentiles, which neither burn nor interre their dead (they are called Parsoos) who incircle pieces of ground with high stone walls, remote from houses or Road-ways, and therein lay their Carcasses, wrapped in Sheets, thus having no other Tombes but the gorges of ravenous Fowles."—Terry in Purchas, ii. 1479.

1680. "Whilst my observation was bestowed on such inquiry, I observed in the town of Surat, the place where I resided, another sect called the Persses ..."—Lord, Two Foreign Sects.


1687. "They (the Persians of India, i.e. Parsees) are in general a fast-gripping and avaricious nation (not unlike the Benjamins and the Chinese), and very fraudulent in buying and selling."—Van Twist, 40.

1653. "Les Ottomans appellent gueverre vne secte de Payens, que nous connaissons sous le nom d'adorateurs du feu, les Persans sous celui d'Atchperes, et les Indous sous celui de Parsi, terme dont ils se nomment eux-mêmes."—De la Boullaye-le-Gouz, ed. 1657, p. 200.

1672. "Non tutti ancora de' Gentili sono d' una medesima fede. Alcuni discendono dalla Persia, li quali si conoscono dal color di adorano il fuoco ... In Suratté ne trouai molti ..."—P. F. Vincenzo Maria, Viaggio, p. 284.

1673. "On this side the Water are people of another fashion than those we have yet mentioned, these be called Parseys ... these are somewhat white, and I think nastier than the Gentues ..."—Fryer, 117.

"The Parsees, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about Surat."—Ib. 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 Suratté and in the whole terri- tory, and who also maintain themselves in Agra, and in various places of Persia, especially in the Province of Kerman, at Yezd, and in Ispahan. They are commonly called by the Indians Persies or Parsees, but by the Persians Gours or Gobbers, and also Atech Parsees, or adorers of Fire."—Talbot, iv. (Suratte) 153.

1737. "The Parsees are numerous about Surat and the adjacent Countries. They are a remnant of the ancient Persians."—A. Ham. ch. xiv.

1877. "... en selevant, le Parsi, après s'être lavé les mains et la figure avec l'urine du taureau, met sa ceinture en disant: Souverain soit Ormuzd, abattu soit Ahriman."—Darmesteter, Ormuzd et Ahriman, p. 2.

Parvo, Purvo, s. The popular name of the writer-oast in Western India, Prabhū or Parbhū, lord or chief (Skt. prabhu), being an honorific
title assumed by the caste of Kayat or Kayastha, one of the mixt castes which commonly furnished writers. A Bombay term only.

1548. "And to the Parvu of the Tenudar Mor 1800 reis a year, being 3 pardoos a month..."—S. Botelho, Tombo, 211.

1800. "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 Parvoes; a faithful diligent class."—Forbes, Or. Mens., i. 156-157.

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 Parvoe, from several persons of a caste of Hindoos termed Prubhow having been among the first employed as English writers at Bombay."—Mackintosh on the Tribe of Ramoosters, p. 77.

Pásador, s. A marlin-spine. Sea-Hind, from Port. passador.—Roebuck.

Pasei, Pasce, 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 Ferlec 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 Pasce; and anchoring in the said port, we found at anchor there several junks and ships from divers parts."—Empsel, p. 53.

1553. "In the same manner he (Diogo Lopez) was received in the kingdom of Pasem... 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 Pasem being much frequented by a multitude of ships that go there for cargoes."—Barros, LL. IV. 31.

1727. "And at Pisang, 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. Ham. II. 125.

Pát, s. A can or pot. Sea-Hind, from English.—Roebuck.

Pataca, Patacoa, s. Ital. patacco; Provenc. pata; Port. pataca and patapão; also used in Malayalam. A term, formerly much diffused, for a dollar or piece of eight. Littre connects it with an old French word patard, a kind of small coin, "du reste, origine inconnue." But he appears to have overlooked the explanation indicated by Volney (Voyage en Egypte, d.c., ch. ix. note) that the name abūṭakā (or corruptly būṭakā, 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 abū meḍfa', 'father of a cannon,' and the Maria Theresa dollar abū tūrā, '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 dies) is accepted, it is abū nāfāt, 'father of dots,' from certain little points which mark the right issue.

Patch, s. "Thin pieces of cloth at Madras" (Indian Vocabulary, 1788). Wilson gives patch as a vulgar abbreviation for Tolug. pachi'chadamu, 'a particular kind of cotton cloth, generally 24 cubits long and 2 broad; two cloths joined together.'

Patchouli, Patchouly, also Putch, and Putecha-leaf, s. In Beng. pachapat. The latter are trade names of the dried leaves of a labiate plant allied to mint (Pogostemon patchouly; Pelle-tier). It is supposed to be a cultivated variety of Pogostemon Haymanus, Ben-tham, 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 pacha-pât is used as an ingredient in tobacco for smoking, as a hair-scent by women, and especially for stuffing mattresses and laying amongst 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 Bengâli. Littre says the word patchouli is patchey-èlley, 'feuille de patchey'; in what language we know not; perhaps it is from Tamil pachcha, 'green,' and élu, élâm, an aromatic perfume for the hair.

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 Maund 7 20 sear."—Fryer, 200.

Patcharée, Patcherry, Parcherry.

s. In the Bengal Presidency, before the general construction of 'married quarters' by Government, patcharée 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 pichèl'hâri, 'the rear,' because those cottages were in rear of the barracks. But we think it most likely that the word was brought, like 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 Tamil parash'îri, 'a Pariah village,' or rather the quarter or outskirts of a town or village where the Pariahs reside.

1781. "Leurs maisons (c.-i.d. des Porias) sont des cabahes où un homme peut à peine entrer, et elles forment de petits villages qu'on appelle Paretheria."—Sonnerat, ed. 1782, i. 96.

1787. "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.

c. 1860. "Experience obtained in Madras some years ago with reconstructed parcheries, and their effect on health, might be imitated possibly with advantage in Calcutta."—Report of Army Sanitary Commission.

Patcherry, s. This word is used by the Portuguese in India for a water-melon (Citrus vulgaris, Schrader; Cucurbita Citrullus, L.) It is from the Arabic al-battikh or al-biitikh. F. Johnson gives this 'a melon, muskmelon. A pumpkin; a cucurbitaceous plant.' We presume 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 butteêkh is rendered explicitly 'water-melon.' We have also in Spanish albahcería, which is given by Dozy and Eng. as 'espèce demelon'; and we have the French pastèque, which we believe always meant 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, though that of the Tartar States of Astrakan and Kazan.'

The name pateca, looking to the existence of essentially the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia De Orta is inconsistent with this. In his Colloquio XXXVI. the gist of the dialogue is that his visitor from Europe, Ruano, tells how he had seen what seemed a most beautiful melon, and how Garcia's housekeeper recommended it, but on trying it, it tasted only of mud instead of melon! Garcia then tells him that at Diu, and in the Balaghat, etc., he would find excellent melons with the flavour of the melons of Portugal; but "those others which the Portuguese here in India call patecas are quite another thing—huge round or oval fruits, with black seeds,—not sweet (douce) like the Portuguese melons, but bland (suave), most juicy and cooling, excellent in bilious fevers, and congestions of the liver and kidneys, etc." Both name and thing are represented as novelties to Ruano. Garcia tells him also that the Arabs and Persians call it boticó indi, i.e., melon of India (F.
Johnson gives 'bitthk-i hindi, the citrul'; whilst in Persian hinduwana is also a word for water-melon,) but that the real Indian country name was calangari (Mahr. kalingar, a water-melon'). Ruins then refer to the patecas 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 of that time (1563, see Colloquios, f. 141v. seqq.)

[A friend who has Burnell’s copy of Garcia De Orta tells me that he finds a note in the writing of the former on bateca: “i.e., the Arabic term. As this is used all over India, water-melons must have been imported by the Mahomedans.” 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) either Shakespear or Fallon. The most common word in the N.W.P. for a water-melon is (P.) turbus, whilst the musk-melon is (P.) kharbusa. And these words are so rendered from the din respectively by Blochmann (see his E. T. i. 66, “melons . . . water-melons,” and the original i. 67, “kharbusa . . . turbus.”) 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 arbuz and in Mod. Greek karpoueria, the first as well as the last probably from the Turkish karpis, which has the same meaning, for this hard k is constantly dropped in modern pronunciation. * H. Y.]

---

1598. “. . . ther is an other sort like Melons, called Patecas or Angurios, or Melons of India, which are outwardly of a darke greene colour; inwardlie white with blackes kernels; they are verie waterish and hard to byte, and sooyt, that as a man esteth 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.” — Löschoten, 97.

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 circeilles de prodigieuse grosseur . . .” — Pyrard de Laval, ed. 1679, l. 286.

A few pages later the word is written P aestoques.—Tb. 301.

1673. “From hence (Elephantas) we sailed to the Patachoes, a Garden of Melons (Patacho being a Melon) were there not wild Rats that hinder their growth, and so to Bombatim.” — Fryer, 76.

Pateil, Potail, s. The head-man of a village, having general control of village affairs, and forming the medium of communication with the officers of government. In Mahr. patil, Hind. pateil. The most probable etym. seems to be from pat (Mahr.) ‘a roll or register.’ The title is more particularly current in territories that are or have been subject to the Mahtrattas, “and appears to be an essentially Marithi word, being used as a respectful title in addressing one of that nation, or a Sudra 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 (Maniyakaram), adikari, &c., are the appropriate synonyms in Tamil and Malabar districts.

1804. “The Pateil of Beatcoulgaum, in the usual style of a Malratta patel, keeps a band of plunderers for his own profit and advantage. You will inform him that if he does not pay for the horses, bullocks, and articles plundered, he shall be hanged also.” — Wellington, 27th March.

1809. “. . . Pattel, or headmen.” — Lord Valentia, i. 415.

---

* We append a valuable note on this from Prof. Robertson Smith:

“(a) The classical form of the Ar. word is bitthk. Bitthk is a widely-spread vulgarism, indeed now, I fancy, universal, for I don’t think I ever heard the first syllable pronounced with an t.

(b) The term, according to the law-books, includes all kinds of melons (Lama); 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 bitthk,” is the colocynth, and with other adjectives it may be used of very various cucurbitaceous fruits (see examples in Doxy’s Suppl.).

“(c) The biblical form is aboothk (e.g. Numbers xi. 5, where the E.V. has ‘melons’). But this is only the ‘water-melon’; for in the Mithra it is distinguished from the sweet melon, the latter being used in the more transcription in Hebrew letters of the Greek pateca. Law 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 Benitic word. For bitthk Syrian has patek, indicating that the form has been changed to t, 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 Miklo, illustrates the Hebrew word by the Spanish biducka.”
1814. "At the settling of the jumma-bundes, they pay their proportion of the village assessment to government, and then dispose of their grain, cotton, and fruit, without being accountable to the patell."—Forbes, Or. Mem. ii. 413.

1819. "The present system of Police, as far as relates to the villagers may easily be kept up; but I doubt whether it is enough that the village establishment be maintained, and the whole put under the Mam-lutar. The Potali's respectability and influence in his village must be kept up."—Elphinstone, in Life, ii. 81.

1820. "The Patali holds his office direct of Government, under a written obligation . . . which specifies his duties, his rank, and the ceremonies of respect he is entitled to; and his perquisites, and the quantity of freehold land allotted to him as wages."—T. Coates, in Tv. Bo. Lit. Soc., iii. 183.

1823. "The heads of the family . . . have purchased the office of Potali, or head-man."—Malcolm, Central India, i. 99.

1826. "The Patali offered me a room in his own house, and I very thankfully accepted it."—Pundurangi Hari, 241.

1831. "This affected humility was in fact one great means of effecting his elevation. When at Poona he (Madhajee Sinde) . . . instead of arrogating any exalted title, would only suffer himself to be called Pateil . . ."—Fraser, Mil. Mem. of Skinner, i. 83.

1870. "The Potali accounted for the revenue collections, receiving the perquisites and percentages, which were the accoutred dues of the office."—Systems of Land Tenure (Colburn Club), 163.

**Patna**, n. p. The chief city of Bahar; and the representative of the Palibothra of the Greeks (Pataliputra); Hind. Pattana, "the city,"

1586. "From Banaras I went to Pata-naw or the riper of Ganges . . . Pata-naw is a very long and a great town. In times past it was a kingdom, but now it is under 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."—Fr. Pitch, in Hakluyt's 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 and Patan, the one lying on the east, and the other on the west side of the River Ganges."—Terry, ed. 1695, p. 357.

1673. "Sir William Langham . . . is Superintendent over all the Factories on the coast of Coromandel, as far as the bay of Bengal, and up Huiply River . . . viz. Fort St. George, alias Madras, Pettopea, Mecchlapatan, Goundore, Medapollon, Balasore, Bengal, Huiply, Castle Bizzar, Pattanaw."—Freyer, 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 Behar, and the residence of the Vice-roy."—Valentyn, v. 164.

1727. "Pattana is the next Town frequented by Europeans . . . for Salt petre and raw Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity."—A. Hom. ii. 21.

**Patola**, s. Canareese and Mal* paftuda, *a silk-cloth." In the fourth quotation it is rather misapplied to the Ceylon dress (v. Comboy).

1516. "Coloured cottons and silks which the Indians called patola."—Barroso, 184.

1552. " . . . Patolos of silk, which are cloths made at Cambaya that are highly prized at Malaca."—Correa, Lendas, ii. 2, 714.

1546. " . . . homems . . . encachados com patolos de seda."—Pinto, ch. dix. (Orogen, p. 219).

1552. "They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call pa-tolas."—Castanheda, ii. 78.


**Pattamar, Patinar, &c.** s. 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-mar, "a courier."* C. P. B., however, says that pattamar, applied to a vessel, is Malayal. signifying "goose-wing."

1552. " . . . But Lorenzo de Brito, seeing things come to such a pass that certain Captains of the King (of Canaron) with troops chased him to the gates, he wrote to the Viceroy of the position in which he was by Patamarares, who are men that make great journeys by land."—De Barros, ii. i. 6.

The word occurs repeatedly in Correa, Lendas, e. g. III. i. 108, 149, &c.

1598. " . . . There are others that are called Patamarares, which serve only for Messengers or Posts, to carry letters from place to place by land in winter-time when men cannot travel by sea."—Einschenoy, 78.

*Molesworth's Mahr Dict. gives both patematat and phatematat for "a sort of swift-sailing vessel, a patemawi," with the cym. "tidings-bringer."

"Patta is tidings, but the second part of the word so derived is not clear."
1606. "The eight and twentieth, a Pattemar told that the Governor was a friend to us only in show, wishing the Portugalls in our room; for we did no good in the Country, but brought Wares which they were forced to buy . . ."—Roger Haives, in Purchas, i. 605.

c. 1666. "Tranquebar, qui est eloigné de Saint Thomé de cinq journées d'un Courrier à piè, 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, 86.

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 Pattamares qui est un homme du Pais; c'est ce que nous appellers un express . . ."—Jacterit, 43.

1795. "Yesterday returned a Pattamar or express to our Jew merchant from Aleppo, by the way of the Desert . . ."—Ives, 297.

c. 1760. "Between Bombay and Surat there is a constant intercourse preserved, not only by sea, . . . but by Pattamars, or foot-messengers overland."—Grose, i. 119.

This is the last instance we have met of the word in this sense, which is now quite unknown to Englishmen.

b. 1900. "... Escrevia que hum barco pequeño, dos que chamam patameres, se menteria . . ."—Lucena, Vida do P. F. Xavier, 185.

1834. A description of the Pattamars, with a plate, is given in Mr. John Edye's paper on Indian coasting vessels, in vol. i. of the R. As. Soc. Journal.

1850. "Among the vessels at anchor lie the dows of the Arabs, the patameres of Malabar, the elonesys of Coromandel . . ."—Tennent's Ceylon, ii. 103.

Pattello, Patello, s. A large flat-bottomed boat on the Ganges; Hind. patelā.

1685. "We came to a great Godown, where . . . this Nabobs Son has laid in a vast quantity of Salt, here we found divers great Patellies taking in their lading for Patna."—Hodges, Jan. 6.

1890. "The Putelle (or Kutura), or Baggage-boat of Hindostan, is a very large, flat-bottomed, clinker-built, unwieldy-looking piece of rusticity 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 reestablishment in India. They are still called Paolotti in Italy, especially by those who don't like them.

c. 1567. "... e si sono assai Chiese dei padri di San Paulo i quali fanno in quei luoghi gran profitto in commertire quai popoli."—Federici, in Ranzus. iii. 390.

1623. "I then went to the College of the Jesuit Fathers, the Church of which, like that at Daman, at Bassaim, and at almost all the other cities of the Portuguese in India, is called San Paolo; whence it happens that in India they are known more commonly by the name of Paulisti than by that of Jesuits."—P. della Valle, 27th April.

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. T., 77.

1672. "There was found in the fortress of Cranganor a handsome convent, and Church of the Paulists, or Disciples and followers of Ignatius Loyola . . ."—Baldeus, Germ., p. 110.

In another passage this author says they were called Paulists, because they were first sent to India by Pope Paul IIII. But this is not the correct reason.

1763. "St. Paul's was the first Monastery of the Jesuits in Goa, from whence they receive the name Paulistins."—Fryer, 150.

c. 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 dinghy (q.v.), with a tilted roof of matting or thatch, a mast and four oars. Beng. panši, and panšiṭi.

c. 1760. "Ponsways, Guard-boats."—Grose (Glossary).

1780. "The Pauichways 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."—Hodges, 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.

1829. "... 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, but that comfort and economy are sufficiently obtained by hiring a small bhoulij—or, what is more likely at a fine weather season like this, a small native pūnāșe, which, with a double set of hands, or four cars, is a lighter and much quicker boat."—C. Grant, Rural Life in Bengal, 10.

**Pawl, s.** H. pāl. A small tent with two light poles, and steep sloping sides; no walls, or ridge-pole.

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.

**Pawm, s.** The betel-leaf (q.v.) Hind. pāṅ, from the Sansk. pārṇa, '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 pawm-sooparie (supārī † is Hind. for areca).

1616. "The King giving mee many good words, and two pieces of his Pawme out of his Dish, to eate of the same he was eating..."—Sir T. Roe, in Purchas, i. 376.

1673. "... it is the only Indian entertainment, commonly called Pawm."—Fryer, p. 140.

1809. "On our departure pawm and roses were presented, but we were spared the altar, which is every way delectable."—Lord Valentinia, i. 101.

**Pawme, s.** Hind. pām̄, 'water.' The word is used extensively in Anglo-Indian compound names, such as bilayati pām̄, 'soda-water,' brandy-pawme, Khush̄-bo pām̄ (for European scents), &c., &c. An old friend, Gen. J. T. Boileau, R.E. (Bengal), contributes from memory the following Hindo ode to Water, on the Pindaric theme ḍvargwō mēn ḍvē ḍvāp, or the Thaletic one ḍvē ḍvē ḍvāpō ḍvāpō!

"Pām̄ ki, pām̄ tāl;
Pām̄ āṭā, pām̄ dāl;
Pām̄ bāgh, pām̄ ramā;
Pām̄ āgā, pām̄ jāmā;
Pām̄ dān̄, pām̄ dān̄;
Pām̄ jāt̄, pām̄ setā;
Pām̄ bāp̄, pām̄ mā;
Barā nām pām̄ kā !"

"See Budgerow and Boliah.
† These leaves are not used to be eaten alone, but because of their bitterness are eaten with a certain kind of fruit, which the Malabarans and Portugalls call Arecoo, the Gusaratos and Decanitis Supartia. "—In Purchas, ii. 1781.

Thus rudeiy done into English: "Thou, Water, stort'st our Wells and Tanks.
Thou fill'st Gungh'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;—
Fist, Thou, Mother, in Thee blent,—
Hail, O glorious Element!"

**Pawnee, Kalla.** Hind. Kalâ pān̄, i.e. 'Black Water'; the name of a 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.

1823. "An agent of mine, who was for some days with Cheetoo" (a famous Pindari leader), "told me he raved continually about Kala Pamee, and that one of his followers assured him, when the Pindarri chief slept, he used in his dreams to repeat those dreaded words aloud."—Sir J. Malcolm, Central India (2d ed.), i. 446.

1833. "Kala Fany, 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 non-descript animals."—Mackintosh, Acc. of the Tribe of Ramooctos, 44.

**Payen-ghaut, n.p.** The country on the coast below the Ghaunts or passes leading up to the table-land of the Deccan. It was applied usually on the west coast, but the expression Carnatic Payen-ghaut is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula. From Hind. and Mahr. ghât, combined with Pers. pām̄, 'below.'

1629-30. "But (Azam Khán) found that the enemy having placed their elephants and baggage in the fort of Dhrar, had the design of descending the Payen-ghaut."—Abúdul Hamid Láhori, in Elliott, vii. 17.

1784. "Peace and friendship... between the said Company and the Nabob Tippo Sultan Bahauder, and their friends and allies, particularly including therein the Rajahs of Tanjore and Travencore, who are friends and allies to the English and the Carnatic Payen Ghaut."—Treaty of Mangalore, in Mawro's Narr., 282.

1785. "You write that the European taken prisoner in the Payen-ghaut... being skilled in the mortar practice, you propose converting him to the faith... It is known (or understood)."—Letters of Tippoo, p. 12.
Peeul, 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 *shih*, and = 133½ lb. avoird.

1554. "And in China anything is sold and bought by *cates* and *pesos* and *taels*, provisions as well as all other things."—A. Nunes, 42.

1613. "Bantam Pepper yngarbled. . . . was with us at our coming tenne Tayes the *Peouull* which is one hundred cattees, making one hundred thirdie pound *English* subtil."—Saris, in Purchas, i. 360.

**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 *Relatório* of Vasco da Gama, but with very incorrect information. See p. 113.

1510. "We took a junk and went towards Sumatra, to a city called *Pider* . . . In this country there grows a great quantity of pepper, and of long pepper which is called *Molage* . . . in this port there are laden with it every year 18 or 20 ships, all of which go to Caliha."—Várthema, 283.

1511. "And having anchored before the said *Peder*, 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 was little justice, and treachery in plenty, still more as regards strangers; truly he acted as caring little what became of me! . . . . The answer given me was this: that I should tell the Captain Major General that the city of *Pedir* had been for a 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 G. 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 *Peder*, 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."—Barboza, 196.

1538. "Furthermore I told him what course was usually held for the fishing of seed-pearl between *Pullo Tiquos* and *Pullo Queirain*, which in time past were carried by the *Bataes* to *Pacem* and *Pedir*, and exchanged with the *Turks* of the Straight of *Messap*, and the Ships of *Judaea* (see *Juda*) for such Merchandise as they brought from *Grand Cairo*."—Pinto (in Cogam), 25.

1533. "After the foundation of Malaca, and especially after our entrance to the Indies, the Kingdom of *Pacem* began to increase, and that of *Pedir* to wane. And its neighbour of *Achem*, which was then insignificant, is now the greatest of all, so vast are the vicissitudes in States of which men make so great account."—Barros, iii. v. 1.

1615. "Articles exhibited against John Oxwicke. That since his being in *Peedere* 'he did not entreate' anything for *Priaman* and *Tecoe*, but only an answer to King James' letter . . . ."—Sainiubury, i. 411.

1324. "*Peedere*.—Ib., p. 415.

**Peeáda.** See under *Peon*.

**Peenus, s. i.e. Hind. *Pinox*. A corruption of Eng. *pinnace*, a name which is applied to a class of budgegoro rigged like a brig or brigantine, on the rivers of Bengal, for European use. Roebuck gives as the marine Hind. for *pinnace*, *phinees*.

1784. "For sale . . . a very handsome *Pinnace Budgerow.*"—In Sted-Karr, i. 45.

**Peepul.** s. Hind. *pípal*, Sansk. *pippala, Picos religiosa, L*.; one of the great fig-trees of India, which often occupies a prominent place in a village, or near a temple.

The *Pípat* has a strong resemblance, in wood and foliage, to some common species of poplar, especially the *aspen*, and its leaves with their long footstalks quaver like those of that tree.* It is possible therefore that the name is identical with that of the poplar. Nothing would be more natural than that the Aryan immigrants, on first seeing this Indian tree, should give it the name of the poplar which they had known in more northern latitudes (popul-us, pappel, &c.). Indeed, in Kumáon, a true sp. of poplar (*Populus ciliata*) is called by the people *gar-pípat* (qu. *ghar*, or 'house'-*peepul*?). Dr. Stewart also says of this *Populus*: "This tree grows to a large size, occasionally reaching 10 feet in girth, and

*This trembling is popularly attributed to spirits agitating each leaf. And hence the name of 'Devil's tree' given it, according to Rheede, by Christians in Malabar.—*Hort. Mal.* i. 48.*
from its leaves resembling those of the pipal... is frequently called by that name by plainsmen." (Punjab Plants, p. 204). A young peepul was shown to one of the present writers in a garden at Palermo as *populo delle Indie*. And the recognized name of the peepul in French books appears to be *peuplier d'Inde*. Col. Tod notices the resemblance (Rajasthan, i. 80), and it appears that Vahl called it *Ficus populifolia*. In Balfour's Indian Cyclopedia it is called by the same name in translation, 'the poplar-leaved Fig-tree.' We adduce these facts the more copiously perhaps because the suggestion of the identity of the names *pippala* and *populus* was somewhat scornfully rejected by a very learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below.

c. 1550. "His soul quivered like a pipal leaf."—Ramayana of Tulsi Dás, by Grouse (1878), ii. 25.

1806. "Au sortir du village un pipal dieve sa tête majesteuse... Sa nombreuse posterité l'entoure au loin sur la plaines, telle qu'une armée de géants qui entrelacent fraternellement leurs bras informes."—Haufner, 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 pippala wood, into which the party must walk barefoot, proving his guilt if he is burned; his innocence, if he escapes unhurt."—Mill (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 Harit, 27.

1836. "It is not proper to allow the English, after they have 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 Mission to Ava, p. 265.

1854. "Je ne puis passer sous silence deux beaux arbres... ce sont le peuplier d'Inde à larges feuilles, arbre reputé sacré..."—Palleyjoix, Stann, i. 140.

1881.

... 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 Casmary 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. Pir, a Mahomedan Saint or Beâtús. 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), Imámzâdah, Shâikh, and Marabout (see under Adjutant), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that Nabî (Prophet) is used in the same fashion.

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 miraculousty of this Fire, which they are not wanting to cultivate; But as I am always very unhappy on such occasions, he did no Miracle that day upon any of the sick."—Berner, 133.

1673. "Hard by this is a Peer, or Burying place of one of the Prophets, being a goodly monument."—Fryer, 240.

The following are examples of the parallel use of the other words named:

Wali:

1841. "The highest part (of Hermon) crowned by the Wely, is towards the western end."—Robinson, Biblical Researches, ill. 173.

1857. "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 Walis, mausolea of saints, or tombs of sheikhs."—Baudeler's Egypt, Eng. ed., Pt. I., 150.

Imamzâdah:

1864. "We rode on for three farsaks, or fourteen miles, more to another Imamzâdah, called Kafah-giri..."—Eastwick, Three Years' Residence in Persia, ii. 40.

1883. "The few villages... have numerous walled gardens, with rows of poplar and willow-trees and stunted mulberries, and the inevitable Imamzâdahs."—Col. Bereford Lovett's Itinerary Notes of Route Surveys in Northern Persia in 1881 and 1882, Proc. R. G. S. (N.S.) v. 73.

Shâikh:

1817. "Near the ford (on Jordan), half a mile to the south, is a tomb called 'Sheikh Daoud,' standing on an apparent round hill resembling a barrow."—Trig and Mangles, 304.

Nabî:

1856. "Of all the points of interest about Jerusalem, none perhaps gains so
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 Bugó. This name belongs to the Tainga language, and is popularly alleged to mean 'conquered by stratagem,' to explain which a legend is given; but no doubt this is mere fancy. The form Pegu, in many other cases of our geographical nomenclature, appears to come through the Malays, who call it Paigú. The first European mention that we know is in Conti's narrative (c. 1440) where Poggio has Latinized it as Paucio-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 Paigú. Nikitín (c. 1473) has, if we may depend on his translator into English, Pegu, as has Hieronymo 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 Kafr by his Mahommedan informants (see under Caffer). Varthema (1510) has Pego, and Giov. da Empoli (1514) Pecol; Barbosa (1516) again Paygu; but Pegu is the usual Portuguese form, as in Barros, and so passed to us.

1498. "Pegão 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 music in the world . . . and on the main land he has many rubies and much gold, so that for 10 crusades you can buy as much gold as will fetch 25 in Calcutt, and there is much lac (lacra) and benzoin. . . ."—Roteiro, 112.

1505. "Two merchants of Cochín took on them to save two of the ships; one from Pegú 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 Peců, which is a populous and noble city, abounding in men and in horses, where are the true mines of línóni (?) and perfect rubies, and these in great plenty; they are fine men, tall and well limbed and stout; as of a race of giants. . . ."—Empoli, 80.

1541. See Bagou: in F. M. Pinto under Peking.

1542. "... and for all the goods which came from any other ports and places, viz. from Pegu to the said Port of Malauqu, from the Island of Camatra and from within the Straits. . . ."—Titolo della Fortress and City of Malauqu, in Tombo, p. 105 in Subsidios.

1568. "Concludo che non è in terra Re di possazza maggiore del Re di Pegú, per cibèche ha sotto di se venti Re di corona."—Ces. Federici, in Ramus., iii. 394.

1572. "Olha o reino Araqcao, olha o assento De Pegu, que já monstros povoaram, Monstros filhos do fse ajuntamento D’huma mulher e hum çoão, que sos se acharam."—Camões, x. 122.

By Burton:

"Arrucan-realm behold, behold the seat of Pegú peopled by a monster-brood; monsters that gendering meeting most unmeet of whom and woman in the lonely wood. . . ."

1597. "... I recommend you to be very watchful not to allow the Turks to export any timber from the Kingdom of Pegu nor yet from that of Achin (do 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 Gou, 5th Feb. In Archivo Port. Orient., Fasc., iii.

Pegu Ponies. These are in Madras sometimes termed elliptically Pegus, as Arab horses are universally termed Arabs. The ponies were much valued, and before the annexation of Pegu commonly imported into India; less commonly since, for the local demand absorbs them.

1880. "For sale . . . also Bubble and Squask, bay Pegues."—Madras Mail, Feb. 19th.

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

---

* "di linen e perfetti rubini," perhaps should be "di buoni e perfetti."
Khânbâlıgh (Cambaluc of Polo) to the great city on the Yangtze which has been since 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 always travelling north, four months; by which you may take note how vast a matter is the empire of this gentle Prince. He sent word to Thomé Pires that he was to wait for him at Pequij, where he would despatch 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 Sevill, or Lisbon. ... Nay I will say further, that one must not think it to be like to Grand Cairo in Egypt, Taurus in Persia, Amadabad (Ama- 
dabad) in Cambay, Bissagha(r) in Narsing-
gao, Goura (Gouro) in Bengal, Ava in Chalen, Templan in Calaminham, Martaban (Martavão) and Bagou in Pegu, Guipinel and Tinies in Siemion, Oria in the King-
dom of Sorrow, Paupesse and Dema in the Island of Java, Panger in the Country of the Lequins (no Lequio) Unagoo (Uzâgne) in the Grand Cuchin, Lancoena (Laçame) in Tartary, and Meawo (Mioco) in Japun ... for I dare well affirm that all those same are not to be compared to the least, part of the wonderful City of Pequin."—Pinto (in Cogan), p. 126 (orig. cap. viii.).

1614. "Richard Cocks writing from Ferando understands there are great cities in the country of Corea, and between that and the sea mighty bogs, so that no man can travel there; but great waggons have been invented to go upon broad flat wheels, under sail as ships do, in which they transport their goods. ... the deceased Emperor of Japan did pretend to have conveyed a great army in these sailing waggons, to assail the Emperor of China in his City of Paquin."—In Sainsbury, i. 348.

1666*. "from the destined wells Of Cambalu, seat of Cathaiian Can, And Samarchand by Oxus, Tener's throne, To Paquin of Sinaean Kings. ..."

*Paradise Lost, xi.

**Pelican.** s. This word, in its proper application to the *Pelecanus 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-bher*, i.e., 'Sheep of the Sky,' which we have heard natives with their strong propensity to metathesis 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 re-

**PEKING.** 526
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
Shipp, ii. 25.

Penang, n.p. This is the proper
name of the Island adjoining the Pen-
ninsula of Malacca (Pulo 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 Craw-
furd, the name was given on account of
the island's resemblance in form to the
fruit of the tree (volgo, the " betel-
nut").

1592. "Now the winter (q.v. coming up
vs with much contagious weather, we directed
our course from hence with the Islands of
Pulo Pinaou (where by the way is to be
noted Pulo in the Malayan tongue sig-
nifies an Island) . . . where we came to
an anker in a very good harborage be-
tweene three Islands . . . This place is in 6
degrees and a halfe to the Northward, and
some ffeue leagues from the maine betwenee
Malacca and Pegu."—Barker, in Hakluyt, ii.
589-590.

Penang Lawyer, s. The popular
name of a handsome and hard (but some-
times brittle) walking-stick, exported from
Penang and Singapore. It is the stem
of a miniature palm (Licuala acuti-
fida, 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 straighten-
ed by fire, and polished (Balfour).

The name is popularly thought to
have originated in a jocular supposition
that lawsuits in Penang were de-
cided by the lex baculina. But there
can be little doubt that it is a corrup-
tion of some native term, and pinang
‘wild areca,’ may almost cer-
tainly be assumed to be the real name.

1883. (But the book—an excellent one—is
without date—more shame to the Re-
ligious Tract Society which publishes it).
"Next morning, taking my 'Penang
lawyer' * to defend myself from dogs . . ."
—Gilmore, Among the Mongols, 14.

Penguin, s. Popular name of several
species of birds belonging to the
genera Aptenodytes and Spheniscus. We
have not been able to ascertain the
etymology of this name. It may be
from the Port. pingue, fat. See Littré.
He quotes Clusius 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 bor-
rowed by Herbert direct from Selden.

1578. "In these Islands we found greate
relief and plenty of good victuals, for
infinite were the number of fowle which the
Welsh men named Penguin, and Magilanus
turned them geese. . . ."—Drake's Voyage,
by F. Fletcher, Hak. Soc., p. 72.

1593. "The pengwín described."—Haw-
küne, Y. to S. Sea, p. 111, Hak. Soc.

1606. "The Pengwins bee as bigge as our
greatest Capens we have in England,
they have no wings nor cannot fye . . .
they bee exceeding fatte, but their flesh
is verie ranke. . . ."—Middleton, f. B. 4.

1609. "Nous trouvons quelques de
Chíes de Mer, et Oysseaux qu'on appelle
Penguins, dont l'Escueil en estait quasi
couvert."—Houtman, p. 4.

c. 1610. " . . . le reste est tout couv-
ert . . . d'vne quantité d'Oysseaux nom-
mez pinguy, qui font là leurs œufs et leurs
petits, et il y en a une quantité si prodi-
gieuse qu'on ne saurroit mettre . . . le pied
en quelque endroit que ce soit sans toucher."—
Pyrrard de Laval, i. 73.

1612. "About the year 1610, C.I.XX.
Madoc brother to David ap Owen, prince of
Wales, made this sea voyage (to Florida);
and by probability these names of Cepo de
Briton in Norumbeg, and Pengwin in part
of the Northern America, for a white rock,
and a white-headed bird, according to the
British, were relics of this discovery."—
Selden, Notes on Drayton's Polybiotion, in
Works (ed. 1726), iii., col. 1802.

1616. "The Island called Pengwín Is-
land, probably so named by some Welsh-
man, in whose Language Pengwín
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 Pengwín."—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 Bardis and Genea-
logists confirm it. . . . made more ortho-
doxall by Welsh names given there to
birds, rivers, rocks, beasts, &c., as . . . Pen-
gwyn, 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 Littre, maintains the Welsh (or Breton) etymology, thinking the name was first given to some short-winged sea-bird, with a white head, and then transferred to the penguin. And Terry, if to be depended on, supports this view.

1674. "So Horses they affirm to be Mere Engines made by Geometry, And were invented first from Engins, As Indian Britons were from Penguins." — Huddibras, Pt. I., Canto ii. 37.

Peon, s. This is a Portuguese word *peio* (Span. *peon*) ; from *pe*, 'foot,' and meaning 'a footman' (also a *pawn* at chess), and is not therefore a corruption, as has been alleged, of Hind. *piyada*, 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, perhaps is still, in the same sense in the city of Bombay. The transition of meaning comes out plainly in the quotation from Ives. In the sense of 'orderly' *peon* is the word usual in S. India, whilst *chuprassy* (q.v.) is more common in N. India, though *peon* is also used there. The word is likewise employed very generally for men employed on police service (see Burkundauze).

The word had probably become unusual in Portugal by 1600; for Manoel Correa, an early commentator on the Lusiads (d. 1618), thinks it necessary to explain *piões* by 'gente de pé.'

1503. "The Camorym ordered the soldier (pião) to take the letter away, and strictly forbade him to say anything about his having seen it." — Correa, Lendas, 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 (piês) from the Balagata. . . ."—Id., II. i. 51.

1563. "The pawn (pião) they call *Pinda*, which is as much as to say a man who travels on foot."—Garcia, f. 37.

1575. "Os Rey de Badajos era alto Mouro Con quatro mil cavalos furiosos, Innúmeros piões, darmas e de ouro, Guarnecidos, guerreiros, e guerreizes."—Burton: Candas, lit. 66.

"The King of Badajos was a Moslem bold, With horse four thousand, fierce and furious knights, and countless *Peons*, armed and light with gold, whose polished surface glanceth lustrous light."
were often absent 18 months. On one occasion my servant Manoo . . . after a twelve-month's 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 80 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 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, d.c., of Sir Ch. 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, Sansk. pippali, means not the ordinary pepper of commerce ('black pepper') but long pepper, and the Sanskrit name is still so applied in Bengal, where one of the long-pepper plants, which have sometimes been classed in a different genus (Chaunica) from the black pepper, was at one time much cultivated. There is still indeed a considerable export of long pepper from Calcutta; and a kindred species grows in the Archipelago. Long pepper is mentioned by Pliny, as well as white and black pepper; the three varieties still known in trade, though, with the kind of error that has persisted on such subjects till quite recently, he misapprehends their relation. The proportion of their ancient prices will be found in a quotation below.

The name must have been transferred by foreign traders to black pepper, the staple of export, at an early date, as will be seen from the quotations. Pippalimula, the root of long pepper, still a stimulant medicine in the native pharmacopoeia, is probably the rectiores pica 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 via Singapore from the Dutch settlement of Rino, but a small quantity of fine quality comes from Tellie-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, Coylon, E. Bengal, Timor, and the Philippines. Long pepper is the fruit-spice gathered and dried when not quite ripe.* All these kinds of pepper were (as has been said) known to the ancients.

c. 70 A.D. "The cornes or graines . . . lie in certaine little haukes or coda . . . 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 chanwe by little and little, they show within the white pepper; which afterwards being parched in the sunne, changeth colour and waxeth blacke, and therewith rivedel also . . . Long pepper is soone sophisticated, with the servie or mustard seed of Alexander: and a pound of it is worth fifteen Roman deniers. The white cobesth seven deniers a pound, and the black is sold after foure deniers by the pound."—Pliny, tr. by Phil. Holland, Bk. vi., 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 Kottonarka."—Periplus, § 56.

c. A.D. 100. "The Pepper-Tree (πέπης ῥηξαρος) 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, *Mal. 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.

* Hanbury and Flickiger, Pharmacographia.
Thalaba, represented about dried blood-relationship 'Subadar's 273. fatto' 1500. whilst This This PERSIMMON. convicts the or. "The This "A This "ematurosilovendemiano" Jedeas."—S. This in the the in which are a "The This "PERSIMMON. the subdivision of a 'District' or Zilla (q. v.).

c. 1500. "The divisions into zubas and parganas, which are maintained to the present day in the province of Tatta, were made by these people" (the Samma Dynasty).—Tarttih-Tahdih, in EJotot, i. 273. 1535. "Item, from the 3 pragnana, vis., Ansur, Cairena, Panchena 133,260 feddas."—S. Botelho, Tombo, 139.

1812. "A certain number of villages with a society thus organised, formed a pargunnah."—Fifth Report, 16.

Pergunnahs, The Twenty-four, n.p. The official name of the District immediately adjoining and inclosing, 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 Pargana' in 1707-08. This grant was subsequently confirmed by the Great Mogul as an unconditional and rent-free jaghire (q.v.).

The quotation from Sir Richard Phillips's Million of Facts, illustrates the development of "facts" out of the moral consciousness. The book contains many of equal value. An approximate parallel to this statement would be that London is divided into Seven Dials.

1759. "The lands of the twenty-four Pargunnahs, ceded to the Company by the treaty of 1757, which subsequently be-

came Colonel Clive's jagghier, were rated on the King's books at 2 lac and 22,000 rupees."—Holwell, Hist. Events, 2nd ed., p. 217.

1812. "The number of convicts confined at the six stations of this division (independent of Zillah Twenty-four pargunnahs) is about 4,000. Of them probably nine-tenths are dacoits."—Fifth Report, 559.

c. 1831. "Bengal is divided in 24 Pargunnahs, each with its judge and magistrate, registrar, &c."—Sir R. Phillips, Million of Facts, stereot. ed. 1843, 927.

Peri, s. This Persian word for a class of imaginary sprites, rendered familiar in the verses of Moore and Southey, has no blood-relationship with the English Fairy, notwithstanding the exact compliance with Grimm's Law in the change of initial consonant. The Persian word is peri, from par, 'a feather, or wing; therefore 'the winged one;' whilst the genealogy of fairy is apparently Ital. fata, French fée, whence fêterie ("fay-dom") and thence fairy.

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, vi. 24.

1817. "But nought can charm the luckless Peri; Her soul is sad—her wings are weary." Moore, Paradise and the Peri.

Persaim, n.p. This is an old form of the name of Bassein (q.v.) in Pegu. It occurs (e.g.) in Milburn, ii. 281.

1759. "The Country for 20 miles round Persaim is represented as capable of producing Rice, sufficient to supply the Coast of Choromandel from Pondicherry to Ma- sulipatam."—Letter in Dalrymple, i. 110. Also in a Chart by Capt. G. Baker, 1754.

1735. "Having ordered presents of a trivial nature to be presented, in return for those brought from Negrais, he referred the Deputation to the Birman Governor of Persaim for a ratification and final adjustment of the treaty."—Symes, p. 40.

But this author also uses Bassien (e.g. 32), and "Persaim or Bassien" (39), which alternatives are also in the chart by Ensign "Wood.

Persimmon, s. This American name is applied to a fruit common in China and Japan, which in a dried state is imported largely from China into Tibet. The tree is the Diospyros kaki, L. fil., a species of the same genus which pro-
PESHWAR.

The finest fruit of Japan is the Kaki or persimmon ( Diospyros Kaki), a large golden fruit on a beautiful tree."—Miss Bird's Japan, i. 294.


The name is perhaps persum paéklam, 'big village.'

Pescaria, n.p. The Coast of Tinnevelly was so called by the Portuguese, from the great pearl 'fishery' there.

1600. "There are in the Seas of the East three principal mines where they fish pearls... The third is between the Isle of Cellon and Cape Comorny, and on this account the Coast which runs from the said Cape to the shools of Ramanancor and Manár is called, in part, Pescaria..."—Lucena, 80.

1615. "Iam nonnihil de oræ Piscariâ dicamus quae iam inde a pronontorio Comorino in Orientem ad usque brevia Ramanancorid extenditur, quod haud procul inde celeberrimus, maximus, et copiosissimus tuto Oriente Margaritarum piscatus instituit..."—Jarric, Thes., i. 415.

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 debarcation of this second conquest."—Souza, Orient. Conq., I. 122.

Peshawur, n.p. Peshawar. This name of what is now the frontier city and garrison of India towards Kabul, is sometimes alleged to have been given by Akbar. But in substance the name is of great antiquity, and all that can be alleged as to Akbar is that he is said to have modified the old name, and that since his time the present form has been in use. A notice of the change is quoted below from Gen. Cunningham; we cannot give the authority on which the statement rests. Peshawar could hardly be called a frontier town in the time of Akbar, standing as it did according to the administrative division of the Ain, about the middle of the Sta of Kabul, which included Kashmir and all west of it. We do not find that the modern form occurs in the text of the Ain as published by Prof. Blochmann. In the translation of the Tabakât-i-Akbarî of Nizamuddin Ahmad (died 1594-5), in Elliot, we find the name transliterated variously as Peshwor (y. 448), Parshawar (293), Parshor (423), Pershor (424). We cannot doubt that the Chinese form Peshawra in Fah-hian already expresses the name Parashâwar, or Parshawar.

c. 400. "From Gandhâra, going south 4 days' journey, we arrive at the country of Fû-lu-sha. In old times Buddhism, in company with all his disciples, travelled through this country."—Fah-hian, by Best, p. 34.

c. 630. "The Kingdom of Kien-to-lo (Gândhâra) extends about 1000 li from E. to W. and 800 li from S. to N. On the East it adjoins the over Sea (India). The capital of this country is called Fû-lu-sha-pu-lo (Parashapura)... 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 T'ang, Pél. Boudd., ii. 104-105.

c. 1001. "On his (Mahmûd's) reaching Pârsawur, 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-Obbi, in Elliot, ii. 25.

c. 1020. "The aggregate of these waters forms a large river opposite the city of Parshawar."—Al-Biruni, in Elliot, i. 47. See also 63.

1059. "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 Wakhân, and Marânâr, and Barshur..."—Bâghâki, in Elliot, ii. 150.


1519. "We held a consultation, in which it was resolved to plunder the country of the Aferidi Afghans, as had been proposed by Sultan Bayozid, to fit up the fort of Parshawar for the reception of their cattle and corn, and to leave a garrison in it."—Baber, 276.

c. 1555. "We came to the city of Parshawar, and having thus fortunately passed the Kotal we reached the town of Joshaïa. On the Kotal we saw rhinoceroses, the size of a small elephant."—Sidî 'Ali, in J. As., Ser. i., tom. ix. 201.

1590. "Tumân Bagrâm, which they call Parshwar; the spring here is a source of delight."—This is in this place a great place of worship which they call Gorkhâtî, to which people, especially Jogis, resort from great distances."—Ain (orig.), i. 592.
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. 1808, ii. 57.

1863. "Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient Parashawara, of which he did not know the meaning, to Peshavur, or the 'frontier town.' Abul Fazl gives both names."—Cunningham, Arch. Reports, ii. 87.

Peshceubz, s. A form of dagger, the blade of which has a straight thick back, whilst the edge curves inwardly from a broad base to a very sharp point. Pers. *pēsh-kabbe*, 'fore-grip.' The handle is usually made of *shīrmāht*, 'the white bone (tooth?) of a large cetacean,' probably morse-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (e.g. see Sainsbury, ii. pp. 65, 159, 204, 303; iii. 89, 162, 268, 287, etc.).

Peshcush, s. Pers. *pēsh-kash*. Wilson interprets this as literally 'first-fruits.' It is used for an offering or tribute, but with many specific and technical senses which will be found in Wilson, e.g. a fine on appointment, renewal, or investiture; a quit-rent, a payment exacted on lands formerly rent-free, or in substitution for service no longer exacted; sometimes a present to a great man, or (loosely) for the ordinary government demand on land.

1673. "Sometimes sending Pishcashes of considerable value."—Fryer, 166.

1675. "Being informed that Mr. Mohun had sent a Piscash of Persian Wine, Cases of Strong Water, &c. to ye Great Governer of this Countrie, that is 2d. or 3d. pson in ye kingdom, I went to his house to speake abt. it, when he kept me to dine with him."—Puckle's Diary, MS. in India Office.

1689. "But the Pishcashes or Presents expected by the Nabobs and Omrahs harboured our Inlargment for some time notwithstanding."—Ovington, 415.

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 Sittart, I. 119.

1811. "By the fixed or regulated sum * . . . the Sultan . . . means the Paishcush, 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 Paishcush certainly is."—Kirkpatrick, Note on Tippoo's Letters, p. 9.

Pesh-khāna and Pesh-khidmat, s.s. 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.

1665. "When the King is in the field, he hath usually two Camps . . . to the end that when he breaketh up and leaveth one, the other may have passed before by a day and be found ready when he arriveth at the place design'd to encamp at. And 'tis therefore that they are called Pische-kanas, as if you should say, Houses going before . . ."—Bernier, 115.

Peshwa, 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 *jāgir* under his own jurisdiction, at Bhitūr, near Cawnpoor, till January, 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nānā Sāhīb.

Mr. C. P. Brown gives a feminine *peshwīn*: "The princess Gangā Bāī was Peshwīn of Purandhar." (MS. notes.)

1673. "He answered, it is well, and referred our Business to Moro Pandit his Peshwa, or Chancellour, to examine our Articles, and give an Account 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-quo non 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 Pesh-
wah, and the force in Mysore, and the dis-
tricts ceded by the Nizam in 1800–1801."

Letter from the D. of Wellington, in Ind. Adm. of Lord Ellenborough, 1874. (Dec. 29th.)

The Duke was oblivious when he spoke of the Peshwa’s Subsidiary Force in 1841.

Petersilhy, 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 cor-
ruption 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. *petroselimum,* of which *parsley* is itself a double corruption through the French
*persil.* In the Arabic of Avicenna the name is given as *fatrasiliin.*

Pettah, s. Tamil, *pētta.* The ex-
tramural suburb of a fortress, or the
town attached and adjacent to a for-
tress. The *pettah* is itself often sepa-
really fortified; the fortress is then its
citadel. The Mahratti *petta* is used in
like manner. The word constantly occurs in the histories of war in
Southern India.

1630. “Azam Khân, having ascended
the Pass of Anjan-dush, encamped 3 kos
from Dharur. He then directed Mlistsatf
Khân... to make an attack upon... Dharur and its petta, where once a week
people from all parts, far and near, were
acquainted to meet for buying and selling.”
—Abdul Hamid, in Elliot, vii. 20.

1763. “The pagodas served as a citadel
to a large *pettah,* by which name the
people on the Coast of Coromandel call
every town contiguous to a fortress.”—
Orme, i. 147, ed. 1803.

1791. “... The petta or town (at Ban-
galore) of great extent to the north of the
fort, was surrounded by an indifferent ram-
part and excellent ditch, with an interme-
diate berm... planted with impenetrable
and well-grown thorns... Neither the fort
nor the petta had drawbridges.”—*Wilks,
Hist. Sketches,* iii. 128.

1803. “The *pettah* wall was very lofty,
and defended by towers, and had no ram-
part.”—Wellingtorn, ii. 158, ed. 1857.

1809. “I passed through a country little
cultivated... to Kingeri, which has a
small mud-fort in good repair, and a *pettah*
appeared well filled with inhabitants.”—
*Ed. Valentia,* i. 412.

1839. “The English ladies told me this
*pettah* was ‘a horrid place—quite native!’

and advised me never to go into it; so I
went next day, of course, and found it most
curious—really quite native.”—*Letters from
Madras,* 289.

Piel, s. A raised platform on which
people sit, usually under the veranda,
or on either side of the door of the
house. It is a purely S. Indian word,
and partially corresponds to the N.
Indian *chabutra* (see *chabootrah*).

Wilson conjectures the word to be
Telugu, but it is in fact a form of the
Portuguese *poyo* and *poyal* (Spa.*poyo,*
‘a seat or bench.’ This is again, ac-
ccording to Diez (i. 326) from the Latin
*podium,* a projecting base, a balcony.
Bluteau explains *poyal* as ‘steps for
mounting on horseback’ (*Scotiés,* a
‘louping-on stone’). The quotation
from Mr. Gover describes the S. Indian
thing in full.

1553. “... paying his homage in Moorish fashion, which was seating
himself along with him on a *poyal.*”—*Castanhedo,* vi. 3.

1578. “In the public square at Goa, as
it was running furiously along, an inform
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 *poya.*”—*Acosta, Tractado,* 432.

1602. “The natives of this region who
are called laos, are men so arrogant that
they think no others their superior... inasmuch 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 imme-
diately come down... until he is gone by,
he will kill him.”—*Couto,* IV. iii. 1.

1878. “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. It also serves in the hot months
as a couch for the night... There the
visitor is received; there the bargaining is
done; there the beggar plies his trade, and
the Yogi sounds his *conch*; there also the
members of the household clean their teeth,
amusing themselves the while with belches and
other frightful noises...”—*Fyal
Schools in Madras,* by E. C. Gover, in
*Ind. Antiq.* II. 52.

Pice, s. Hind. *paist,* a small copper
coin, which under the Anglo-Indian
system of currency is $ of an anna,
$ of a rupee, or somewhat less than $
of a farthing. *Pie* is used slangishly for money in general.

By Act XXIII. of 1870 (cl. 8) the following copper coins are current:
1. Double *Pice* or Half-an. 2. *Pice* or ¼ an. 3. Half-
*pice* or ½ anna. 4. *Pice* or ½ an. 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 *cutchia pice* (see *cutchia* and *pucka*). 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-pieces and ½ anna-pieces.

c. 1500. "The *Damm* is the fortieth part of the rupee. At first this coin was called *Paisah*."—Rain, 31.

1615. "*Pice*, which is a Copper Coyne; twelve Drammes make one *Pice*. The English Shilling, if weight, will yeeld thrite *Pice* and a halfe."—W. Peyton, in Purchas, i. 530.

1616. "*Brasse money*, which they call *Pics*, whereof three or thereabouts countervail a Peny."—Terry, in Purchas, ii. 1471.

1648. "... de *Paysen* zijn kooper gelt ..."—Van Twint, 62.

1653. "*Peça* est vue monnoye du Mogol de la valeur de 6 deniers."—De la Boullaye-le-Gouze, 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. 22 to the Mam. [i.e. *Mamoodie*, q.v.] and 80 *Pice* to the Rupee."—Fryer, 205.

1689. "Lower than these (pice), bitter-Almonds here (at Surat) pass for Money, about Sixty of which make a *Pice*."—Ovington, 219.

1726. "I Ana makes ½ styver or 2 *peysa*."—Valentijn, v. 179.

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, Or. Mem. iii. 287.

c. 1816. "*Here*, said he, *is four puckar-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. 1863. Also see *Picette*.

*Picota*, s. An additional allowance or per centage, added as a handicap to the weight of goods, which varied with every description,—and which the editor of the *Subsidios* supposes to have led 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 mauuds (of Ormua), or about ¼ additional; for cinnamon ¼ additional; for benzoin ¼ additional, etc. See the *Posos*, &e. of *A. Nunes* (1554) passim. We have not been able to trace the origin of this term, nor any modern use.

*Picottah*, s. This is the term applied in S. India to that ancient machine for raising water, which consists of a long lover 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 *shonkat* of Upper India, the *shadaf* of the Nile, and the old English *sweep*, *swape*, or *sweep-pole*. The machine is we believe still used in the Terra Incognita of market-gardens S.E. of London. The name is Portuguese *picota*, a marine term now applied to the handle of a ship's pump and post in which it works—a *pump-brake*. The *picota* at sea was also used as a pillory, whence the employment of the word as quoted from Correa.

The word is given in the Glossary attached to the "Fifth Report" (1812), but with no indication of its source. Fryer (1673, pub. 1698), describes the thing without giving it a name. In the following the word is used in the marine sense:

1594. "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 tornada poles 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."—Correa, Lendas, ii. 2, 892.

1782. "Partout les *pakotias*, ou puits à bascule, étaient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendait les jardiniers égayer leurs travaux par des chansons."—Haenner, ii. 217.

1807. "In one place I saw people employed in watering a rice-field with the *Yatows*, or *Pacota*, as it is called by the English."—Buchanan, Journey through Mysore, &c., i. 15.
Pie, s. Hind. padî', the smallest copper coin of the Anglo-Indian currency, being \(\frac{1}{56}\) of an anna, \(\frac{1}{252}\) of a rupee,—about \(\frac{1}{24}\) a farthing.

This is now the authorised meaning of pie. But padî' was originally, it would seem, the fourth part of an anna, and in fact identical with pice, q.v. It is the Maharrat padî', 'a quarter,' from Skt. pad in that sense.

**Piece-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.*

Lists of the various kinds of Indian piece-goods will be found in Milburn.

* 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 prohibiting duties.

These duties were so high in 1783 that they were declared to operate as a premium on smuggling, and they were reduced to 15 per cent. ad valorem.

In the year 1786-97 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 £8,252,309. And in the sixteen years 1783-98 (inclusive) the imports of Indian piece-goods amounted in value to £25,371,125.

In 1798 the duties were raised. I need not give details, but will come down to 1814, just before the close of the war, when they were, I believe, at a maximum. The duties then, on "plain white calicoes," were:—

| Description       | Duty   
|-------------------|--------
| Warehouse duty    | £ 6    
| War enhancement   | 0      
| Customs duty      | 2      
| War enhancement   | 12     
| **Total**         | **67** |

There was an Excise duty upon British manufactured and printed goods of 34d. per square yard, and of twice that amount on foreign (Indian) calico and muslin printed in Great Britain, and this, with the whole duty and excise on 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-houses at all until 1826, when they were admitted on a duty of 34d. per square yard.

(See in the Statutes, 43 Geo. III. cxxx. 66, 69, before 1797; 54 Geo. III. cxxi. 36; 6 Geo. IV. cap. 5; also Macpherson's *Annals of Commerce,* iv. 496.)

(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.

1665, "I have sometimes stood amazed at the vast quantity of Cotton-Cloth of all sorts, fine and others, tinged and white, which the Hollander 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 those parts."—Bernier, B.T., 141.

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 5000 pieces of piece-goods and no more... that 1000 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., Allibailies, Alroches (?), Cosnas, Doreas, Jamcinnes, Mulins, Nainsooks, Neckeloths, Tenjee, and Terninides, and that 3000 pieces, and no more, may consist of coloured piece-goods..." &c., &c.—In Seton-Karr, i. 83.

**Piece-goods formerly exported from Bombay and Surat.**

1. Annabatchies. 15. Lemmannes.
9. Chintz, of sorts. 7. Salompees.
11. Dhooties Stuffs. 5. Stuffs, brown.
12. Long-cloths. 4. Stuffs &c.

**Piece-goods exported from Madras and the Coast,** besides 6, 9, 13, 19, in the preceding List.

1. Alla. 15. Moorees.
10. Monopore cloths.

**Piece-goods; the kinds imported into Great Britain from Bengal, besides 1 (Atcham- baram), 6, 8 (Chiltrees), 9, 10, in the Bombay List, and 1 (Allachas), 7, 16, in the Madras List.**

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 shortcomings 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 last century, as the third certainly had been. This may be seen by the quotation from R. Lindsay, and by the text and illustrations of Williamson's Oriental Field Sports (1807). There is, or perhaps we should say more difinitely there was, still a difference between the Bengal practice in pig-sticking, and that of Bombay. The Bengal spear is about 6½ feet long, loaded with lead at the butt so that it can be grasped almost quite at the end and carried with the point down, inclining only slightly to the front; the boar's charge is received on the right flanks, when the point, raised to 45° or 50° of inclination, if rightly guided, pierces him in the shoulder. The Bombay spear is a longer weapon, and is carried under the arm pit 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 talk is extraordinary."—Bird, *Golden Chersonese, 37.

Pigeon English. The vile jargon which forms the medium of communication at the Chinese ports between Englishmen who do not speak Chinese, and those Chinese with whom they are in the habit of communicating. The word "business" appears, in this kind of talk, to be corrupted into "pigeon" and hence the name of the jargon is supposed to be taken.

1673. "The Rooms are spread with Carpets as in *India*, and they have Pigdans, or Spitting Pots of the Earth of this Place, which is valued next to that of China, to void their Spittle in."—*Fryer*, 223.

1680. "... the English traders of the early days... instead of inducing the Chinese to make use of correct words rather than the mishapen syllables they had adopted, encouraged them, by approbation and example, to establish *Pigeon English*—a grotesque gibberish which would be laughable if it were not almost melancholy."—Capt. W. Gill, *River of Golden Sand*, i. 156.

1883. "The 'Pidjun English' is revolting, and the most dignified persons demean themselves by speaking it... How the whole English-speaking community, without distinction of rank, has come to communicate with the Chinese in this baby
throw the spear, but that both independently discarded this, the Qui-his adopting the short overhead spear, the Ducks the long lance.

1773. The Hon. R. Lindsay does speak of the "Wild-boar chase," but he wrote after 35 years in England, and rather eschews Anglo-Indians:

"Our weapon consisted only of a short heavy spear, 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, ii. 161. .

1807. When (the hog) begins to slacken, the attack should be commenced by the horseman, for he 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."—Williamson, 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 till, 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."—Elphinstone, in Life, i. 311.

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, tête-à-tête with Amelia, and describing the sport of pigsticking to her with great humour and eloquence."—Vanity Fair, ii. 288.

1866. "I may be a young pig-sticker, but I am too old a sportman to make such a mistake as that."—Trevelyan, The Dutch Bungalow, 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 harder stuff after that."—Daniel De Rond, 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 tresses 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 black 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 Chínamen in front of him, having knotted their pig-tails together for reins."—Miss Bird, Golden Chersonese, 283.

Pillau, Pillow, Pilaf, &c., s. Pers. polished or pilaw. A dish, in origin purely Mahommedan, consisting of meat, or fowl, boiled along with rice and spices. Recipes are given by Herklotz; and in the Ain-i-Akbari (60), we have one for kima palao (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 30 years ago, that the two surgeons of a dragoon regiment in India were called Currie and Pillau.

1616. "Sometimes they boil pieces of flesh or hens, or other fowl, cut in pieces in their rice, which dish they call pallaw. As they order it they make it a very excellent and a very well tasted food."—Terry, in Purchas, ii. 1471.

c. 1650. "The feast begins: it was compounded of a hundred sorts of polo and candied dried meat."—Sid T. Herbert, ed. 1638, p. 138.

1763. "The most admired Dainty where-with they stuff themselves is Pillow, whereof they will fill themselves to the Threat and receive no hurt, it being so well prepared for the Stomach."—Fryer, 399. See also p. 93. At p. 404 he gives a recipe.

1862. "They cate their pilaw and other spoune-meate without spoune, taking up their pottage in the hollow of their fingers."—Evelyn, Diary, June 19.

1867. "They took up their Mess with their Fingers, as the Moors do their Pillaw, using no Spoon."—Dampier, i. 439.

1869. "Palau, 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 Pillow, or boil'd Fowl and Rice; but the
better sort make that their principal Dish.”
—Lockyer, 251.

1793. “On a certain day . . . . all the
Musulman officers belonging to your
department shall be entertained at the
charge of the Sarkar, with a public resent,
to consist of Pullao of the first sort.”
—Select Letters of Tipoo S., App. xlii.
c. 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 pillow, Joseph, just
as you like 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 Conti-
nental writers of other nations.
The Chinese word for the same pro-
duct—pin-lang—is probably, as Bret-
schneider says, a corruption of the
Malay word. See Penang.

Van der Broek, an envoy to Rajmahal
in 1656) good words, and regaled him with
Pinang (a great favour), and promised that
he should be amply paid for everything.”—
Valentijn, v. 165.

Pindarry, s. Hind. pindāri, pindārā,
but of which the more original form appears to be Mahr. pendārī, a
member of a body of plunderers called
in that language pendār and pendārā.
The etymology of the word is very ob-
scure. We may discard, as a curious
coincidence only, the circumstance ob-
served by Mr. H. T. Prinsep, in the
work quoted below (i. p. 37, note) that
“Pindara seems to have the same
reference to Pandour that Kusāk has to
Cossack.” Sir John Malcolm observes
that the most popular etymology
among the natives ascribed the name
to the dissolute habits of the class,
leading them to frequent the shops
dealing in an intoxicating drink called
pinda. (One of the senses of pendā, according to Molesworth’s Mahr.Dict.,
is ‘a drink for cattle and men, pre-
pared from Holcus sorghum’ (see Jowau-
ree) ‘by steeping it and causing it to
ferment’). Sir John adds: ‘Kurroem
Khan’ (a famous Pindarry leader) ‘told
me he had never heard of any other
reason for this name; and Major
Henley had the etymology confirmed
by the most intelligent of the Pindar-
ries of whom he inquired’ (Central
India, 2nd ed., i. 433.) Wilson again
considers the most probable derivation
to be from the Mahr. pendā, but in
the sense of a ‘bundle of rice-straw,’ and
bara, ‘who takes,’ because the
name was originally applied to horse-
men who hung on to an army, and
were employed in collecting forage.
We cannot think either of the etymo-
logies very satisfactory.*

The Pindāris seem to have grown
up in the wars of the later Mahommed-
dan dynasties in the Deccan, and in
the latter part of the 17th century
attached themselves to the Mahrat-
tas in their revolt against Aurangzeb;
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
Pindāri leaders obtained grants of land
in Central India from Sindia and
Holkar, and in the chaos which reigned
at that time outside the British territ-
ory their raids in all directions,
attended by the most savage atrocities,
became more and more intolerable;
these outrages extending from Bun-
delkhand on the N.E., Kadapa 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. If 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 combina-
tions 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

* We venture another, as a possible suggestion
merely. Both pindar-pard in Hindi, and pindar-
bazekh in Mahratta signify ‘to follow’; the latter
being defined “to stick closely to; to follow to the
death; used of the adherences of a disagreeable
fellow.” Such phrases would aptly apply to these
hangmen of an army in the field, looking out for
prey.
time was rendered truly paramount throughout India.

1700-7. "Zoolofear Khan, after the rains pursued Dhillunah, who fled to the Beseapore country, and the Khan followed him to the bank of the Kistnah. The Pindarees took Velore, which however was soon retaken. A great river, coming from Aurungabad, was totally plundered and everything carried off, by a body of Maharattas, at only 12 miles distance from the imperial camp."—Narrative of a Borneo Officer, app. to Scott's Tr. of Ffritha's H. of Deccan, i. 222.

1762. "Siwaae Madhoo Rao...began to collect troops, stores, and heavy artillery, so that he at length assembled near 100,000 horse, 60,000 Pindarees, and 50,000 matchlock foot..." In reference to the Pindarees, 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 Hydur Naik, by Meer Hasson Ali Khan, 149.

1784. "Bindarras, 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 pindaries or straggling horse will venture to your rear, so long as you can keep the enemy in check, and your detachment well in advance."—Wellington, ii. 219.

1822. "On asking an intelligent old Findaroo, 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 occupation [said he] was incompatible with the fine virtues and qualities you state, and I suppose if any of our people ever had them, the first effect of such good feeling would be to make him leave our community.'"—Sir John Malcolm, Central India, i. 436.

1795. "The name of Pindara is coeval with the earliest invasion of Hindostan by the Marhattas...The designation was applied to a sort of sorry cavalry that accompanied the Peshwa's armies in their expeditions, rendering them much the same service as the 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 Dussera (q. v.). The horses then were shod, and a leader of tried courage and conduct having been chosen as Inahureea, all that were inclined set forth on a form of Inahur, as it was called in the Pindaroos, mounted or not, 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 lootees (q. v.), 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 lalbur in the best manner they could."—Prinet, Hist. of Pol. and Mid. Transactions, 1813-1823.

1889. "The person of whom she asked this question said 'Brinarees,' but the lady understood him Pindarees, and the name was quite sufficient. She jumped out of the palanquin, and ran towards home, screaming, 'Pindarees, Pindarees.'"—Mem. of John Shippey, ii. 281.

Pine-apple. See Ananas.

Pinjrapole, s. A hospital for animals, existing perhaps only in Guzerat, is so called. Guz. pinjrapor or pinjrapol, See Hobcr, ed. 1844, ii. 120, and Ovington, 300-301; but they do not use the word.

1808. "Every marriage and mercantile transaction amongst them is taxed with a contribution for the Pinjrapole ostensively."—B. Drummond.

Pintado. s. a. From the Port. A 'painted' (or 'spotted') cloth, i.e. chintz (q. v.) Though the word was applied, we believe, to all printed goods, some of the finer Indian chintzes were at least in part, finished by hand-painting.


1602-5. "...about their loynes a fine Pintadoes."—Scot's Discourse of Java, in Purchas, i. 164.

1606. "Hear the Generall delivered a Letter from the KINGS MAESTIE of ENGLAND, with a fyare standing Cuppe, and a cover double gilt, with divers of the choicest Pintadoes, which hee kindly accept of."—Middleton's Voyage, E. 3.

1665. "To Woodcote...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.

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 pinta in Portuguese is 'a spot' or fleck, so that it probably only means
Pisachée, Skt. pisāčā, a she-demon, m. pisācha. 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 Pisāchis were (as in the case of Rākshasas) a branch of the aboriginal inhabitants. In a note he says: ‘The Pisāchī dialect appears to have been a distinct Dravidian dialect, still to be recognized in the speech of the Paraiya, who cannot pronounce distinctly some of the pure Tamil letters.‘

There is however in the Hindu drama a Pisācha bāhā, a gibberish or corruption of Sanskrit, introduced.

The term pisāchī is also applied to the smaller circular storms, commonly by Europeans called devils (q.v. in Supplement). We do not know where Archdeacon Hare found the Pisāchī to be a white demon. (See below.)

1616. ‘The fifth (mode of Hindu marriage is the Pātachā-pisāchā, 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. Pisach, 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 Dabistan, ii. 72.

c. 1790. ‘Que demandez-vous? leur crais-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 Pishasah (esprit maïn), ou une bête sauvage qui vouloit vous devourer?’”—Haeusner, ii. 287.

1801. ‘They believe that such men as die accidental deaths become Pysachi, or evil spirits, and are exceedingly troublesome by making extraordinary noises, in families, and occasioning fits and other diseases, especially in women.’—F. Buchanan's Mysore, iii. 17.

1819. ‘These demons or pishacas 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 Pisashée, the name which the Indians give to their white devil. The child was delighted with so fine a name, and ran about the house crying out to every one she met, I am the Pisashée, I am the Pisashée. Would she have done so, had she been wrap't 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 (qq.v.). It is never used by English people, but is the usual word among the Dutch, and common also among Germans.

1651. ‘Les Cottewanien vendent des fruits, comme du Pisang, etc.’—A. Roger, La Forte Ouvrette, p. 11.

c. 1785. ‘Nous arrivâmes au grand village de Cottle, où nous vimes des belles allées de bananiers ou pisang ...’—Haeusner, ii. 85.

Pishpash, s. Apparently a factitious Anglo-Indian word, applied to a slop of rice-soup with small pieces of meat in it, much used in the Anglo-Indian nursery.

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. pītārā or pētārā. The thing was properly a basket made of cane; but in later practice of tin sheet, with a light wooden frame.

1849. ‘The attention of the staff was called to the necessity of putting their pitarrahs and property in the Bungalow, as thieves abound. ‘My dear Sir,’ was the reply, ‘we are quite safe; we have nothing.’”—Delhi Gazette, 7th Nov.

1853. ‘It was very soon settled that Oakfield was to send to the dak bungalow for his petarrahs, and stay with Staunton for about three weeks.’—Oakfield, by W. D. Arnold, i. 229.

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 Arabic masū, and that again is from the Skt. mōcha. The specific name sapientum arises out of a mis-understanding 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.' 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.

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.* That author is careful to explain that the plant was improperly so called, as it was quite another thing from the platanaus described by Pliny. Bluteau says the word is Spanish. We do not know how it came to be applied to the Musa. 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 Mendoza 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 Latin plantago, the field-weed known by the former name.

1336. "Sunt in Syriâ et Aegypto poma oblonga quae Paradisi noncupantur optimi

saporis, molla, in ore citio dissolubilia: per transversum quotiescumque ipsa incideris Crucifxiun... diu non durant, unde per mare ad nostras partes duci non possunt incorrupta."—Gul. de Boldenseile.

c. 1399. "Sunt enim in orlo itto Adae de Seyllano primo musae, quas incolae ficos vocant... et istud vidimus cuculis nostri quod ubicunque inciditur per transversum, in utrque parte inclusa vide tur ymago hominis crucifxi... et de ists folis ictus Adam et Eva fecerunt sibi perizoma..."—John de Marsignoli (see Casbay, &c., p. 352).

1884. "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 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 Platan. In the myddest of the plant, in the highest part thereof, there groweth a cluster with foure or fitlet platanas about it... This cluster ought to be taken from the plant, when any one of the platanas begins to appeare yelow, at which time they take it, and hang it in their houses, where all the cluster waxeth ripe, with all his platanas."—Oviedo, transl. in Eden's Hist. of Travayle, f. 203.

1552 (tr. 1582). "Moreover the Ilande (of Mombas) is verye plesaunt, having many orchards, wherein are planted and are growing... Filges of the Indias..."—Castaela, by N. L., f. 22.

1579. "... a fruit which they call Figo (Magallane calls it a figge of a span long, but it is no other than that which the Spaniards and Portingalls have named Plantanas)."—Drake's Voyage, Hak. Soc., p. 142.

1585 (tr. 1588). "There are mountaines very thick of orange trees, siders [i.e. eedras, 'citrons'] limos, plantanas, and palmas."—Mendoza, by R. Parkes (Hak. Soc.), ii. 330.

1588. "Our Gentaill made their wives to fetch vs Plantas, Lymmons, and Oranges, Pine-apples, and other fruits."—Voyage of Master Thomas Candish, in Purther, i. 64.

1588 (tr. 1604). "... the first that shall be needfulle 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 fruite prunes, pines, and cucumbers, being far different from those which are called by those names in Castille. The thing wherein was most resemblance, in my opinion, between the platanos at the

* The first ed. of Oviedo was published in 1536.
Indies and those which the ancients did celebrate, is the greatness of the leaves. ... But, in truth, there is no more comparison nor resemblance of the one with the other then there is, as the Proverb saith, betwixt an egg and a chestnut.”—Joseph de Acosta, transl. by E. G. (Hak. Soc. i. 241).

1598. “The plantain is a tree found in most parts of Afrique 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 Plantans.”—Sir H. Middleton, in Purchas, i. 254.

c. 1610. “Bes Gentils ayant pitié de moy, il y eut vne femme qui me mit ... vne seruiete de feuilles de plantana accommodées ensemble ances des espines, puis me jetta dessus du rys cuit avec vne certaine sauce qu'elleappellencarri.”—Mouquet, Voyages, 292.

1616. “They have to these another fruit we English there call a Plantain, of which many of them grow in Clusters together ... very yellow when they are Ripe, and then they taste like unto a Norfolk Pear, but much better.”—Terry, ed. 1665, p. 360.

c. 1635. “... with candy Plantains and the juicy Pine, On choicest Melons and sweet Grapes they dine, And with Potatoes fat their wanton Swine.”—Wallace, Battle of the Summer Islands.

“Of how long my careless Limbs to lay Under the Plantain’s Shade; and all the Day With amorous Airs my Fancy entertain.”—Ibid.

c. 1660. “The Plant (at Brazil Bacone call’d) the Name Of the Eastern Plane-tree takes, but not the same: Bears leaves so large, one single Leaf can shade The Swain that is beneath her Covert laid; Under whose verdant Leaves fair Apples grow, Sometimes two Hundred on a single Bough.”—Cowley, Of Plants, Bk. v.

1673. “Lesser than these, but with a Leaf far broader, stands the curious Plantain, loading its tender Body with a Fruit, whose clusters emulat the Grapes of Canaan, which burthened two men’s shoulders.”—Fryer, 19.

1686. “The Plantain I take to be King of all Fruit, not except the Coco itself.”—Dumple, i. 311.

1689. “... and now in the Governour’s Garden (at St. Helena) and some others of the Island are quantities of Plantains, Bananoes, and other delightful Fruits brought from the East.”—Ovington, 100.

1704. “But round the upland huts, bananas; A wholesome nutriment bananas yield, And sunburnt labour loves its breezy shade, Their graceful screen let kindred plantanes join, And with their broad vans shiver in the breeze.”—Grainger, Blk. iv.

1805. “The plantain, in some of its kinds, supplies the place, of bread.”—Orme, Fragments, 470.

Poggle, Puggly, &c., s. Properly Hind. pégaí; a madman, an idiot; often used colloquially by Anglo-Indians. A friend belonging to that body used to adduce a macaronic adage which we fear the non-Indian will fail to appreciate: "Pâgal et pecunia falsa separantur!"

1829. “It’s true the people call me, I know not why, the pegley.”—Mem. John Skipp, ii. 255.

1866. “I was foolish enough to pay these budmashes beforehand, and they have thrown me over. I must have been a paungul to do it.”—The Dak Bungalow, 385.

Poison-nut, s. Strychnos nux vomica, L.

Polea, s. Malf; pulayan, a person of low or impure tribe, who causes pollution (pula) to those of higher caste, if he approaches within a certain distance. From pula the Portuguese formed also the verbs empolder-se, ‘to become polluted by the touch of a low-caste person,’ and desempolder-se, ‘to purify oneself after such pollution’ (Gouveia, f. 97, and Synod. f. 52 v), superstitions which Menezes found prevailing among the Christians of Malabar.

1510. “The fifth class are called Poliar, who collect pepper, wine, and nuts ... the Poliar may not approach either the Nairi or the Brahmins within 50 paces, unless they have been called by them.”—Farquhar, 142.

1516. “There is another lower sect of gentiles called pulver. ... They do not speak to the nairs except from 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.”—Barbooa, 143.

1572. “A ley, da gente toda, ricca e poore, De fabulas composta se imagina:
Andão ms e somente hum pano cobre
As partes que a cubrir natura ensina.
Dous modos ha de gente; porque a nobre
Nayres chamados são, e a menos dina
Foleas tem por nome, a quem obriga
Aley não misturar & 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
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
Foleas, whom their haughty laws contain
from intermingling with the higher
 strain..."

1598. "When the Portuguese came first
into India, and made league and compo-
position with the King of Cochin, the
Nayres desired that men should give them
place, and turn out of the Way, when they
mette in the Streets, as the Polyas..."
(to use do.)—Linschoten, 75.

1606. "... he said by way of insult
that he would order him to touch a Foleas,
which is one of the lowest castes of
Malaur."—Gowen, f. 76.

1626. "These Puler are Theeves and
Sorcerers."—Purchas, Pilgrimage, 553.

1754. Ives has "Pulies."—26.

1780. "He (Hyder) now moved towards
the pass of Changana, and encamped upon
his side of it, and sent ten thousand poly-
gars 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 L., ii. 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.

1783. "To Mahomet Ali they twice sold
the Kingdom of Tanjore. To the same
Mahratta Ali they sold at least twelve
sovereign Princes called the Poligars."—
Burke's Speech on Fox's India Bill, in Works,
iii. 493.

1801. "The southern Poligars, a race
of rude warriors habituated to arms of inde-
pendence, had been but lately subdued..."
—Welsh, i. 57.

1809. "Tondiman is an hereditary title
... His subjects are Poligars, and since
the late war... he is become the chief
of those tribes, among whom the singular
law exists of the female inheriting the
sovereignty in preference to the male."—
Ed. Valentia, i. 304.

1838. "There were 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; and to keep the Gover-
nor's peace over a particular tract of
country... A grant was made to him of

POLIGAR.

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.

1681. "They pulled down the Polecars'
houses, who, being conscious of his guilt,
had fled and hid himself."—Wheeler, i. 118.

1701. "Le lendemain je me rendis à
Tallur, c'est une petite ville qui appartient
à un autre Poligarès."—Lettres Edifiantes,
x. 269.

1745. "J'espère que Votre Eminence
agréera l'établissement d'une nouvelle Mis-
ion près des Montagnes vaul-
gairements des Poligars, ou aucun Missionnaire
n'avait paru jusqu'à présent. Cette
correction est soumise à divers petits Rois
appelés également Poligars, qui sont
independans du Grand Mogul quoique
placés presque au milieu de son Empire."—
Norbert, Mem., ii. 406-7.

1754. "A Poligar... undertook to
conduct them through defiles and passes
known to very few except himself."—Orme,
i. 373.

1780. "He (Hyder) now moved towards
the pass of Changana, and encamped upon
his side of it, and sent ten thousand poli-
gars 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 L., i. 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.

1783. "To Mahomet Ali they twice sold
the Kingdom of Tanjore. To the same
Mahratta Ali they sold at least twelve
sovereign Princes called the Poligars."—
Burke's Speech on Fox's India Bill, in Works,
iii. 493.

1801. "The southern Poligars, a race
of rude warriors habituated to arms of inde-
pendence, had been but lately subdued..."
—Welsh, i. 57.

1809. "Tondiman is an hereditary title
... His subjects are Poligars, and since
the late war... he is become the chief
of those tribes, among whom the singular
law exists of the female inheriting the
sovereignty in preference to the male."—
Ed. Valentia, i. 304.

1838. "There were 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; and to keep the Gover-
nor's peace over a particular tract of
country... A grant was made to him of
a tract of country... together with the title of Páleiya Káran (Poligar)."—Nelson's Madura, Pt. III., p. 99.

1868. "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 Sethupatí was chief of them all; and the Poligar of Dindigul is constantly spoken of as being the chief of eighteen Poligars... when the levying of troops was required the Delavay (see Dalaway) sent requisitions to such and such Poligars to furnish so many armed men within a certain time..."—Id., 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 Marawares, Kallars (see Collery), Bedars, Ramuses (see Ramoooses); and in the North are represented by the Kolis of Guzerat, and the Gujars (see Cooloe and Goojer) of the N.W. Provinces."—Sir Walter Elliot, in J. Ethn. Soc. L., N. S., i. 112.

Pollam, s. Tam. pâlâyam; Telugu, pâlemu; see under Poligar.

1793. "The principal reason which they assigned against the extirpation of the polygars was that the weavers were protected in their fortresses. They might have added, that the Company itself which stung them to death, had been warmed in the bosom of these unfortunate princes; for on the taking of Madras by the French, it was in their hospitalable pollams that most of the inhabitants found refuge and protection."—Burke's Speech on Fox's E. J. 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 varied 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 Ladák, * 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 Littlebridge, 11th July, 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.

We learn from Professor Tylor that the game exists still in Japan, and a very curious circumstance is that the polo rocket, just as it is described by Jo. Cinnamus in the extract under Chicane (supra, p. 147), has survived there.

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 Burmahs, but to save the whole country... and plant their banners on the banks of the Irrawaddi."—Pemberton's Report on the E. Frontier of Br. India, 31-32.

1838. "At Shigur I first saw the game of the Chaughan, which was played the day after our arrival on the Mylāz 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

* In Ladák 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 Jumnao and Kashfır Territorics, 1875, pp. 380-382.
† See details in the Field of Nov. 15th, 1834, p. 667, courteously given in reply to a query from the present writer.
called in Tibet ' Fulu.' . . . I can conceive that the Chinese requires only to be seen to be played. It is the sport of an equestrian nation. . . . The game is played at almost every valley in Little Tibet and the adjoining countries . . . Ladakh, Yessam, Chitral, &c.; and I should recommend it to be tried on the Hippodrome at Bayswater. . . .”—Vigne, Travels in Kashmir, Ladakh, Iskardo, &c. (1842), ii. 289—292.

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 chauhan, 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 Bali, often surrounded by rows of beautiful willow and poplar trees.”—Dr. T. Thomson, Himalaya and Tibet, 280—291.

1875. "Polo, Tent-pegging, Hurlingham, the Kink, I leave all these delights." 
Browning, In Album, 23.

Pollock-saug, s. Hind. pálok, pálák-ség; a poor vegetable, called also 'country spinach' (Beta vulgaris, or B. Bengalensis, Roxb.).

Polonga, also Tie-polonga, s. A very poisonous snake, so called in Ceylon (Bungaro ? or Daboia elegans ?); Singh. poliγπαρά.

1851. "There is another venomous snake called Polonga, 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.

1825. "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 tie polonga, which destroys life in a few minutes."—Mrs. Heber, in H.'s Journal, ed. 1844, ii. 167.

Pomfret, Pomfret, 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 sinensis, 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 ramíjop of Aelian (xv. 29) and Athenaeus (Lib. vii. cap. xviii. seq.) which is identified with a very different fish, the ' pilot-fish' (Naucrates ductor 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:

1613. "The fishes of this Mediterranean (the Malayan seas) are very savoury sables, and seer fish (serras), and pampanos, and rays. . . ."—Godinho de Eredia, f. 33v.

1727. "Between Cunnana and Ballasore Rivers . . . a very delicious Fish called the Pamplee, come in Sholes, and are sold for two Pence per Hundred. Two of them are sufficient to dine a moderate Man."—A. Ham., 1. 396.

1810. "Another face look'd broad and bland, Take pampleet floundering on the sand; Whene'er she turned her piercing stare, She seemed alert to spring in air." 
Malay verses, rendered by Dr. Leydon, in Maria Graham, 201.

1813. "The pomfret is not unlike a small turbot, but of more delicate flavour; and epicures esteem the black pomfret a great dainty."—Forbes, Or. Mem., 1, 52—53.

1874. "The greatest pleasure in Bombay was eating a fish called ' pomfret.' "—Sat. Rev., 30th May, 690.

Pommelo, Pampelmoose, &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 Batavi nimbu (i.e., Citrus Batavianna). 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 Pome- melon?). Among older authors the name goes through many strange shapes. Tavernier calls it
Pondicherry, n. p. This name of what is now the chief French settlement in India, is Puduch-chéri, 'New Town,' more correctly Paudu-chai. C. P. Brown however says it is Pudi-chéra, 'New tank.' The natives sometimes write it Phulcheri.

1711. "The French and Danes likewise hire them (Portuguese) at Pont de Cheree and Trincombar."—Lockyer, 286.


1727. "Punticherry" is the next Place on this Coast, a colony settled by the French."—A. Ham., i. 356.

1789. "An English officer of rank, General Coote, who was unequalled among his compeers in ability and experience in war, and who had frequently fought with the French of Phulcheri in the Karmatic and . . . had as often gained the victory over them . . ."—H. of Hyde Naik, 413.

Pongol, s. A festival of S. India, observed early in January, Tamil, pongãl, '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 in the J. R. As. Soc., N. S. v. 91, but the connexion which he traces with the old Vedic religion is hardly to be admitted.


1871. "Nor does the gentle and kindly influence of the time cease here. The files of the Mains' Court 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. 06.

Pooja, s. Properly applied to the Hindu ceremonies in idol-worship; Skt. pûja; and colloquially to any kind of rite. Thus jhinda kâ,pûja, or 'Pooja of the Flag,' is the Sepoy term for what in St. James's Park is called 'Trooping the colours.'

1826. "The person whose steps I had been watching now approached the sacred tree, and having performed pûja to a stone deity at its foot, proceeded to unmuffle himself from its shawl."—Pandurang Hari, 26.


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. cxviii. 195.

1879. "Among the curiosities of these lower galleries are little models of costumes and country scenes, among them a grand poojah under a tree."—Sat. Rev., No. 1231, p. 477.

Poojaree, s. Hind. pujârî. An officiating priest in an idol-temple.


Pool, s. Pers. Hind. put, a bridge. Used in two of the quotations under next article for 'embankment.'

Poolbundy, s. P.—H. —pulhânu. '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.
1786. "That the Superintendent of Poolhundy 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, vol. 93.

1802. "The Collector of Midnapore has directed his attention to the subject of poolhundy, 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*, Ap. p. 558.

1810. "... the whole is obliged to be preserved from inundation by an embankment called the pool bandy, maintained at a very great and regular expense."—Williamson, *V. M.*, ii. 305.

**Poon, Peon, &c., s.** Canarese, *ponne*. A timber tree (*Calophyllum inophyllum*, L.) which grows in the forests of Canara, &c., and which was formerly much used for masts, whence also called mast-wood.

1835. "Peon, or Puna . . . . the largest sort is of a light, bright colour, and may be had at Mangalore, from the forests of Coromandel 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. 394.

**Poonamalee, n. p.** A town, and formerly a military station, in the Chengleput Dist. of Madras Presidency, 13 miles west of Madras. The name is given in the Imp. Gazetteer as Pōnāmallē (?), and Pondā mallē, whilst Col. Branfill gives it as "Pāntha mallī for Pāvivrauthmalī," without further explanation.

**Poongee, Phoongy, s.** The name most commonly given to the Buddhist religious in British Burma. The word (*pəum-gyi*) signifies 'great glory.'

1792. "... leurs Prêtres . . . . sont moins instruits que les Brames, et portent le nom de Pongye."—*Sonnecat*, ii. 301.

1793. "From the many convents in the neighbourhood of Rangoon, the number of Rhahans and Phongyes must be very considerable; I was told it exceeded 1500."—Symes, *Embassy to Ava*, 210.

1834. "The Talapoins are called by the Burmese Phongyes, which term means great glory, or Rhahans, which means perfect."—Sp. Begardet, in *J. Ind. Archiv.*, iv. 222-3.

**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 artículos) . . . . six which they call Xadira, which are the bodies; eighteen which they call Puraná, which are the members; twenty-eight called Agamuon, which are the joints."—*Casto, Dec. V.*, liv. vi., cap. 3.

1651. "As their Puranas, i.e. old histories, relate."—*Royerius*, 158.

c. 1760. "Le puran comprend dix-huit livres qui renferment l'histoire sacrée, qui contient les dogmes de la religion des Brahmis."—*Encyclopédie*, xxvii. 807.

1803. "Ceux-ci, calculent tout haut de mémoire tandis que d'autres, plus avancés, lisent d'un ton chantant, leurs Pourans."—*Hofnauer*, i. 139.

**Poorub, and Poorbeeja, ss.** Hind. *pūrub, pūrīb, 'the East,' from Skt. *pūrūra* or *pūrība*, 'in front of,' as pāsēka (Hind. *pachhama*) means 'behind' or 'westerly' and *daśabhiṇa*, 'right-hand' or southerly. In Upper India the term means usually Oudh, the Benares division, and Behar. Hence *Poorbeeja* (*pārībījya*), 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. "Omaun (Humayun) Patxiāh . . . . resolved to follow Xerchan (Sher Khan) and try his fortune against him . . . . and they met close to the river Ganges before it unites with the river Jamna, where on the West bank of the river there is a city called Canoe, 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.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, Purba and Patana, the one lying on the east, the other on the west side of the river."—*Terry*, ed. 1665, p. 357.

1666. "La Province de Halabas s'appeloit autrefois Purop. . . ."—*Thevenot*, v. 197.

1831. "... My lands were taken away, And the Company gave me a pension of just eight annas a day;" And the Poorbeaks swaggered about our streets as if they had done it all. . . .—*Attar Singh loquitur*, by 'Sowar,' in an Indian paper, the name and date lost.

**Pootly Nautch, s.** Properly Hind. *kōṭhī - nāṭkī-nāṭch* ('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 puttily-naucht in the evening."—Mrs. Sherwood's Stories. 291.

Popper-cake, in Bombay, and in Madras popadam, s. These are apparently the same word and thing, though to the former is attributed a Hindi and Mahbrati origin pápar, and to the latter a Tamil one, pappadam, as an abbreviation of paruppí-adam, 'lentil cake.' It is a kind of thin scon or wafer, made of any kind of pulse or lentil flour, seasoned with assafoetida, &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 cori, or mash ... highly seasoned with assafoetida; a salt called popper-chor; and a very hot massala, 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.

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, xiii. 315.

"Paper, the flour of oored (read oorud, Phaseolus MAX), salt, assafoetida, 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.


Porcelain, n. s. The history of this word for China-ware appears to be as follows. The family of univalve mollusks called Cypraeidae, or Cowries (q.v.) were called in medieval Italy porcellana and porcelletta, 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 Litré 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. Cypraeidae) 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 appears 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 pígh, 'an earthen jar,' &c. (see Skeat, s.v. piggin).

We should not fail to recall Dr. Johnson's etymology of porcelaine from "pour cent années," because it was believed by Europeans that the materials were matured under ground 100 years! (see quotations below from Barbossa, and from Sir Thomas Brown).

c. 1250. Capmany has the following passage in the work cited. Though the same writers religion the Laws of the Emirado del Mar in 1791, he has deranged the whole of the chapters, and this, which he has quoted, is omitted altogether!

"In the XLIVth chap. of the maritime laws of Barcelona, which are undoubtedly not later than the middle of the 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 capelles (for hats?), porcellanas, alum, elephants' teeth ..."—Memorias, Hist. de Barcelona, I. Pt. 2, p. 44.

1298. "Il ont monois en tal maine con je voz dirai, car eslendpent porcellaine blance, celle qu se trovent en la mer et qu se metent au cuel des chiem, et valent les quatre-vingt porcellaines un saic d'arjent qu se sont dus venesians gros ..."—Marco Polo, oldest French Text, p. 182.

"Et encore voz di qu se en ceste provence, en une cite q' est apellé Timugu, se font escuelle de porcellaine grant et pitet les plus bell es qu'en peust devisor."—Ibid. 180.

c. 1328. "Audivi quod ducentis civitates habet sub se imperator ille (Magnus Tar- tarus) majores quam Tholosae et ego eter- credo quod plurimos habebant ... Alia non sunt quae ego sciam in isto imperio digna relatione, nisi vasa pulcherrima, et nobiliissima, atque virtuosa et porcellata."—Jordani Mirabilia, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.
c. 1343. "... ghomerabicæ, vernice, armonico, zaffiere, coloquant, porcelane, mirra, miraholani... si vendono a Vinegia a cento di peso sottile" (i.e. by the cutche hundredweight).—Puglotti, Pratica della Mercatura, p. 134.

1440. "... this Cin and Macinn that I have before named arr in verie great provinces, thinhabitants wherof are idolaters, and they make those vessels and dishes of Porcellane."—Giosafa Barbaro, Hak. Soc. 75.

In the next tho shells are clearly intended:

1442. "Gabelle di Firenze... Porcelainlette marine, la libra... soldi... denari 4."—Uzzano, Prat. della Mercatura, p. 23.

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 XV. Cent., 21.

1487. "... le mando lo inventario del presente del Soldano dato a Lorenzo... vasi grandi di Porcellana mai più veduti simil ne meglio lavorati..."—Letter of P. da Bibbieno to Clar. Medici, in Roscoe's Lorenzo, ed. 1835, ii. 371.

1502. "In questo tempo abrusiono xxi nave sopra il porto di Calichut; et de epse habbe tatte drogarie e specarier che caricho le dicte sei nave. Præterea me ha mandato sei vasi di porcelainae excelsissimi et gradì: quatro bochali de argento granìe e certi altri vasi al modo loro per credentia."—Letter of K. Emanuel, 13.

1516. "They make in this country a great quantity of porcelanes 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-snails (? caracol), and eggshells, and of then, and with other ingredients make a paste, which they put undergound to refine for the space of 30 or 100 years, and this mass of paste they leave as a fortune to their children..."—Barroso, in Ramusio, i. 320 v.

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."—Barroso, III. ii. 7.

1554. (After a suggestion of the identity of the vasa murrhina of the ancients): "Ce nom de Porcelain est donné à plusieurs coquilles de mer. Et pourco qu'en beau Vaisseau d'une coqueille de mer ne se porte, prendre mieux pris que le nom antique, que de l'appeller de Porcelain, j'ay pensé que les coquilles polies et luyantes, semblables à Nacre de perles, ont quelque affinité avec la matière des vases de Porcelain antiques: ioinct aussi que le peuple Français nomme les pates-nestres facettes de gros vigneus, paternostres de Porcelain. Les susdits vases de Porcelain sont transparents, et constent bien cher au Caire, et disent messemment qu'ilz les appor tent des Indes. Mais cela ne me semblà vraisemblable: car on n'en voiroit pas si grande quantité, ne de si grâdes pieces, s'il les faillit apporter de si licing. Vne sceur, vn pot, ou vn autre vaisseau pour petite qu'elle soit, couste vn ducat: si c'est quelque grade vais, il coustera d'avan-tage."—P. Belon, Observations, f. 134.

1560. "And because there are many opinions among the Portugalls which have not beeene in China, about here where this Porcelain is made, and touching the substance wherof it is made, some saying, that it is of oysters shells, others of dung roten of a long time, because they were not environed of the truth, I thought it convenient to tell here the substance..."—Gaspar da Cruz, in Purchas, iii. 177.

1615. "If we had in England beds of porcelane 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 mine, and part of that substance..."—Bacon, Argument on Impeachment of Waste, Works, by Speeding, et. c., 1859, vii. 528.

1630. "The Banunuma all along the sea-shore pitch their Booths... for there they sell Callicoes, China-satten, Porcellaine-ware, scutores or Cabinets..."—Sir T. Herbert, ed. 1663, p. 45.

1726. In a list of the treasures left by Akbar, which is given by Venalijin, we find: "In Porcelyn, &c., Ropias 2507747."—Jv. (Suratte), 217.

1850. "We are not thoroughly resolved concerning Porcelain 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, Vulpary Errors, ii. 5.

1880. "'Vasella quidem delicatissima et caerulea et venusta, quibus inhaeret nescimus quid elegantiae, porceliana volutament, quasi (sed nescimus quare) a porcelin. In partibus autem Britanniae quota septen-trionem spectant, vocabulo forsanni analogo, vasa grossiora et fusca piga appellant barbari, quasi (sed quare iterum pensamus) a porcellis..."—Narischeben und Weilgholt, Eymol. Universale, s.v. 'Blue China.'—Motto to An Ode in Brown Pig, St. James's Gazette, 17th July.

Porcia. 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, Puraseu, 'Flower-king.' In Ceylon it is called the Suria, and also the Tulip-tree.
1742. "Le bois sur lequel on les met (les toiles), et celui qu'on employe pour les battre, sont ordinairement de tamarinier, ou d'un arbre autre nommé porchi."—Lett. Ediff. xiv. 122.

1890. "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 carriages, shafts and gun-stocks."—Tennent's Ceylon, i. 117.

1861. "It is usual to plant large branches of the portia and banyan trees in such a 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.


1726. "The name of this city (Porto Novo) signifies in Portuguese New Haven, but the Moors call it Muhammed Bendar... and the Gentooes Perrimpecente."—Valentijn, Choromandel, s.

Porto Piqueno and Porto Grande, nn.pp. 'The Little Haven and the Great Haven;' names by which the Bengal ports of Satigam (q.v.), and Chatigam (v. Chittagong) respectively were commonly known to the Portuguese in the 16th century.

1554. "Porto Pequeno de Bengalâ. . . Cowries are current in the country; 48 cowries make 1 pone (see Pan); of these pones 48 are equal to 1 larin, more or less."—A. Nunes, 37.

1728. "Porto Grande de Bengalâ. The markat (sado), by which they weigh all goods, contains 40 sesia (ceroes), each seer 18j ounces. . . ."—Ibid.

1558. 'Io mi parti d'Orissa per Bengalâ al Porto Piceno . . . nel stte de fume Cevanez, dalla bocca del quale fume sino a Satagan città, ovesi fanno negozij, et one i mercadanti si riducono, sono centi e venti miglia, che si fanno in diciotto hore a remi, cioè in tre crescenti d'acqua, che sono di sei hore l'uno."—Ces. Federici, in Ramusia, iii. 392.

1569. "Partissem a Sondiata, et giungessem in Chitigan il gran porto di Bengalâ, in tempo che già i Portoghesi hanno fatto pace o tregua con i Rettori."—P. 596.

1595. "Besides, you tell me that the traffic and commerce of the Porto Pequeno of Bengalâ is being always of great moment, if this goes to ruin through the Mosers, they will be the masters of those tracts."—Letter of the K. of Portugal, in Archiv. Port. Orient., Fascic. 3, p. 481.

1596. "And so he wrote me that the Commerce of Porto Grande of Bengalâ 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."—Do. Do. Do., p. 580.

1598. "When you thinke you are at the point de Guâila to be assured thereof, make towards the Island, 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 Tortingalles doe traffe. . . ."—Linschoten, Third Book, p. 324.

Posteen, s. An Afghan leathern pelisse, generally of sheepskin with the fleece on. Pers. postin, from post, 'a hide.'

1080. "Khâwhja Ahmad came on some Government business to Ghaznîn, and it was reported to him that some merchants were going to Turkistan, who were returning to Ghaznîn in the beginning of winter. The Khâwhja remembered that he required a certain number of postins (great coats) every year for himself and sons. . . ."—Nizân-ul-Mulk, in Elliot, ii. 497.

1442. "His Majesty the Fortunate Khâkân had sent for the Prince of Kalikût, horses, pelisses (postin), and robes woven of gold. . . ."—Abdurrazzak, in Not. et Extr., xiv., Pt. i. 437.


Potato, Sweet. See Sweet Potato.

Pottah, s. Hind. and other vernaculars, Ñâtà, &c. A document specifying the conditions on which lands are held; a lease, or other document securing rights in land or house property.

1773. "I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the pottah."—The Rajah of Benares to Hastings, in Articles of Charge against H., Burke, vi. 591.
Pra, Phra, Pra, s. This is a term constantly used in Burma, and 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 Sanskrit Śrī. In Burma the word is written bhûrâ, but pronounced (in Arakan) phra, and in modern Burma Proper, with the usual slurring of the r, Phya or Pyā. The use of the term is not confined to Burma; it is also 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 Cambcea. Thus Gannier speaks of Indra and Vishnu under their Cambodian epithets as Pra En and Prea Noreai (Narayana); of the figure of Buddha entering nirvana, as Pra Nippan; of the King who built the great temple of Angkor Wat as Prea Kô Melea, of the King reigning at the time of the expedition as Prea Any Reachea Vodye, of various sites of temples as Preaxon, Preaecn, Prea Pithu, &c. (Voyage d'Exploration, i. 26, 49, 388, 77, 85, 72.)

The word phra appears in composition in various names of Burmesekings, as of the famous Alompha (1753-1760), founder of the existing dynasty, and of his son Bodoah-phra (1781-1819). In the former instance the name is, according to Sir A. Phayre, Alavang-phra, i.e. the embryo Buddha, or Bodisatva. A familiar Siamese example of use of is in the Phra Bât, or sacred foot-mark of Buddha, a term which represents the Śrī Pada of Ceylon.

The late Professor H. W. Wilson, as will be seen, supposed the word to be a corruption of Skt. prabhû (see Parvoy). But Mr. Alabaster points, under the guidance of the Siamesspelling, rather to Skt. pâru, pre-eminent, excellent. This is in Pali vâra, "excellent, best, precious, noble" (Childers). A curious point is that, from the prevalence of the term phra 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 prabhû or vâra. The former would in Pali be pâbbho.

1688. "I know that in the country of Laos the Dignities of Pa-yu and Meuang, 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 Loubrè, Siam, E. T., 79.

"The Pra-Clang, or by a corruption of the Portuguese, the Burudan, is the office which 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 discoursed of, and of the word Clang, which signifies Magazine."—Id. 93.

"Then Sommonja-Codom (see Gautama) they call Pra-Boute-Tchauw, which verbatim signifies the Great and Excellent Lord."—Id. 134.

1795. "At noon we reached Meedday, the personal estate of the Magwroom of Pegue, who is often called from this place, Meedday Pra, or Lord of Meedday."—Symes, Embassy to Ava, 242.

1855. "The epithet Phra, which occupies so prominent a place in the ceremonial and religious vocabulary of both the Siamese and the 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 versâ, 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 Prabhû, a Lord or Master; the h of the aspirate bh is often retained alone, leaving Prâhu which becomes Phrai or Phra."—Mission to Ava, 61.

"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-á-á! (My Lord), which terminated each reading, added to the resemblance, as it came in exactly like the Amen of the Liturgy."—Id. 88.

1859. "The word Phra, which so frequently occurs in this work, here appears for the first time; I have to remark 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."—Bowring, Kingdom and People of Siam.

1863. "The title of the First King (of
Siam) is Phra-Chom-Klao-Yu-Hua and spoken as Phra Phuthi-Chao-Yu-Hua.

His Majesty's nose is styled in the Pali form Phra-Nasaa... 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-Phuthi-Chao... and they explain the eucharist as Phra-Phuthi-Kaya (Kaya = '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. Therefore presume the word to be derived from the Sanskrit 'vṛt'- to choose, or to be chosen,' and 'vura—better, best, excellent,' the root of śparas."—Alabaster, The Wheel of the Law, 164.

Pracrit, 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 "Romano" 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 all 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 Rheenum, 1837." The term itself is the Sanskrit prakrīti, 'natural, unrefined, vulgar,' etc.

1801. "Sanskrit is the speech of the Celestials, framed in grammatical institutes, Pracrita is similar to it, but manifold as a provincial dialect, and otherwise."—Sanskrit treatise, quoted by Colebrooke in As. Res., vii, 199.

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. pp. 297, 298); 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 Rastel... came aboard in our said boat, with a minister of theirs (so they term those who do the priest's office among them)."—P. della Valle, ii, 501, 502.

1638. "As soon as the Commanders heard that the (English) President was come to Suhaly, they went ashore. The two days following were spent in feasting, at which the Commanders of the two Ships treated the President, who afterwards returned to Surat... During my abode at Suratta, I wanted for no divestiture; for I... found company at the Dutch President's, who had his Farms there... inasmuch as I could converse with them in their own Language."—Mandelo, E. T., ed. 1689, p. 19.

"Les Anglais ont bien encore un bureau à Bantam, à l'isle de Java, mais il a son President particulier, qui ne depend point de celui de Suratta."—Mandelo, (French ed. 1695) 124.

"A mon retour à Suratta je trouvay dans la loge des Anglais plus de cinquante marchands, que le President ao dtant venir de tous les autres Bureaux, pour rendre compte de leur administration,

Thomas Rastall or Rastell went out apparently in 1615, and in 1616 is mentioned as a "chief merchant of the fleet at Swally Road" (q.v.), and often later as chief at Surat (see Sainsbury, i, 476, and ii, passim).
et pour estre presens à ce changement de Gouernement."—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.

1702. "... Under the Presidency of the aforesaid Island Bombay."—Charters, p. 353.

1702. "Tuesday 7th April. . . In the morning a Council . . . afterwards having some Discourse arising among us whether the charge of hiring Calashes, &c., upon Invitations given us from the Shabander or any others to go to their Country Houses or upon any other Occasion of diverting our selves abroad for longer, should be charged to our Honble Masters account or not, the President and Mr. Loyd were of opinion to charge the same. . . But Mr. Rose, Mr. Ridges, and Mr. Master were of opinion that Batavia be 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 collection 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 1703, 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, ii. 483-4, 586, 606, and A. Ham. ii. 205). The Pulo Condore enterprise thus came to an end.

1727. "About the year 1674, President Angier, 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. Ham. i. 196.

**Prickly-pear.**

1897. "One thing I have forgotten to tell you of—the prickly heat. To give you some notion of its intensity, the placid Lord William (Beutinck) has been found sprawling on a table on his back; and Sir Henry Gwillin, one of the Madras Judges, who is a Welshman, and a fiery Briton in all senses, was discovered by a visitor rolling on his own floor, roaring like a baleful bull."—Lord Minto in India, June 29th.

1813. "Among the primary effects of a hot climate (for it can hardly be called a disease) we may notice the prickly heat."—Johnson, *Influence of Trop. Climates*, 25.

**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.


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."—Bennier, E. T., 125.
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.

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 Ramusio’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 Royleana, Bois., is called tsuì, çhâ, &c.; and the Opuntia is called Kâbûlî tsuì, Gangi sho, Kangî çhâ, &c. Gangi çhâ is also the name of an Euphorbia sp., which Dr. Stewart takes to be E. Nerifolia, L. (Punjab Plants, pp. 101 and 194-5).

This is curious; for although certain cactuses are very like certain Euphorbias, there is no Euphorbia resembling the Opuntia in form.

The Zakûm mentioned in the Ain (Gladwin, 1800, ii. 68), as used for hedges in Guzerat, is doubtless an Euphorbia also. The Opuntia is very common as a hedge plant in cantonments, &c., and it was much used by Tippoo as an obstruction round his fortifications. Both the E. Royleana and the Opuntia are used for fences in parts of the Punjab. The latter is objectionable from harbouring dirt and reptiles; but it spreads rapidly, both from birds eating the fruit, and from the facility with which the joints take root.

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. 223 (in W. Indies).

1764. “On this lay cuttings of the prickly pear; they soon become a formidable fence which will shoot.” Grainger, Bk. i.

1861. “The use of the prickly pear” (for hedges) “is strongly deprecated; although impenetrable and inexpensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country.”—Grahorn, Forests and Gardens, 205.

Prom, n.p. An important place in Pogue above the Delta. The name is Talana, properly Brum. The Burmese call it Pye or (in the Arcanese form in which the r is pronounced) Pré, and Pré-myo (‘city’).

1545. “When he (the K. of Brum) was arrived at the young King’s palace, he caused himself to be crowned King of Prom, and during the Ceremony . . . made that poor Prince, whom he had deprived of his Kingdom, to continue kneeling before him, with his hands held up . . . . This done he went into a 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 Herbs, to his Elephants to eat.”—Pinto, E. T., 211-212 (orig. clv.).

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 Prem sent in pursuit of the King of Arcan, 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 Prem were so disheartened at seeing the Portuguese, whose steel they had already felt, that they fain would retire.”—Bocarro, 142.*

1755. “Prom . . . . has the ruins of an old brick wall round it, and immediately

* This author has Prom at p. 132, and Poro at p. 140.
PROW, PARAÓ.

555

PUCKA.

gente resuelta y de valor."—Faria y Souza, Asia, i. 66.

1673. "They are Owners of several small Provos, 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 Andamaneers 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 Nicobarans as they could overcame."—A. Ham. ii. 63.

1815. "... Prahu, a term under which the Malays include every description of vessel."—Raffles, in As. Res., xii. 132.

1817. "The Chinese also have many brigs ... as well as native-built prahus."—Raffles, Java, i. 203.

1868. "On December 13th I went on board a prau bound for the Am Islands."—Wallace, Malay Archip., 227.

Pucka, adj. Hind. pukka, 'ripe, mature, cooked;' and hence substantial, thorough, 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:

1784. "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 pointed out the Company's warehouses."—By. Heber, ed. 1844, i. 209-60.

1842. "I observe that there are in the town (Dehil) many buildings pucka-built, as it is called in India."—D. of Wellington to Lord Ellenborough, in Indian Adv. of Lord 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, pukka trumps."—Lord Lawrence, in Life, ii. 11.

1889. "... there is no aurer 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 Morter, called Puckah, which is a Composition of Brick-dust, Lime, Molasses, and cut Hemp, and when it comes to be dry, is as hard and

* Dom Sancho Anriquez; see Correa, ii. 770.

without that, another with Teak Timber."—Capt. G. Baker, in Dalrymple, i. 173.

1795. "In the evening, my boat being ashed, I reached the city of Pecaye-mevo, or Frome ... renowned in Birman history."—Symes, pp. 238-9.

Prow, Paraó, &c., s. This word seems to have a double origin in European use: the Malayalam para, 'a boat,' and the Island word (common to Malay, Javanese, and most languages of the Archipelago) pradū or prahtū. This is often specifically applied to a peculiar kind of galley, "Malay Prow," but Crawfurd 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.

1490. "The King despatched to them a large boat, which they call paraó, well manned, on board which he sent a Naire of his with an errand to the Captains ...”—Correa, Lendas, i. i. 115.

1510. (At Callicut) "Some other small ships are called Paraó, and they are boats of ten paces each, and are all of a piece, and go with oars made of cane, and the mast also is made of cane."—Varthema, 154.

"... The other Persian said: 'O Sir, what shall we do?' I replied: 'Let us go along this shore till we find a paraó, that is, a small bark.'"—Ib. 269.

1518. "Item, that any one possessing a sambuque (see Sambuk) or a paraó 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 Archív. Port. Orient., Fascic. 2, p. 7.

1522. "When Dom Sancho * went into Muzar to fight with the fleet of the King of Bintam which was inside the River, there arose a squall which upset all our paraós and launchas at the bar mouth ..."—Lembrança de Cousas de India, p. 5.

1522. "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."—Castalea (trans. by N. L.), t. 62v.

The word also occurs in Gouveia (1606) as parô (f. 27v).

1606. "An howre after this comming a heard of the hollanders came a prawe or a canow from Bantam."—Middleton's Voyage, c. 3 (6).

1666. "Con secreto previno Lope de Socz vezinte bateles, y goberanfodo y entrando por un río, hallaron el peligro de cinco naves y ochenta paraos con mucha
tougher than firm Stone or Brick."—A. Ham. ii. 19.

The word was also sometimes used substantively for "pucka pice" (see under Cutchah):

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 or measures. The existence of a 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 grose and libra sottile (e.g., see Pegolotti, 4, 34, 153, 228, &c.), and we ourselves still have them, under the names of pound avoirdupois and pound troy.

1673. "The Maund Pucka at Agra is double as much (as the Surat Maund)."—Fryer, 205.


1803. "If the rice should be sent to Corasgaum, it should be in sufficient quantities to give 72 puckas seers for each load."—Wellington Desp. (ed. 1837), ii. 43.

In the next quotation the terms apply to the temporary or permanent character of 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."—The Dawk Bungalow, 222.

The remaining quotations are examples of miscellaneous use:

1853. "Well, Jenkyns, any news? 'Nothing pucka that I know of.'"—Oak-field, ii. 57.

1866. "I cannot endure a swell, even though his whiskers are pucka."—Trentham, The Dawk Bungalow, in Fraser, lxiii. 220.

The word has spread to China:

"Dis pucka sing-song makee show
How smart man make mistake, galow."—Leland,Pidgin English Sing-Song, 54.

Puckauly, s. (also Puckaul). Hind. pakhâli, 'a water-carrier.' In N. India the pakhal is a large water-skin (an entire oxhide) of some 20 gallons content, of which a pair are carried by a bullock, and the pakhâli is the man who fills the skins, and supplies the water thus. In the Madras Drill Regulations for 1785 (38), ten puckalies are allowed to a battalion. See also Williamson's V. M. (1810), i. 229.

1780. "There is another very necessary establishment to the European corps, which is two buckalies to each company: these are two large leather bags for holding water, slung upon the back of a bullock . . ."—Monro's Narrative, 183.

1804. "It would be a much better arrangement to give the adjutants of corps an allowance of 26 rupees per mensem, to supply 2 puckalie men, and two bullocks with bags, for each company."—Wellington, iii. 500.

1813. "In cities, in the armies, and with Europeans on country excursions, the water for drinking is usually carried in large leather bags called pockalies, formed by the entire skin of an ox."—Forbes, Or. Mem., ii. 140.

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 'puckalies' and 'musacks' by sea to Suez."—Sir G. Arthur, in Ellenborough's Ind. Admin. 219.

Puckerow, v. This is properly the imperative of the Hind. verb pakrâda, 'to cause to be seized,' packeto, 'cause him to be seized'; or perhaps more correctly of a compound verb, pakar-âo, 'seize and come,' or in our idiom, 'Go and seize.' But puckerow belongs especially to the dialect of the European soldier, and in that becomes of itself a verb 'to puckerow,' 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, dumboow, gubrow, ingow (in Suppt.), &c.

1866. "Fanny, I am entcha no longer. Surely you will allow a lover who is pucka to puckerow!"—The Dawk Bungalow, 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 Waddakaré of K. Johnston's Royal Atlas. The name is Tamil, Pudu-
PUGGRY, PUGGERIE. 557

PULICAT.

patana, 'New City.' Compare true form of Pondicherry.

c. 540. "The most notable places of trade are these... and then five marts of Mute from which pepper is exported, to wit, Pati, Manguaruth, Salopatana, Nalopotana, Padopatana..."—Osmas Indiscriptus, Bk. xi. (see in Cathay, &c., p. cxxvii.)

c. 1342. "Buddhutana, 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."—Bn. Batuta, lv. 87.


1516. "... And passing those places in which you come to a river called Padripatana, in which there is a good place having many Moorish merchants who possess a multitude of ships, and here begins the Kingdom of Calicut."—Barboza, in Rannusio, t. f. 311.

See also in Stanley's Babosa Pandopatana, and in Tod's Mysore, by Rowlandson, pp. 71, 157, where the name (Buddutan) is misread Budaftun.

Puggy, Puggerie, s. Hind. pagri, a turban. The term being often used in Anglo-Indian colloquial for a scarf of cotton or silk wound round the head in turban-form, to protect the head from the sun, both the thing and the name have of late years made their way to England, and may be seen in London shop-windows.

c. 1290. "Prithejia... wore a pargi ornamented with jewels, with a splendid toro. In his ears he wore pears; on his neck a pearl necklace."—Chand Bardai, E. T. by Beames, Ind. Ant., i. 282.

1673. "They are distinguished, some according to the consanguinity they claim with Mahomet, as a Siam is akin to that Indoost, and therefore only assumes to himself a Green Vest and Fueckery (or Turbat)..."—Fryer, 93.

1689. "... with a Fuggaree or Turbant upon their Heads."—Ovington, 314.

1871. "They (the Negro Police in Demerara) used frequently to be turned out to parade in George Town streets, dressed in a neat uniform, their white puggies framing in their ebony faces."—Jenkins, The Coolie.

Puggy, s. Hind. pagi (not in Shakespeare's Dict.), from pagi, 'the foot.' A professional tracker; the name of a caste whose business is to track thieves by footmarks and the like.

1879. "Good puggies or trackers should be employed to follow the dacoits during the daytime."—Times of India, Overland Suppt., May 12th, p. 7.

Puhur, Per, Pyre, &c., s. H. pabar, pahr, from Skt. prahara. 'A fourth part of the day and of the night, a watch' or space of 8 ghariis (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 Pabar or watch, which the Persians call a Pds."—Baber, 331.

1633. See Bruton, under Ghurry.

1778. See Fryer, under Gong.

1803. "I have some Jassonas (see in Suppt.) selected by Col. C.'s bralmin for their stupidity, that they might not pry into state secrets, who go to Sindia's camp, remain there a phaur or fear..."—M. Elphinstone, in Life, i. 62.

Pula, s. In Tamil vullai, Malayali; pilla; the title of a superior class of (so-called) Sudras. In Cochinn and Travancore it corresponds with Nayyar (v. Nair). It is granted by the sovereign, and carries exemption from customary manual labour.

1553. "... pula, who are the gentlemen"—Castanheta, iv. 2.

Pulicat, n. p. A town on the Madras coast, which was long the seat of an important Dutch factory. Bp. Caldwell's native friend Soshagriti Sahtri gives the proper form as pola-Velkaada, 'old Velkaada or Verkaada,' the last a place-name mentioned in the Tamil Sivatama Tevaram (see also Vallot below).

1519. "And because he had it much in charge to obtain all the lac (alacorne) that he could, the Governor learning from merchants that much of it was brought to the Coast of Choromandel by the vessels of Pegu and Martaban which visited that coast to procure painted cloths and other coloured goods, such as are made in Palescote, which is on the coast of Choromandel, whence the traders with whom the Governor spoke brought it to Cochinn; he, having got good information on the whole matter, sent a certain Frelantine (sic, florentin) called Pegg Escrico, whom he knew, and who was good at trade, to be factor on the coast of Choromandel..."—Corres, ii. 567.

1533. "The said Armenian, having already been at the city of Palescute, which is in the Province of Choromandel and the Kingdom of Bengala, when on his way to Bengal, and having information of the places where the body of St. Thomas was said to be, and when they now arrived at
the port of Paleacate the wind was against their going on. ..."—Barrus, III. viii. 11.

1726. "Then we came to Pallem Wedam Cadac, called by us for shortness Paleacatta, which means in Malabar "The old Fortress," though most commonly we call it Castle Geldria."—Valentinj, 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 Schultz, July 19, in Notices of Madras, &c., p. 29.

1737. "Pulcast is the next Place of Note to the City and Colony of Fort St. George ... It is strengthened with two Ports, one contains a few Dutch soldiers for a Garrison, the other is commanded by an Officer belonging to the Mogul."—A. Ham. i. 372.


Pulwah, Pulwar, s. One of the native boats used on the rivers of Bengal, carrying some 12 to 15 tons.

H. pulwar.

1736. "... We observed a boat which had come out of Sambu river, making for Patna; the commandant detached two light pulwars after her ..."—Hobwell, Hist. Events, &c., i. 69.

1789. "Besides this boat, a gentleman is generally attended by two others; a pulwah for the accommodation of the kitchen, and a smaller boat, a pannoway." (q.v.)—Hodges, p. 39.

1824. "The ghât offered a scene of bustle and vivacity which I by no means expected. There were so many budgerows and pulwars, 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 nester 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 ..."—Rural Life in Bengal, p. 7.*

Pulwaun, s. Pers. Hind. pahlwan; a champion; a professed wrestler or man of strength.

1828. "I added a pehlivân 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 jacks, devour a sheep whole, eat fire, and make a fountain of his inside, so as to act as a spout."—Haji Baba in England, i. 15.

Pun, s. A certain number of cowries, generally 80; Hind, paňa.

See under Cowry. The Skt. paňa is "a stake played for a price, a sum," and hence both a coin (whence fanam, q.v.) and a certain amount of cowries.

1683. "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 Punds are really bought by him for a Rupee ..."—Hodges, Oct. 2.

Punch, s. This beverage, according to the received etymology, was named from the Pers. panj, or Hind, and Mahr. pânch, 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 this origin; but there is also something of Indian idiom in the suggestion. Thus a famous horse-medicine in Upper India is known as bâttisâ, because it is supposed to contain 32 ('bâttis') ingredients. Schiller, in his Punischleit, sacrificing truth to trope, omits the spice and makes the ingredients only 4: "Vier Elemente Innig gesellt, Bilden das Leben, Banen die Welt."

The Greeks also had a "Punch," pe踹anλός, as is shown in the quotation from Athenaeus. Their mixture does not sound inviting. Littre gives the etymology correctly from the Pers. paňj, but the 5 elements, à la française, as tea, sugar, spirit, cinnamon, and lemon peel,—no water therefore!

Some such compound appears to have been in use at the beginning of the 17th century under the name of Larkin (q.v.) Both Dutch and French travellers in the East during that century celebrate the beverage under a variety of names which amalgamate the drink curiously with the vessel in which it was brewed. And this combination in the form of Bole-ponjis was adopted as the title of a Miscellany published in 1851, by H. Meredith Parker, a Bengal civilian, of local repute for his literary and dramatic tastes. He had lost sight of the original authorities for the term, and his quotation is far astray. We give them correctly below.

c. 210. "On the feast of the Scirrh at Athens ho (Aristodemus on Pinдар) 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 ἅγερα; and they ran from the temple of Dionysus to
that of Athena Sciras. And the winner receives a cup such as is called 'Five-fold,' and of this he partakes joyously with the band of his comrades. But the cup is called περσαλάκα because it contains wine and honey and cheeses and flour, and a little oil.—Athenaeus, XI. xcii.

1688. "This voyage (Gombroon to Surat) ... we accomplished in 10 days. We drank English beer, Spanish sack, French wines, Indian spirit, and good English water, and made good Palepunzen."—Mandelslo (Dutch ed. 1658), p. 24.

1699. "Fürs Dritte, Pale bunze getuiliert, von halb Wasser, halb Branttwein, dreysig, vierzig Limonien, deren Kornblain ausgespeyet werden, und ein wenig Zucker eingeworfen; wie dem Geschmack so angemacht nicht, also auch der Gesundheit nicht."—Saur, ed. 1672, 60.

1666. "Nafsámoins depuis qu'ils (les Anglois) ont donné ordre, aussi bien que les Hollandais, que leurs équipages ne boivent point tant de Bouleponges ... il n'y a pas tant de maladies, et il ne leur meurt plus tant de monde. Bouleponge est un certain breuvage composé d'arac ... avec du suc de limonc, de l'eau, et un peu de muscade râpée dessus; il est assez agréable au goût, mais c'est la peste du corps et de la santé."—Bernier, ed. 1723, ii. 335 (Eng. Tr., p. 141).

1670. "Doch als men zekere andere drank, die zij Palepounts noemen, daar-tuschen drankt, so word het quaat enigens geweert."—Andries, 9. Also at p. 27, "Palepunts."

We find this blunder of the compound word transported again to England, and explained as 'a hard word.'

1674. "Paleponz, a kind of Indian drink, consisting of Aqua-vitae, Rose-water, juizes of Citrons and Sugar."—Glossographia, &c., by T. E.

1672. Padre Vincenzo Maria describes the thing, but without a name: "There are many fruits to which the Holländer and the English add a certain beverage that they compound of lemons, aqua-vitae, sugar, and nutmegs, to quench their thirst, and this, in my belief, augments not a little the evil influence."—Viaggio, p. 108.

1673. "At Nerule is the best Arrach or Nape de Goa, with which the English on this Coast make that eneruating Liguor called Punch (which is Indostan for Five), from Five Ingredients; as the Physicians name it their Composition Disente; or from four things, Dictason."—Fryer, 157.

1683. "Our own people and mariners who are now very numerous, and insolent among us, and (by reason of Punch)

every day give disturbance."—Hedges, Oct. 8.

1688. "... the soldiers as merry as Punch could make them."—In Wheeler, i. 187.

1699. "Bengal (Arak) is much stronger spirit than that of Goa, tho' both are made us of by the Europeans in making Punch."—Ovington's Voyage, 287-8.

1694. "If any man comes into a victualling house to drink punch, he may demand one quart of good Goa arak, half a pound of sugar, and half a pint of good lime 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 ponce qu'on sert dans un grand vase."—Sieur Luiliet, Voy. aux Grandes Indes, 29.

1711. "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, is here made in the greatest Perfection."—Lockyer, 22.

1724. "Next to Drums, no Liquor deserves more to be stigmatised and banished from the Repasts of the Tender, Valetudinary, and Studious, than Punch."—G. Cheyne, An Essay on Health and Longevity, p. 58.

1791. "Des que l'Anglais eut cassé de manger, le Pari ... fit un signe à sa femme, qui apporta ... une grande calèche pléne 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, Chaumière Indienne, 56.

**Punch-house, s. An Inn or Tavern; now the term is chiefly used by natives (sometimes in the hybrid form Punchghar) at the Presidency towns, and applied to houses frequented by seamen. Formerly the word was in general Anglo-Indian use.**

1671-2. "It is likewise enordered 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.

1688. "... at his return to Achen he constantly frequented an English Punch-house, spending his Gold very freely."—Dampier, ii. 194.

1697. "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.

1707. "Monday, 1st April ... Mr. Cheesly 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*, l. 290.

1727. "... Of late no small Pain's and Charge have been bestowed on its Buildings (of the Fort at Tallichey); 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. *Ham.*, i. 390.

1789. "Many... are obliged to take up their residence in dirty *punch-houses.*"—*Mano's Narrative*, 22.

1810. "The best house of that description, which admits assembled; and which are commonly called *Punch-houses.*"—Williamson, *V.M.*, l. 136.

**Punchayet**, s. Hind. *panchayat*, from *pānch*, '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.

1810. "The Parsees... are governed by their own *panchalt*, or village Council. The word *panchait* literally means a Council of five, but that of the Gujarres 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 *panchaet* or jury of five persons."—Forbes, *Or. Mem.*, ii. 350.

1819. "The *punchayet* itself, although in all but village causes it has the defects before ascribed to it, possessed 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 Asia*, ii. 90.

1821. "I kept up *punchayets* because I found them... I still think that the *punchayet* should on no account be dropped, that it is an excellent institution for dispensing justice, and in keeping up the principles of justice, which are less likely to be observed among a people to whom the administration of it is not at all intrusted."—Ibid. 124.

1826. "... When he returns assemble a *punchayet*, and give this cause patient attention, seeing that Hybatty has justice."—Pandurang Hari, 31.

1873. "The Council of an Indian Village Community most commonly consists of five persons... the *punchayet* familiar to all who have the smallest knowledge of India."—*Maine, Early Hist. of Institutions*, 221.

**Pundit**, s. Skt. *pandita*, 'a learned man.' Properly a man learned in Sanskrit lore. The Pundit of the Supreme Court was a Hindu Law-Officer, whose duty it was to advise the English Judges when needful on questions of Hindu Law. The office became extinct on the constitution of the 'High Court,' superseding the Supreme Court and Sudder Court, under the Queen's Letters Patent of May 14th, 1862.

In the Marhatta and Telugu countries, the word *Pandit* is usually pronounced *Pant* (in English colloquial *Punt*); 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 Marhatta history e.g., the Nāṁa Dhundopant of evil fame.

Within the last 16 or 17 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 applied there much as *Domini* used to be in Scotland. The *Pundit* who brought so much fame on the title was the late Nain Singh, C.S.I.

1874. "I hereby give notice that... I hold it good, and it is my pleasure, and therefore I enjoin on all the *pandits* (*panditos*) and Gentoo physicians (*phātikos gentios*) that they ride not through this City (of Goa) or the suburbs thereof on horseback, nor in chairs and palanquins, on pain of paying, on the first offence 10 cruzados, and on the second 20, *pere o sapaal,* with the forfeiture of such horses, chairs, or palanquins, and on the third they shall become the galley-slaves of the King my Lord..."

*Pere o sapaal,* 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 (de sajal aangulo) *dago sajada* which extends along the river-side from the houses of Antonio Correa to the houses of Antonio Fagui, 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 *baksahals* (*bhungasse*), and never to be turned away to any other purpose." Possibly the fines went into a fund for the drainage of this *sajal* and formation of landing-places. See *Archiv. Port. Or.*, Fasc. 2, pp. 130-131.
The preceding exquisite passage shows that the narrative which drew forth Macaulay's flaming wrath, in the quotation lower down, was not a new one.

A. B. and E. (Arrian), (4) Ravi, the ancient Atreusvati, Yaporns (Strabo), Y'paorns (Arrian), A'dros or Povaus (Ptol.), (5) Biis, ancient Vipasa, Y'pauris (Arrian), B'dawos (Ptol.). This excludes the Sutlej, Satadru, Hysyndus of Pliny, Zapados or Zabdop (Ptol.), as Timur excludes it below. We may take in the Sutlej and exclude the Indus, but we can hardly exclude the Chenab as Wassaf does below.

No corresponding term is used by the Greek geographers, though they knew all the rivers. Lassen however has termed the country Pentenotamia in a learned Latin dissertation on its ancient geography. Though the actual word Panjab is Persian, and dates from Mahomedan times, the

"Pudendum est nomen Panchananæ Græcos aut omnino latinius, aut casu quodam non ad nostræ usque tempora pervenisse, quod in tanta monumentorum ruina facile accidere potuit."—Lassen, Pentenotamia, 3.
corresponding Sanskrit Pancharand is ancient and genuine, occurring in the Mahabharat and Ramayana. The name Panj-ab, in older Mahomedan writers is applied to the Indus river, after receiving the rivers of the country which we call Panj-ab. In that sense Panj-nad, of equivalent meaning, is still occasionally used.

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 Panj-ab of Lahore."

B.C. a. "Having explored the land of the Pathans and the country adjoining, there had then to be searched Pancanad in every part; the monkeys then explore the region of Kashmir with its woods of acacias."—Ramayana, Bk. iv. ch. 43.

c. 940. Mas'udi details (with no correctness) the five rivers that form the Muhran or Indus. He proceeds: "When the Five Rivers which we have named have past the House of Gold which is Multan, they unite at a place three days distant from that city, between it and Mansura at a place called Doshah."—i. 377-8.

c. 1020. "They all (Sind, Jhulam, Irawa, Biah) combine with the Satlader (Sutlej) below Multan, at a place called Panjnad, or 'the junction of the five rivers.' They form a very wide stream."—At-Biruni, in Elliot, i. 48.

c. 1300. "After crossing the Panj-ab, or five rivers, namely Sind, Jelam, the river of Lohawar, Satlader, and Biah..."—Wassaf, in Elliot, iii. 36.

c. 1533. "By the grace of God our caravan arrived safe and sound at Banj-ab, i.e. at the River of the Sind. Banj (panj) signifies 'five,' and ab, 'water'; so that the name means 'the Five Waters.' They flow into this great river and water the country."—Ton Batuta, iii. 91.

c. 1400. "All these (united) rivers (Jelam, Chenab, Ravi, Biah, Sind) are called the Sind or Panj-ab, and this river falls into the Persian Gulf near Thatta."—The Env. Timur, in Elliot, iv. 476.

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 Twee, 3.

"The River of the ancient Hindustan, is by the Persians and Magols called Pang-ab, i.e. the Five Waters."—Ib. i.

1710. "He found this ancient and famous city (Lahore) in the Province Panchsaap, by the side of the broad and fish-abounding river Rari (for Rawl)."—Valentijn, iv. (Suratte), 282.

1790. "Investigations of the religious ceremonies and customs of the Hindoos, written in the Carnatic, and in the Panj-ab, would in many cases widely differ."—Forster, Preface to Journey.

1793. "The Province, of which Lahore is the capital, is often called Panj-ab than Lahore."—Bennell's Memoir, 3d ed. 52.

1804. "I rather think... that he (Holkar) will go off to the Panj-ab. 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 Mahmoud, the King of Kings.' Shah Mahmoud is the brother of Zamaun Shah. He seized the musnad and government of Caubul, after having defeated Zamaun Shah two or three years ago, and put out his eyes."—Wellington, Desp. under 17th March.

1815. "He (Subatageen) overran the fine province of the Punjaub, in his first expedition."—Malcolm, Hist. of Pers., i. 316.

Panках. s. In its original sense (a) a portable fan (Hind. pankh), generally made from the leaf of the palm tree (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. But the specific application in Anglo-Indian colloquial is (b) 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 Ormus) was describing, from hearsay, something that he did not understand. More remarkable passages are those which we take from Dozy, and from El-Pakhri, which show that the true Anglo-Indian pankha was known to the Arabs as early as the 8th century.

a.—

1610. "Alont in a Gallery the King sits in his chair of State, accompanied with his Children and chief Vizier... no other
without calling daring to go vp to him, same onely two Punkaws to gather wind."—
W. Finch, in Purkhas, I. 439.

The word seems here to be used improperly for the men who pried the fans. We find also in the same writer a verb to punkaw:

"... behind one punkawing, another holding his sword."—to. 433.

Terry does not use the word:

1618. "... the people of better quality, lying or sitting on their Carpets or Pallasts, have servants standing about them, who continually heat the air upon them with Flabella's, or Fans, of stinded leather, which keep off the flies from annoying them, and cool them as they lie."—Ed. 1665, p. 405.

1893. "On such occasions they desire nothing but... to lie down in some cool and shady place all along, having a servant or two to fan one by turns, with their great Punkas, or Fans."—Bernier, E. T., p. 76.

1777. "Over her head was held a punka."—Sir C. Malet, in Earl. Papers, 1821, 'Hindoos Widowers.'

1869. "He... presented me... two punkahs."—Lord Volintia, i. 428.

1081. "The chair of state, the sella 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, 307.

b.—

c. 1150-60. "Sous le nom de Khais on entend des étoffes de mauvaise toile de lin qui servent à différents usages. Dans ce passage de Rhases* ce sont des ventilateurs faits de cet étoffe. Ceci se pratique de cette manière : on en prend un morceau de la grandeur d'un papier, un peu plus grand ou un peu plus petit selon les dimensions de la chambre, et on le rembourre avec des objets qui ont de la consistence et qui ne plient pas facilement, par exemple avec du sparre. L'ayant ensuite suspendu au milieu de la chambre, on le fait tirer et lacher d'ou en avant et continuellement par un homme placé dans le haut de l'appartement. De cette manière il fait beaucoup de vent et rafraichit l'air. Quelquefois on le trempe dans l'eau de rose, et alors il parfume l'air en même temps qu'il le rafraichit."—Glossaire sur le Monopour, quoted in Dozy et Engelmann, p. 342. See also Dozy, Supp. aux Dict. Arabes, s. v. Khais.

1166. "He (Ibn Hamdun the Kä'tib) once recited to me the following piece of his composition, containing an enigmatical description of the 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 Khallikân, E. T., iii. 91.

"(1) The linan fan (Mirwaha-ul Khais) is a large piece of linen, stretched on a frame, and suspended from the ceiling of the room. They are made of it in Irâk. See de Sacy's Hariri, p. 187."—Note by MacGuchan de Slane, lb. p. 92.

c. 1300. "One of the innovations of the Caliph Mamâr (A.D. 753-774) was the Khais 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."—Et-Fâhri, ed. Ahlwardt, p. 188.

1596. "And (they use) instruments like swings with fans, to rock the people in, and to make air for cooling, which they call cattaventos."—Literal Transl. from Linzochten, ch. 6.

1598. "And they use certain instruments like Waggins, with bellows, to bear all the people in, and to gather winde to coole them withall, which they call Cattaventos."—Old English Translation by W. P., p. 16.

The French version is really a brief description of the punka:

1160. "Ils ont aussi du Cattaventos qui sont certains instruments pendus en l'air esquels se faisant donner le branle il font du vent qui les rafraîchit."—Ed. 1638, p. 17.

The next also perhaps refers to a suspended punka:

1663. "... furnished also with good Cellars with great Flaps to stir the Air, for reposing in the fresh Air from 13 till 4 or 5 of the Clock, when the Air of these Cellars begins to be hot and stuffing."—Bernier, p. 79.

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 swinving, in order to refresh the air, it would scarcely be possible to sit out the melancholy ceremony of an Indian dinner."—Maria Graham, 30.

Williamson mentions that punkas "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.
PUNSAAREE.

564

PUlCHOCK.

1852. “Holy stones with scrubs and slaps (Our Christmas waits!) prelude the day;
For holly and feestoons of bay
Swing feeble punkas,—or perhaps
A windsail dangles in collapse.”
Christmas on board F. and O., near the Equator.

1875. “The punkah flapped to and fro lazily overhead.”—The Dilemma (Chesney), ch. xxxviii.

Pun'as, s. A native drug-seller; Hind. pansārī. We place the word here partly because C. P. Brown says ‘it is certainly a foreign word,’ and assigns it to a corruption of dispensarium; which is much to be doubted.

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 parda-nīshīn, ‘one who sits behind a curtain.’

1800. “On the fourth (side) a purdah was stretched across.”—Ld. Valentia, 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.

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 Mofussil, i. 113.

Purwanna, Perwanna, s. Hind. from Pers. pāranā, an order; a grant or letter under royal seal; a letter of authority from an official to his subordinate; a licence 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 Phrawanna from the Duas of Deccas to excuse us from it.”—Hedges, Oct. 10.

1693. “... Egmore and Purwanning were lately granted us by the Nabob’s purwannas.”—Wheeler, i. 261.

1759. “Perwanna, under the Coochuck (or the small seal) of the Nabob Vizier Umla Maleck, Nizam ul Muluck Bahadour, to Mr. John Spenser.”—In Cambridge’s Accs. of the War, 250. See also quotation under Hoobolookum.

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 Himalayas in the vicinity of Kashmir, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient in the Chinese pastille-rods commonly called jostick. This root was recognized by the famous Garcia de Orta as the Costus of the ancients. The latter took their word from the Skt. kushta, by a modification of which name—kur—itis still known and used as a medicine in Upper India. De Orta speaks of the plant as growing about Mandu and Chittore, 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 recognizing 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, moist 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‘chāku, ‘green leaf,’ but one does not see how this applies. (Is there, perhaps, some confusion with Patch, q.v.?) De Orta speaks as if the word, which he writes pacho, were Malay. Though neither Crawford nor Pavre gives the word, in this sense, it is in Marsden’s earlier Malay dictionary: “Puchok, a plant, the aromatic leaves of which are an article of trade; said by some to be Costus indica, and by others the Melissa, or Laurus.” 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 peculs or 120 tons (Middle Kingdom, ed. 1857, ii. 408). 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.

1516. See Barbosa under Catechm.

1520. “We have prohibited (the export of) pepper to China... and now we prohibit the export of Puchco and incense from these
parts of India to China."—Capítulo de hum Regimiento del Bay a Diogo Ayres, Feitor de China, in Arch. Port. Orient., Fasc. v., 49.

1525. "Pucho of Cambaya worth 35 tangas a maund."—Lembranças, 50.

1554. "The baar of pucho contains 20 faracolas, and an additional 4 of pioeta (q.v.), in all 24 faracolas."—A. Nunes, 11.

1563. "I say that costus in Arabic is called cost or cast; in Guzerate it is called uglot; and in Malay, for in 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 Guzernati, 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, t. 7.

c. 1563. "... Opium, Assa Petida, Pucho, with many other sorts of Drugges."—Caesar Frederike, in Hak. ii. 343.

1617. "5 lampers pochok..."—Cocks, Diary, i. 294.


1726. "Patajaak (a leaf of Asjien [Acheen?]) that is pounded to powder, and used in incense)...."—Valentinj, Chor. 34.

1727. "The Wood Ligna 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. Ham., i. 126.

1808. "Elles emploient ordinairement... une racine aromatique appelée Pieschotch, qu'on coupe par petits morceaux, et fait bouillir dans de l'huile de noix de coco. C'est avec cette huile que les dansesuses se graissent..."—Haufner, 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."—Punjab Trade Report, evii.

Puttywalla, s. Hind. patta-wáI, 'one with a belt.' This is the usual Bombay term for a messenger or orderly attached to an office, and bearing a belt and brass badge, called in Bengal churpassy or peon (q.v.), and in Madras usually by the latter name.

1878. "Here and there a belted Government servant, called a Puttiwalla, or Patta-walla, because distinguished by a belt..."—Monier Williams, Modern India, 34.

Putlam, n.p. A town in Ceylon on the coast of the bay or estuary of Calpentered; properly Puttalam; a Tamil name, said by Mr. Ferguson to be puthu- (pudhi?) alam, 'New Salt-pans.' Ten miles inland are the ruins of Tammanu Newera, the original Tammapanni (or Tuprobane), where Vijaya, the first Hindu immigrant, established his kingdom. And Putlam is supposed to be the site where he landed.

1293. "The pearl-fishers... go post to a place called Battdlar, and (then) go 90 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 BaPalla, which was his capital, a pretty little place, surrounded by a timber wall and towers."—Ibn Bat., iv. 166.

1672. "Putlaon..."—Baldaeus(Germ.), 373.

1726. "Portaou or Putelam."—Valentinj, Ceylon, 21.

Puttan, Pathan, n. p. Hind. Pathán. A name commonly applied to Afghans, and especially to people in India of Afghan descent. The derivation is obscure. Elphinstone derives it from Pashtún and Pukhtán, pl. Pukhtánum, the name the Afghans give their own race, with which Dr. Trumpp agrees. The Afghans have for the name one of the usual fantastic etymologies which is quoted below.*

The Mahommmedans in India are sometimes divided into four classes, viz., Patháns; Mughals, i.e., those of Turki origin; Shaitiks, claiming Arab descent; and Saiyids, claiming also to be descendants of Mahommmed.

1553. "This State belonged to a people called Patane, 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."—Garcia, Coll. f. 34.

* See note on next page.
1610. "A Pattan, a man of good stature."—Hawkins, in Purchas, i. 220.

1611. "... the mightiest of the Afghan people was Kais... The Prophet gave Kais the name of Abd Ulrasheed... and... predicted that God would make his issue so numerous that they, with respect to the establishment of the Faith, would outvie all other people; the angel Gabriel having revealed to him that their attachment to the Faith would, in strength, be like the wood upon which they lay the keel when constructing a ship, which wood the seamen call Pathan: on this account he conferred upon Abd Ulrasheed the title of Pathan also."—Hist. of the Afghans, E. T., by Fryer, i. 38.

1648. "In general the Moors are a haughty and arrogant and proud people, and among them the Pattans stand out superior to the others in dress and manner..."—Van Twist, 58.

1662. "Martin Affonso and the other Portuguese delivered them from the war that the Pattans were making on them."—Faria y Sousa, Asia Portuguesa, i. p. 343.

1693. "They are distinguished, some according to the Consanguinity they claim with Mahomet; as a Stad is a kin to that Imposture... A Sheik is a Cousin too, at a distance, into which Relation they admit all new made Proselytes. Mee is somewhat allied also... The rest are adopted under the Name of the Province... as Mogul, the Race of the Tartars... Pathan, Ducocan..."—Fryer, 93.

1681. "En estas regiones ay vna cuyas gentes se dizen los Patanes."—Martinez de la Puente, Compendio, 21.

1728. "... The Patans (Patanders) are very different in garb, and surpass in valour and stout-heartedness in war."—Valentijn, Chvo. 109.

1757. "The Colonel (Clive) complained bitterly of so many insults put upon him, and reminded the Souhahdar how different his own conduct was, when called upon to assist him against the Pytans."—Ives, 149.

1763. "The northern nations of India, although idolaters... were easily induced to embrace Mahomedanism, and are at this day the Afghans or Patans."—Orme, i. 24, ed. 1803.

"... the interior or middle of a thing." Dorn refers to a note, which does not exist in his book. Bello gives the title conferred by the prophet as "Pathan or Pâthan, a term which in the Syrian language signifies a rudder." Somebody else interprets it as 'a mast.'

"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. Bello gives the title conferred by the prophet as "Pathan or Pâthan, a term which in the Syrian language signifies a rudder." Somebody else interprets it as 'a mast.'

1798. "... Afghans, or as they are called in India, Patans."—G. Forster, Travels, ii. 47.

Putwa, s. Hind. patura. The Hibiscus sabdariffa, L., from the succulent acid flowers of which very fair jelly is made in Anglo-Indian households.

Pyne, s. A familiar designation among British soldiers and young officers for a Paria-dog (q.v.); a contraction, no doubt, of the former word.

Pyjammas, s. Hind. pājāmā, 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 (q.v., also Shulwaur and Mogul-breecches). 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 caissons sans quoy ne coucheant jamais les Portugais des Indes" (ii, p. 11). The word is now used in London shops.

Pyke, Paik, s. Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: "Paik, or Payik, corruptly Pyke, H. &c. (from S. padātki), Paik or Pāyak, Mar. A footman, an armed attendant, or inferior police and revenue officer, a messenger, a courier, a village watchman: in Outtack the Pāiks formerly constituted a local militia, holding land of the Zamindars or Rājas by the tenure of military service," &c., quoting Bengal Regulations.

But it seems to us clear that there are here two terms rolled together:

a. Pers. Paik, 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 prince, as quoted below. Both the words occur in the Ān, but differently spelt, and
that with which we now deal is spelt paik (with the fatha vowel point).

c. 1500. "The ḥitavādār" (see under Jullībdār) "and the Paiks (a runner). Their monthly pay varies from 1200 to 120l. (demār), according to their speed and manner of service. Some of them will run from 50 to 100 ārkā (kos) per day."—Ayc, E. T. by Blochmann, i. 138 (see orig., i. 144.

1673. At the Court of Constantinople: "Les Paiks venent ensuite, avec leurs bontes d'argent doré ornés d'un petit plumage de héroen, un arc et un carquois chargé de flèches."—Journal d'A. Galland, i. 98.

1697. "... the under officers and servants called Agrana-Oglans, who are designed to the meaner uses of the Seraglio ... most commonly the sons of Christians taken from their Parents at the age of 10 or 12 years. These are: 1, Porters, 2, Bos-tangies or Gardiners ... 3, Paicks and Select. &c. &c."—Sir Paul Roscout, Present State of the Ottoman Empire, 19.

1761. "Ahmad Sultān then commissioned Shah Pasand Khān . . . the harkāras and the Paiks, to go and procure information as to the state and strength of the Mahratta army."—Muhammad Jāfār Shāhīml, in Elliot, viii. 151-2.

1840. "The express-riders (Eiḥothens) accomplished 50 farsangs a-day, so that an express came in 4 days from Khorasan to Tebriz (Tobriz). . . . The Foot-runners carrying letters (Paik), whose name at least is maintained to this day at both the Persian and Osmanti Courts, accomplished 30 farsangs a-day."—Hammer Pirystall, Gesch. der Golden. Horde, 243.

b. Hind. pāik and pāyik (also Mahr.) from Skt. padatika, and padika, 'a foot-soldier,' with the other specific applications given by Wilson, exclusive of 'courier.' In some narratifs 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 (pājak), who are a kind of infantry. An eunuch entered into a confederacy with these guards, who one night killed the King, Puteh Shah, when the Eunuch ascended the throne, under the title of Barbecue Shāb."—Gladstone's Tr., ed. 1890, ii. 19 (original, i. 415).

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 pāiques, as well as with Portuguese soldiers and topazes who were excellent musketeers; 50 hired bālios* of like sort and his own (Sebastian Gon-calves's) galliot,* which was about the size of a patako, 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."—Bocarro, Decada, 452.

1722. Among a detail of charges at this period in the Zemindāry of Rāja-Shāhī appears:

"9. Paiken, or the pikes, guard of villages, everywhere necessary . . . 2,161 rupees."—Fifth Report, App., p. 345.

1802. After a detail of persons of rank in Mīndnapor:

"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."—Fifth Report, App., p. 359.

1912. "The whole of this last-mentioned numerous class of Pykes, are understood to have been disbanded, in compliance with the new Police regulations."—Fifth Report, 71.

1872. "... Dalois or officers of the peasant militia (Paiks). The Paiks were settled chiefly around the fort on easy tenures."—Hunter's Orissa, li. 269.

Q.

Queda, 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 kaddāh, 'an elephant-trap.' It is therefore in all probability identical with the Hind. name for that apparatus (see Kedāh). It has been supposed sometimes that Kaddāh is the Kāl or Kāl of Ptolemy's sea-route to China, and likewise the Kalah of the early Arab voyagers (see Proops, R. Geog. Soc. 1852, p. 653.) It is possible that these old names however represent Kwala, 'a river mouth,' a denomination of many small ports in Malay regions. Thus the port that we call Quedda is called by the Malays Kwalad Batrang.

1516. "Having left this town of Tanas-ary, further along the coast towards Malacca, there is another seaport of the Kingdom of Ansiam, which is called Queda, in which also there is much shipping, and

* See under Gallivat;
great interchange of merchandise."—Barboza, 188-189.

1553. "... The settlements from Tavy to Malaca are these: Tenassari, a notable city, Lungur, Torrão, Queda, the best pepper on all that coast, Pedão, Perä, Solungan, and our City of Malaca..."—Barros, I. ix. 1.

1572.
"Olha Tavá cidade, onde começa
De Síão largo o imperio tão comprido:
Tenassari, Quea, que he so cabeça
Das que pimenta alli tem produzido."
Camões, x. 123.

By Burton:
"Behold Tavá City, whence begin
Siam's dominions, Reign of vast extent;
Tenassari, Quea of towns the Queen
That bear the burthen of the hot pliment."

1598. "... to the town and Kingdom of Quea... which lyeth under 6 degrees and a half; this is also a Kingdom like Tenassari, it hath also some wine, as Tenassarina hath, and some small quantity of Pepper."—Linshoten, p. 31.

1614. "And so... Diogo de Mendonça... sending the gallants on before, embarked in the jatia of João Rodrigues de Paiva, and coming to Queada, and making an attack at daybreak, and finding them unprepared, he burnt the town, and carried off a quantity of provisions and some tin (caltain, see Calay).—Beccarro, Decada, 187.

1838. "Leaving Penang in September, we first proceeded to the town of Queuah lying at the mouth of a river of the same name."—Quedah, etc., by Capt. Sherard Osborne, ed. 1835.

Qui-hi, s. The popular distinctive nickname of the Benga Anglo-Indian, from the usual manner of calling servants in that Presidency, viz., 'Ká hai?' 'Is 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 Hudiastic Poem; with Illustrations by Rowlandson."

1825. "Most of the household servants are Parsees, the greater part of whom speak English... Instead of 'Koe heh,' Who's there? the way of calling a servant is 'Ee,' corruption, I believe, of 'thae', brother."—Heber, ed. 1844, ii. 99.

c. 1830. "J'ai vu dans nos gazettes de Calcutta les clameurs des quathas (sobriquet des Européens Bengalis de ce côté) sur la chaleur."—Jacquemont, Corresp. ii. 308.

Quiloa, n. p. i.e., Kilua, in lat. 9° 0' S., next in remoteness to Sofála,

which for a long time was the ne plus ultra of Arab navigation on the East Coast of Africa, as Cape Boyador 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 Rotoiro, and in Barro's account of Da Gama's voyage. Barros had access to a native chronicle of Quiloa, and says that it was founded in about A.D. 400, and a little more than 70 years after Magadoxo and Brava, by a Persian Prince from Shiraz.

c. 1220. "Kilwa, a place in the country of the Zenj, a city."—Yaqut (orig.), iv. 302.

c. 1350. "I embarked at the town of Macklashan (Magadoxo), making for the country of the Sawthil, and the town of Kulwa, in the country of the Zenj..."—Jón Batuta, ii. 191.

1483. "Here we learned that the island of which they told us in Mocomibay as being peopled by Christians is an island at which dwells the King of Mocomiboy 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 Quylau..."—Roteiro da Viajem de Vasco da Gama, 48.


1506. "Del 1502... mandò al viaggio naue 21, Capitano Don Vasco de Gamba, che fu quello che discoperse l'India... o nell'andar de li, del Cao de Bous Speranza, sonee in uno loco chiamato Ochillie; la qual terra è dentro uno rio..."—Leonardo Co' Masser, 17.

1553. "The Moor, in addition to his natural hatred, bore this increased resentment on account of the chaitegment 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 Gama, 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.

1872.
"Esta ilha pequena, que habitamos,
He em toda esta terra certa escala
De todos os que as ondas navegamos
De Quiloa, de Mombaça, e de Sofála..."—Camões, i. 54.
By Burton:

This little island, where we now abide,
of this seacoast is the one sure place
for ev'ry merchantman that stems the
tide
from Quilon, 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 ex-
plained as 'Palace' or 'royal residence,'
from Kol, 'the royal Presence,' or
Hall of Audience. For ages Kaulam
was known as one of the greatest ports
of Indian trade with Western Asia,
especially trade in pepper and brazil-
wood. It was possibly the Male of
Cosmas in the 6th century (V. Malabar),
but the first mention of it by the
present name is about three centuries
later, in the Relation translated by
Reinard. 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 ex-
tract (which is, however, modern) in
Land's Anecdotae Syriaca (Latin, i. 123;
Syriac, p. 27) it is stated that three
Syrian missionaries came to Kaulam in
A.D. 823, and got leave from King
Shahrîrî to build a church and city
at Kaulam. It would seem that there
is some connexion between the date
assigned to this event, and the 'Kollam
era'; but what it is we cannot say.
Shahrîrî is evidently a form of
Chahravarît Râja (see under Chucker-
butty). Quilon, as we now call it,
is now the 3rd town of Travancore,
pop. (in 1879) 14,386; 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 Columbun, and by this name it
was constituted a See of the Roman
Church in 1328, suffragan of the Arch-
bishop of Sultaniya in Persia; but it is
doubtful if it ever had more than one
bishop, viz. Jordanus of Severac, author
of the Mirabilia often quoted in this
volume. Indeed we have no knowledge
that he ever took up his episcopate, as
his book was written, and his nomina-
tion 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 Columbun is accounted
for by an inscription (see Ind. Anti-
quity, ii. 360) which shows that the
city was called in Sanskrit Kolamba.
The form Palumbar also occurs in
most of the MSS. of Friar Odoric's
Journey; this is more difficult to
account for, unless it was a mere play
(or a trick of memory) on the kindred
meanings of columba and palumbâs.*

851. "De ce lieu (Mascate) les navires
mettent la voile pour l'Inde, et se dirigent
vers Kollam-Malayy; la distance entre
Mascate et Kollam-Malay est d'un mois de
marche, avec un vent modéré."—Relation,
&c., tr. by Reinard, i. 15.

1166. "Seven days from thence is Chu-
lam, 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 Travelers in Palestine,
114-115.

c. 1280-90. "Royannes de Ma-pa-rh.
Pam! tous les royaumes étrangers d'au-
delà des mers, il n'y out que Ma-pa-rh et
Kulnian (Malbar and Quilon) sur lesquels
on ait pu parvenir à établir une certaine
sûreté; mais surtout Kulnian... (Année
1282). "Cette année, Kulan envoyé
un ambassadeur à la cour (mongole) pour pré-
senter en tribut des marchandises précieuses
et un singe noir."—Chinese Annals, quoted
by Pauthier, Marc Pol, ii. 643, 643.

1298. "When you quit Malabar and go
500 miles towards the S.W. you come to
the Kingdom of Colom. The people are
Idolators, but there are also some Christians
and some Jews," &c.—Marco Polo, Bk. III.
ch. 22.

c. 1300. "Beyond Guzerat are Kankan
and Tana; beyond them the country of Mali-
bâz, which from the boundary of Karoja to
Kulâm, is 300 parasses in length... The
people are all Samâns, and worship idols.
..."—Rashiduddin, in Elliot, i. 68.

1310. "Ma'bar extends in length from
Kulâm to Nilawar (Nellore) nearly 300 para-
sages along the sea-coast..."—Wassell,
in Elliot, iii. 32.

c. 1322. "... as I went by see..."
towards a certain city called Columbunum (where grewth the pepper in great store).

"Friar Odorico, in Cathay, p. 71.


c. 1328. “In India, whilst I was at Columbum, were found two cats having wings like the wings of bats . . .”—Friar Jordanus, p. 29.


c. 1448. “The 10th day (from Calicut) we arrived at the city of Kaulam, which is one of the finest of Malabar. Its markets are splendid, and its merchants are known under the name of Sulî (see Choolia). They are rich; one of them will buy a ship with all its fittings and load it with goods from his own store.”—Jon Datuva, iv. 10.

c. 1498. “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 Columbunum, 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 Latin.”—John Martignoli, in Cathay, cc. pp. 342–344.

c. 1490. “Colom, civitatem nobilissimum venit, cujus ambitus duodecim millia passuum amplitudinem. Ginsiber qui colobi (Colombi) dicitur, piper, verzinum, canellae quae erasce appellantur, hac in provincia, quam vocant Melbriam, leguntur.”—Conti, in Poggius de Var. Fortunae, c. 1468–9. “In the year Bhavati (644) of the Kolamba era, King Adityavarmâ the ruler of Vânci . . . who has attained the sovereignty of Cherabaya Mandalam, hung up the bell. . . .”—Inscr. in Tinnelley, see Ind. Antiq., ii. 360.

1510. “. . . we departed . . . and went to another city called Colon . . . The King of this city is a Pagan, 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 are eaten as Calcut, and pepper in great quantities.”—Varthema, 152–3.

1516. “Further on along the same coast towards the south is a great city and good sea-port which is named Coułam, 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.”—Barboes, 157–8.

1572. “A hum Cochim, e a outro Cananor A qual Châlé, a qual a ilha da Pimenta, A qual Coulao, a qual da cracking, E os maus, a quem o mais serve, e contenta. . . .”—Camões, vii. 36.

By Burton:

“To this Cochim, to that falls Cananor, one hath Châlé, another th’Isle Piment, a third Coula, a fourth takes Cran- ganor, the rest is theirs with whom he rests content.”


1727. “Colomano is another small principality. It has the Benefit of a River, which is the southernmost Outlet of the Couthin Islands; and the Dutch have a small Fort, within a Mile of it on the Sea-shore. . . . It keeps a Garrison of 50 Men, and its trade is inconceivable.”—A. Ham, 335.

Quirupele, s. This Tamil name of the Mungoose (q.v.) occurs in the quotation which follows: properly Kirippillai.

1601. “. . . bestiola quaedam Quil sive Quirupele vocata, quae spectat primo vi- verrae . . .”—De Bry, iv. 63.

R.

Radeare, s. P.—H. —Râh-dâr (from râh-dâr, ‘road-keeper.’) A transit duty; sometimes ‘black-mail.’


1623. “For Râhdars, the Khan has given them a firman to free them, also firmsan for a house . . .”—Sainsbury, ii. p. 163.

1675. “This great officer, or Farmer of the Emperor’s Customs (the Sha’wundar), is obliged on the Roads to provide for the safe travelling for Merchants by a constant Watch . . . for which Rhâdorage, or high Imposts, are allowed by the Merchants, both at Landing and in their passage in land.”—Fryer, 222.

1685. “Here we were forced to compound with the Rattarees men, for ye Dutys on our goods.”—Hedges, Dec. 15.

c. 1731. “Nizamul Mulk . . . thus got rid of . . . the râhdâr from which latter
imping great annoyance had fallen upon travellers and traders."—Khidr Khan, in Elliot, vii. 531.

Raggy, s. Rāgī (the word seems to be Dec. Hindustani); a kind of grain, Eleusine Coracana, Gaertn. (Oryzostachys Coracana, Linn.), largely cultivated, as a staple of food, in Southern India.

1792. "The season for sowing raggy, rice, and bajara from the end of June to the end of August."—Life of T. Munro, iii. 92.

1793. "The Mahratta supplies consisting chiefly of Baggy, 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."—Divon, 10.

Raja, Rajah, s. Skt. Rāja, 'a king.' The word is still used in this sense, but titles have a tendency to degenerate, and this one is applied to many humberl dignitaries, petty chiefs, or large Zemindars. It is also now a title of nobility conferred by the British Government, as it was by their Mahomedan predecessors, on Hindus, as Nawāb is upon Moslem. Rāi, Rāo, Rāna, Rāvul, Rāya (in S. India), are other forms which the word has taken in vernacular dialects or particular applications. The word spread with Hindu civilization 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 Rachias be an exception. In early Mahomedan writers the word was in such use, 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. 1388. "... Bahā-uddin fled to one of the heathen Kings called the Rāi Kan-
hā. The word Rāi among those people, just as among the people of Rām, signifies 'King.'"—Ibn Bat., ii. 318.

The traveller here refers, as appears by another passage, to the Spanish Rey.

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. . . ."—Coute, V. vi. 4.

1688. "I went a hunting with ye Ragha, who was attended with 2 or 300 men, armed with bows and arrows, swords and targets."—Hedges, March 1.


Rajamundry, n.p. A town (formerly head-place of a district) on the lower Godavery R.

The name is in Telugu, Rājamahendrāvaram, 'King-chief (?)-Town.'

Rajpoot, s. Hind. Rai/pūt, 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 (Parihār, Pramār, Solankhi, and Chauhān) who sprung into existence from the sacred Agnikand 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 Raijpoote," 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." (Rāj-

An odd illustration of the fact that to partake of animal food, and especially of the heroic repast of the flesh of wild boar killed in the chase (see Terry's representation of this below), is a Rājpūt characteristic, occurs to the memory of one of the present writers.

In Lord Canning's time the young
Rajpút Raja of Alwar had taken himself to degrading courses, insomuch that the Viceroy felt constrained, in open durbar at Agra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mahommedans, who had so influenced his conduct that, among other indications, he would not eat wild pig. The old Political, hearing this, shook his head very gravely, saying, ‘Would not eat Wild Pig! Dear! Dear! Dear! ’ It seemed the ne plus ultra of Rajpút degeneration! The older travellers give the name in the quaint form Roshboot, but this is not confined to Europeans, as the quotation from Sidi 'Ali shows; though the aspect in which the old English travellers regarded the tribe, as mainly a pack of banditti, might have made us think the name to be shaped by a certain sense of aptness. The Portuguese again frequently call them Reys Butos, a form in which the true etymology, at least partially, emerges.

1516. “There are three qualities of these Gentiles, that is to say, some are called Basboutes, and they, in the time that their King was a Gentle, were Knights, the defenders of the Kingdom, and governors of the Country.”—Barbooa, 50.

1533. “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 fight; 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; whereupon all the people from within and without rushed to the spot, but the Resbutos fought in such a way that they drove the Guzarat troops out of the gates, and others in their hasty flight cast themselves from the walls and perished.”—Corvoa, III. 397.

“...And with the stipulation that the 200 pardasas, which are paid as allowance to the lascarsins of the two small forts which stand between the lands of Baçaim and the Reys butos, shall be paid out of the revenues of Baçaim as they have been paid hitherto.”—Treaty of Nuna da Cunha with the K. of Cambayna, in Subsidios, 187. c. 1554. “But if the caravan is attacked, and the Bats (see Bhat) kill themselves, the Roshbúts, according to the law of the Bats, are adjudged to have committed a crime worthy of death.”—Sidi 'Ali Kapudán, in J. As., Ser. I., tom. ix. 95.

c. 1614. “The next day they embarked, leaving in the city, what of those killed in fight and those killed by fire, more than 800 persons, the most of them being Roshbúts, Moors of great value; and of ours fell eighteen. . . .”—Bocarro, Decada, 210.

1616. “...it were fitter he were in the Company of his brother . . . . and his safetie more regarded, then in the hands of a Bashboote Gentile.”—Sir T. Roe, i. 533-4.

“The Bashbootes eate Swinos-flesh most hateful to the Mahometans.”—Terry, in Purchas, ii. 1479.

1658. “These Roshboutes are a sort of Highway men, or Tories.”—Mandelo, Eng. by Davies, 1669, p. 19.

1648. “These Roshboutes (Rasboutes) are held for the best soldiers of Gusuratta.”—Van Twist, 59.

1673. “Next in esteem were the Rashpoors or Souldiers.”—Fryer, 51.

1689. “The place where they went ashore was at a Town of the Moors, which name our Seamen give to all the Subjects of the Great Mogul, but especially his Mahometan Subjects; calling the Idolaters Gentous or Roshboutes.”—Dampier, i. 507.

1781. “...Quatre cipayes or reispeutes montées sur des chevaux persans, pour l'escorted.”—B. de St. Pierre, Chauntre Indienne.

Rains, The, s. The common Anglo-Indian colloquial for the Indian rainy season. The same idiom, as chaws, had been already in use by the Portuguese. See Winter.

c. 1666. “Lastly, I have imagined that if in Délhi, for example, the Rains come from the East, it may yet be that the Seas which are Southernly 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, To. T., 138.

1707. “We are heartily sorry that the Rains have been so unhealthy with you.”—Letter in Orme’s Fragments.


1868. “The place is pretty, and although it is ‘the Rains’ there is scarcely any day when we cannot get out.”—Bishop Milman, in Memoir, p. 67.

Rambotang, s. Malay, rambatan (Filet, No. 6750, p. 256). The name of a fruit (Nephthium tappacceum, L.), common in the Straits, having a thin luscious 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
Ramam, s. This corruption of Rāmavānī (Lord Rāmā), a common Hindū proper name in the South, is there used colloquially in two ways:

(a) As a generic name for Hindūs, like 'Tommy Atkins' for a British soldier. Especially applied to Indian coolies in Ceylon, etc.

(b) For a twisted roving of cotton in a tube (often of wrought silver) used to furnish light for a cigar (see Fuleeta). Madras use:

a. 1880. "... if you want a clerk to do your work or a servant to attend on you, ... you would take on a saponaceous Bengali Baboo, or a servile abject Madras Ramasamy... A Madrasī, even if wrongly abused, would simply call you his father, and his mother, and his aunt, defender of the poor, and epitome of wisdom, and would take his change out of you in the bazaar accounts."—Cornhill Mag., Nov. 1880, pp. 692-3.

Ramdam, s. Hindī from Ar. ramażīn (ramadhān.) The ninth Mahommedan lunar month, viz., the month of the Fast.

1615. "... at this time, being the preparation to this Ramdam or Lent."—Sir T. Roe, in Purchas, i. 537.

1623. "The 29th June: I think that (to-day?) the Moors have commenced their ramadhan, according to the rule by which I calculate."—P. Della Valle, ii. 607.

1626. "... They are not ... very curious or strict in observing any Days or Times of particular Devotions, except it be Ramdam times as we call it. ... In this time they fast all Day. ..."—Dampier, i. 343.

Ramosy, n.p. The name of a very distinct caste in W. India, Mahr.

Ramōsī, originally one of the thieving tribes. 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 chokey-dars by Anglo-Indian households in the west. They come chiefly from the country between Poona and Kolhapūr. The surviving traces of a Ramosy dialect contain Telugu words, and have been used in more recent days as a secret slang.

1833. "There are instances of the Ramosy Naiks, who are of a bold and daring spirit, having a great ascendancy over the village Patells and Kookurnis (Coochurnee) but which the latter do not like to acknowledge openly ... and it sometimes happens that the village officers participate in the profits which the Ramosies derive from committing such irregularities."—Macintosh, Acc. of the Tribe of Ramosies, p. 19.

1883. "Till a late hour in the morning he (the chameleon) sleeps, sounder than a ramosey or a chowkeydār; nothing will wake him."—Trōbes on My Frontier.

Ram-Ram! The commonest salutation between two Hindus meeting on the road; an invocation of the divinity.

1673. "Those whose Zeal transports them no further than to die at home, are immediately Washed by the next of Kin, and bound up in a Sheet; and as many as go with him carry them by turns on a Colkstaff; and the rest run almost naked and shaved, crying after him Ram, Ram."—Fryer, 101.

1726. "The wives of Bramines (when about to burn) first give away their jewels and ornaments, or perhaps, a pinnag (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."—Valentin, v. 51.

Sir G. Birdwood writes: "In 1869-70 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 had bought me one of its being a Mahratta poput, and hailed it Ram Ram! and spoke in Mahratti to it; when at once it roused up out of its lethargy, and hopped and swung about, and answered me back, and cuddled up close to me against the bars, and laid its head against my knuckles. And every day thereafter, when I visited
it, it was always in an eager flurry to salute me as I drew near to it.'

RANEE. s. A Hindú queen; rānī, fem. of rājā, from Skt. rājā (= regina).

1873. "Bednour (Bednūr) . . . is the capital.....the Residence of the RANEE, the Relict of Sham Shunker Naig."—Fryer, 162.

1809. "The young RANEE may marry whomsoever she pleases."—Lord Valentia, i. 364.

1879. "There were once a Raja and a Ranee who had an only daughter."—Stokes, Indian Fairy Tales, I.

Rangoon, n.p. Burm. Ran-gun, said to mean 'War-end;' the chief town and port of Pegu. The great Pagodas in its immediate neighbourhood had long been famous under the name of Dagon (q.v.), but there was no town in modern times till Rangoon was founded by Alompra during his conquest of Pegu, in 1753. The name probably had some kind of intentional allusion 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).

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 Marsden's H. of Sumatra, 2nd ed., 276.

Raseed, s. Hind. rasid. A native corruption of the English 'receipt,' shaped, probably, by the Pers. rasīda, 'arrived;' viz., an acknowledgment that a thing has 'come to hand.'

1877. "There is no Sindi, however wild, that cannot now understand Rasid' (receipt), and 'Appl' (appeal)."—Burton, Sind Revisited, i. 282.

Rat-bird, s. The striated bush-babblers (Chattuwaroa caudata, Dumeril); see Tribes on My Frontier, 1883, p. 3.

Rattan, s. The long stem of various species of Asiatic climbing palms, belonging to the genus Calamus and its allies, of which canes are made (not 'bamboo-canices,' improperly so-called), and which, when split, are used to form the seats of cane-bottomed chairs and the like. From Malay rotan, applied to various species of Calamus and Daemonorops (see Filet, No. 696 et seq.). Some of these attain a length of several hundred feet, and are used in the Himalaya and the Kásia Hills for making suspension-bridges, &c., rivalling rope in strength.

1511. "The Governor set out from Malaca in the beginning of December, of this year, and sailed along the coast of Pedir. . . . He met with such a contrary gale that he was obliged to anchor, which he did with a great anchor, and a cable of rotas, which are slender but tough canes, which they twist and make into strong cables."—Correa, Lendas, ii. 269.

1563. "They took thick ropes of rotas (which are made of 'certain twigs which are very flexible) and cast them round the feet, and others round the tusks."—Garcia, f. 90.

1598. "There is another sorte of the same reedes which they call Rota: these are thimne like twiges of Willow for baskets. . . ."—Linschoten, 28.

c. 1610. "Il y a vn autre sorte de canne qui n'est iamais plus grosse que le petit doigt . . et il playe comme osier. Ils l'appellent Rotan. Ils en font des cables de mauire, et quantité de sortes de paniers gentiment entre lissez."—Pyrard de Laval, i. 237.

1673. "... the Materials Wood and Plaister, beautified without with folding Windows, made of Wood and latticed with Rattans . . ."—Fryer, 27.

1844. "In the deep valleys of the south the vegetation is most abundant and various. Among the most conspicuous species are . . . the rattan winding from trunk to trunk and shooting his pointed head above all his neighbours."—Notes on the Kásia Hills and People, in J. A. S. B., vol. xiii, pt. ii. 615.

Ravine-deer. The sportsman's name, at least in Upper India, for the Indian gazelle (Gazella Bennettii, Jordan).

Razzia, s. This is Algerine-French, not Anglo-Indian, meaning a sudden raid or destructive attack. It is in fact the Arab. ghāziya, 'an attack upon infidels.'

Reaper, s. The small laths, laid across the rafters of a sloping roof to bear the tiles, are so-called in Anglo-Indian house-building. We find no such word in any Hind. dictionary; but in the Mahratti dict. we find rāp in this sense.
Reas, Rees, s. Small money of account, formerly in use at Bombay, the 25th part of an anna, and 400th of a rupee. Portuguese 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.

1675. (In Goa) "The Vintene . . . 15 Basrooks (see Budgrook), whereof 75 make a Tongo, and 50 Rees make a Tongo."—Fryer, 207.

1727. "Their Accounts (Bombay) are kept by Rayes and Rupees. 1 Rupee is . . . 400 Rayes."—A. Ham., ii. App. 6.

Red Cliffs, n.p. The nautical name of the steep coast below Quilon. This presents the only bluffs on the shore from Mount Dely to Cape Comorin, and is thus identified, by character and name, with the Ρύππων ἄος of the Peripius.

c. 30-90. "Another village, Bakare, lies by the mouth of the river, to which the ships about to depart descend from Nelkynda . . . From Bakare extends the Red-Hill (ῥύππων ἄος), and then a long stretch of country called Paralla."—Peripius, §§ 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. Ham. l. 332.

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."—Midburn, Or. Comm., i. 335. See also Dunn's New Directory, 5th ed. 1790, p. 161.

1814. "From thence (Quillone) to Anjengo the coast is hilly and romantic; especially about the red cliffs at Boccidi (qu. Baraghy as above?): where the women of Anjengo daily repair for water, from a very fine spring."—Forbes, Or. Mem., i. 334.

1841. "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. 83) on those authorities; and thenceforward the term 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 Govt. of Fort William in force at the end of 1833," begins only with the Regulations of 1793, and makes no allusion to the earlier Regulations. No more does Regulation XII. 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.

1859. "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 13th, p. 335.

Regulation Provinces. See this explained under Non-Regulation.

Regur, s. Dakh. Hind. regor, also legar. The peculiar black loamy soil, commonly called by English people in India 'black cotton soil.' The word may possibly be connected with Hind. and Pers. regy, 'sand;' but regada or regadi is given by Wilson as Telugu. This soil is not found in Bengal, with some restricted exception in the Rajmahal Hills. It is found everywhere in 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 Cimbatore, Madura, Salem, Tanjore, Ramnâd, and Tinnervelly. It occurs north of the Nerbudda in Sangoor, 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 found also in Pegu. The origin of regur 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. 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. The phenomenon seems due to the climate of Upper India, where the ground is rendered hard and imperious 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 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.

Reinol, s. A term formerly in use among the Portuguese at Goa, and applied apparently to ‘Johnny Newcomes’ 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 Reillon, which is a name given in jest to such as newlie come from Portingall, 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.

c. 1610. “...quand ces soldats Portugais arrivent de Nouseau aux Indes portaus encoir leurs habits du pays, ceux qui sont la de long têse quand ilas les voyent par les ruis amontent Reinol, chargés de poux, et mille autres injures et mocqueries.”—Mouquet, 304.

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 Reinyol.”—Grose, i. 38.

Resident, s. This term has been used in two ways which require distinction. Thus (a), up to the organisation of the Civil Service in Warren Hastings’s time, the chiefs of the Company’s commercial establishments in the provinces, and for a short time the European chiefs of districts, were termed Residents.

But later the word was applied (b) also to the representative of the Governor-General at an important native Court, e.g., at Lucknow, Delhi, Hyderabad, and Baroda. And this is the only meaning that the term has now in British India.

In Dutch India the term is applied to the chief European officer of a province (corresponding to an Indian Zilla) as well as to the Dutch representative at a native court, as at Solo and Djokjocarta.

a.——

c. 1778. “My pay as Resident (at Sylhet) did not exceed 500l. per annum, so that
fortune could only be acquired by my own industry."—*Hom. R. Lindsay, in Lives of the L’s*, iii. 174.

b.—

1738. "Having received overtures of a very friendly nature from the Rajah of Berar, who has requested the presence of a British Resident at his Court, I have despatched an ambassador to Nagpore with full powers to ascertain the precise nature of the Rajah's views."—*Marquis Wellesley, Despatches*, i. 99.

Respondentia, 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.)

What is now a part of the Calcutta Course, along the bank of the Hoogly, was known down to the first quarter of this century, as 'Respondentia Walk.' We have heard this name explained by the supposition that it was a usual scene of proposals and contingent juwaubs (q.v.); but the name was not, 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.


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. Ham.*, ii. 14.

"... 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."—*MS. Letter of James Bennet*, 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. 296.

Ressaidar, s. P.-Hind, Raśāīdar. A native subaltern officer of irregular cavalry, under the Ressaldar (q.v.). It is not clear what sense rasāl has in the formation of this title (which appears to be of modern devising). The meaning of that word is "quick-

ness 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 originally 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 rasāl, i.e. of a civil officer employed to make arrests (Dozy). The transition of meaning, as with many other words of Arabic origin, is very obscure.

1758. "Presently after Shokum Sing and Haroon Cawn (formerly of Roy Dullub's Rissalla) came in and discovered to him the whole affair."—*Letter of W. Hasting* in *Gleig*, i. 70.

Ressaldar, Ar. Per. Hind. Rissalādār. Originally in Upper India the commander of a corps of Hindustani horse, though the first quotation shows it, in the south, applied to officers of infantry. Now applied to the native officer who commands a risalā in one of our regiments of "Irregular Horse."

1773. "The Nawsab now gave orders to the Rissalādars of the regular and irregular infantry, to encircle the fort, and then commence the attack with their artillery and musketry."—*A. H. of Hydor Nalk*, 327.

1803. "The Rissalādars finding so much money in their hands, began to quarrel about the division of it, while Perron crossed in the evening with the body-guard."—*Mil. Memoirs of James Skinner*, i. 274.

c. 1831. "Le lieutenant de ma troupe a bonne chance d'être fait Capitaine (ressaldar)."—*Jacquemont, Corresp.*, ii. 8.

Rest-house, s. Much the same as Dak Bungalow (q.v.). Used in Ceylon only.

Resum, s. Lascar's Hind, for ration (Roebuck).

Rice, s. The well-known cereal, *Oryza sativa*, L. There is a strong temptation to derive the Greek ἀργύριον, which is the source of our word through It. riso, Fr. ris, etc., from the Tamil arisi, 'rice deprived of husk,' ascribed to a root ari, '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 *Neworee* 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 (arruzz) from which the Spaniards directly take their word arruz, may have been taken also directly from the Dravidian term. But it is hardly possible that ṭāqṣa can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of ṭāqṣa 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 ṭāqṣa than vrīhi, the very common exchange of aspirate and sibilant might easily give a form like vrīsi or britis (comp. hindā, sīndā, &c.) 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 Brawty writes, sing. ‘a grain of rice’ w’rjṣāʾh, pl. ‘rice’ w’rjṣez, 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 Kamigoram in the Waziri country) the word for rice as w’rīza, 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 vīsi. The modern Persian word for husked rice is bīrinj, and Armenian brīns. A nasal form, deviating further from the hypothetical britis or vīsi, but still probably the same in origin, is found among other languages of the Hindū Kshāh tribes, e.g. Burishki (Khajuna of Leitner), broz; Shina (of Gilgit), bāsu; Khowar of the Chitrāl Valley (Arniyah of Leitner), grīnį.

1298. “Il hi a ferment et ris asez, mès il ne menuent pain de ferment por ce que il est en celle provence enferme, mès menuent ris et font poison (i.e. drink) de ris con especes qe molt e(s)it biaus et cler et fait le home evre ausi con fait le vin.”—Marc Pol, Geog. Text, 132.


B.C. c. 20. “The rice (ὀργά), according to Aristobulus, stands in water, in an enclosure. It is sowed in beds. The plant is 4 cubits in height, with many ears, and yields a large produce. The harvest is about the time of the setting of the Pleiades, and the grain is beaten out like barley. “It grows in Bactriana, Babylonia, Susis, and in the Lower Syria.”—Strabo, xv. i. § 18, in Bohn’s E. T., iii. 83.

B.C. 300. “Megasthenes writes in the second Book of his Indica: The Indians, says he, at their banquets have a table placed before each person. This table is made like a buffet, and they set upon it a golden bowl, into which they first help boiled rice (ὀργά), as it might be boiled groats, and then a variety of cakes dressed in Indian fashions.”—Athenaeus, iv. § 39.

A.D. c. 70. “Herculem Indis sativum et silvestre, ex quo panis apud eos praecipuus et alica. Maxime quidem oryza gastrum, ex qua tisanam conficiunt quam reliquum mortales ex hordeo . . .”—Pliny, xvii. 33.

Ph. Holland has here got so wrong a reading that we abandon him.

A.D. c. 80–90. “Very productive is this country (Syrnastrēνe or Penins. Guzerat) in wheat and rice (ὀργανή) and sesamin oil and butter * (ghee) and cotton, and the abunding Indian piece-goods made from it.”—Periplus, § 41.

Rock-pigeon. The bird so-called by sportmen in India is the Pterodes exustus of Temminck, belonging to the family of sand-grouse (Pteroclidæ). It occurs throughout India, except in the more wooded parts. In their swift high flight these birds look something like pigeons on the wing, whence perhaps the misnomer.

Roc, s. The Rukh or fabulous colossal bird of Arabian legend. This has been treated at length by one of the present writers in Marco Polo (Book III. ch. 33, notes); and here we shall only mention one or two supplementary facts.

M. Marre states that rāk-rāq is applied by the Malays to a bird of prey

* Müller and (very positively) Fabricius discard Bourgroup for Borgroup, which “no fellow understand,” A. Hamilton (i. 130) mentions “Wheat, Pulse, and Butter” as exports from Mangarou on this coast. He does not mention Somoron!
of the vulture family, a circumstance which possibly may indicate the source of the Arabic name, as we know it to be of some at least of the legends.

In one of the notes just referred to it is suggested that the roc's quills, spoken of by Marco Polo in the passage quoted below (a passage which evidently refers to some real object brought to China), might possibly have been some vegetable production such as the great frond of the Ravenala 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 rofa palm (Saguia 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 36 to 40 feet in length. The leaflets were all stript, but when entire the object must have strongly resembled a brodwinganian feather. These roc's quills were shown at the Forestry Exhibition in Edinburgh, 1884. Sir John Kirk wrote:

"I saw to-day per S.S. Arcot four fronds of the Raphia palm, called here Moalle. They are just as sold and shipped up and down the coast. No doubt they were sent in Marco Polo's time in exactly the same state—i.e. stripped of their leaflets and with the tip broken off. They are used for making stages and ladders, and last long if kept dry. They are also made into doors, by being cut into lengths, and pinned through."

Some other object has recently been shown at Zanzibar as part of the wings of a great bird. Sir John Kirk writes that this (which he does not describe particularly) was in the possession of the R. C. priests at Bagamoyo, to whom it had been given by natives of the interior, and these declared that they had brought it from Tanganyika, and that it was part of the wing of a gigantic bird. On another occasion they repeated this statement, alleging that this bird was known in the Udos (?) 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 Atheneaeum, March 22nd, 1884).

(c. 1007). "El Haçan fils d'Amr et d'autres, d'après ce qu'ils tenaient de maint-personnages de l'Inde, m'ont rapporté des choses bien extraordinaires, au sujet des oiseaux du pays de Zabedj, de Khmér (Kumâr) du Senf et autres régions des parages de l'Inde. Ce que j'ai vu de plus grand, en fait de plumes d'oiseaux, c'est un tuyau que me montra Abou-l-Abbâs de Siraf. Il était long de deux années environ capable, semblait-il, de contenir une outre, d'eau."—Livre des Merveilles d'Inde. (Par Van der Luth et Marcel Devie, pp. 62-63).

Rogue (Elephant), s. An elephant (generally, if not always, a male) living in apparent isolation from any herd, usually a bold marauder, and a danger to travellers. Such an elephant is called in Bengal, according to Williamson, saun, i.e. sâun; sometimes, it would seem, gunûd,* and by the Sinhalese hora.

The term rogue is used by Europeans in Ceylon, and its origin is somewhat obscure. Sir Emerson Tennent finds such an elephant called, in a curious book of last century ronkedor or ranke- dor, of which he supposes that rogue may perhaps have been a modification. That word looks like Port. roncéor, 'a snorer, a noisy fellow, a bully,' which gives a plausible sense. But Littre gives rogue as a colloquial French word conveying the idea of arrogance and rudeness. In the following passage which we have copied, unfortunately without recording the source, the word comes still nearer the sense in which it is applied to the Elephant: "On commence à s'apercueoir des Bayonne, que l'humeur de ces peuples tient vn peu de celle de ses voisins, et qu'ils sont rouges et peu

* We do not find either sâun or gunûd in this sense, in dictionaries. The former is perhaps really sãoù or soûr, the usual H. word for a Brahminy bull roaming at will.
communicatifs avec l'Étranger." After all however it is most likely that the term is derived from an English use of the word. For Skeat shows that rogue, from the French sense of 'malapert, saucy, rude, surly,' came to be applied as a cant term to beggars, and is used, in some old English passages which he quotes, exactly in the sense of our modern 'tramp.' The transfer to a vagabond elephant would be easy. Mr. Skeat refers to Shakspeare:—

"And wast thou fain, poor father, To hovel thee with swine, and rogues forlorn?"

K. Lear, iv. 7.

1878. "Much misconception exists on the subject of rogue or solitary elephants. The usually accepted belief that these elephants are turned out of the herds by their companions or rivals is not correct. Most of the so-called solitary elephants are the lords of some herds near. They leave their companions at times to roam by themselves, usually to visit cultivation or open country...sometimes again they make the expedition merely for the sake of solitude. They, however, keep more or less to the jungle where their herd is, and follow its movements."—Sanderson, p. 92.

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 of Rohilkhand, and now, through that, to a Division of the N.W. Provinces embracing a large part of the old provinces. The word appears to be Pushtu, rōhēla or rōhēlan, adj., formed from rōhā, 'mountain,' thus signifying 'mountaineer of Afghanistān.' But a large part of Eastern Afghanistan specifically bore the name of Roh. Keene (Full of the Moghul Monarchy, 41) puts the rise of the Rohillas of India in 1744, when Ali Mahomed revolted, and made the territory since called Rohilkhand independent. A very comprehensive application is given to the term Roh in the quotation from Firishtas.

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, 'Sādik Rohilai yam pa Hindubār gād,' meaning, 'I am a simple mountaineer, compelled to live in Hindustan;' i.e., an honest man among knaves."

c. 1432. "The King...issued furmans to the chiefs of the various Afghan Tribes. On receipt of the furmans, the Afghans of Roh came as is their wont, like ants and locusts, to enter the King's service...The King (Bahlod Lodi) commanded his nobles, saying,—'Every Afghan who comes to Hind from the country of Roh to enter my service, fee him, to me, I will give him sjagir more than proportional to his deserts.'—Turīkh-i-Shir-Shāhī, Elliot, iv. 307.

c. 1542. "Actuated by the pride of power, he took no account of chasms, 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 Swāl and Bājaur to the town of Swāt belonging to Bākār. In breadth it stretches from Ḥasan Abdāl to Kābul. Kandahār is situated in this territory."—Firishtā's Introduction, in Elliot, vi. 568.

1745. "This year the Emperor, at the request of Suftder Jung, marched to reduce All Mahummud Khan, a Rohilla adventurer, who had, from the negligence of the Government, possessed himself of the district of Kutteer, and assumed independence of the royal authority."—In Vol. II. of Scott's E. T. of Hist. of the Dekkan, ed., p. 218.

1786. "That the said Warren Hastings...did in September, 1778, enter into a private engagement with the said Nabob of Oude...to furnish them, for a stipulated sum, arms to be paid by 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 whatsoever."—Art. of Charge against Hastings, in Burke, vi. 506.

Bunon. s. Used in S. India, and formerly in W. India, for fine flour; semolina, or what is called in Bengal soojee (q.v.). The word is a corruption of Portuguese rolão or raļao. But this is explained by Bluteau as farinh 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.

Rook, s. In chess the rook comes to us from Span. roque, and that from Ar. and Pers. rūkh, which is properly the name of the fabulous gryphon, the roc of Marco Polo and the Arabian Nights. It is however generally believed that this form was a mistake in transferring the Indian rath or 'chariot,' the name of the piece in India.

Room, n.p. 'Turkey' (Rām); Roomee, n.p. (Rāmī); '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 Feringhi (e.g. see quotation from Ibn Batuta under Raja). But Râm, for the Roman Empire, continued to be applied to what had been part of the Roman Empire, after it had fallen into the hands of the Turks, first to the Seljukian Kingdom in Anatolia, and afterwards to the Ottoman Empire seated at Constantinople, Garcia De Orta and Jarric deny the name of Râm, 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 Râm; whereas those others in Asia of Turkish race (whom we sometimes distinctively call Torkus) as of Persia and Turkestan, were excluded from the name.

1508. "Ad haec, trans euripum, seu fretum, quod insulam fecit, in orientali continenti plagam oppidum condidit, receptaculum advenis militibus, maximo Turcis; ut ab Diemibus freto divisi, rixandis cum ilia ..., causas procul habentem. Id oppidum primo Gogaia, dein Rumeolosi vocatum ab ipsa re...."—Maffei, p. 77.

1510, "When we had sailed about 12 days we arrived at a city which is called Divowandirianni, that is, 'Div, the port of the Turks.' This city is subject to the Sultan of Combeia... 400 Turkish merchants reside here constantly."—Varthema, 91-92.

Bandar-i-Râmi is, as the traveller explains, the 'Port of the Turks,' Gogola, a suburb of Diu on the mainland, was known to the Portuguese some years later, as Villa dos Rumes (see Gogalla, and quotation from Maffei above). The quotation below from Damian a Goes alludes apparently to Gogola.

1513. "... Vnde Rumini Turchorumque sex milia nostros continue infestabant."—Emansus 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 Rossia, Turks and Persians of Shesaal called the Sofii, and other renegades from all countries)."—Giovi da Empoli, 38.

1525. In the expenditure of Malik Aiax we find 30 Rumes at the pay (monthly) of 100 fideus each. The Arabis are in the same statement paid 40 and 50 fideus, the Cypriotes (Khorsânis) the same; Guzerates

and Cyndes (Simides) 25 and 30 fideus; Portugal, 50 fideus.—Lembrancia, 37.

1549. "... in nova civitate quae Romaeum appellatur. Nomen inditum est Rhomaes, quasi Romanis, vocantur enim in tota India Rhomaei, quos nos communem nomine Geniceros (i.e. Janissaries) vocamus..."—Damiani a Goes, Dicenis Oppugnatus—In De Rebis Hispanicis Lusitanicis Argoniacis, Indiciis et Athiopiacis... 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, Sclavonia, and the adjacent islands of the Mediterranean Rum, and the men thereof Rumi, a name which properly belong 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 Idalshaa his lord, that if a fleet of Rumes should invade these parts, Idalshaa should be bound to help and succour us with provisions and mariners at our expense."—S. Betelho, Tombo, 42.

1555. "One day (the Emp. Humayûn) asked me: 'Which of the two countries is greatest, that of Rum or of Hindustan?' I replied: 'If by Rûm you mean all the countries subject to the Emperor of Constantinople, then India would not form even a sixth part thereof.'—Sili 'Ali, in Jour. As., Ser. I., tom. ix. 146.

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, Abbasis, e Rumes, Que trazido de Roma o nome tem..."—Camoes, c. 68.

1579. "Without the house... stood foure ancient comely hoare-headed men, clothed all in red downe to the ground, but attired on their heads not much unlike the Turkes; these they called Romans, or strangers..."—Drake, World Encompassed, 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 Parchas, 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 Macedon; and whereas he was Zul-Karneini, he desired to see the rising of the sun, and with this view he reached the confines of India."—Sijara Malay, in J. Indian Archiv., v. 125.

1616. "Rumes, id est Turcae Europaei. In India quippe duplex militem Turcaeorum genus, quorum primi, in Asia orti, qui Turcae dicuntur; ali in Europa qui Constantinopolis quae olim Roma Nova, advocantur, ideoque Rumes, tam ab Indiam quam a Lusitanis nomine Gracce 'Pauia' in
Rumus dejravato dicentur."—Jarric, The-
saurus, iii. 165.

1634.
"Alli o forto Pacheco se eterniza
Sustentando incansavel o adquirido;
Depois Almeida, que as Estrellas piza
Se fez do Rume, e Malavar temido.
Malaca Conquistada, ii. 18.

1785. "We herewith transmit a letter . . . . in which an account is given of the conference going on between the Sultan of Room and the English ambassador."—
Letters of Tippoo, p. 224.

Roomaul, s. Hind, from Pers. 
ramal (lit. 'face-rubber'), a towel, a
handkerchief. 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. :

1704. "Price Current (Malacca) . . .
Romalls, Bongall ordinary, per Corge, 26
Rix Dls."—Lockyer, 71.

1726. "Roemalas, 99 pieces in a pack,
45 ells long, 1½ broad."—Valentijn, v. 178.

Râmāl was also the name technically used by the Thugs (q.v.) for the handkerchief with which they strangled their victims.

Rosaglat, Cape, n.p. The most easterly point of the coast of Arabia: a corruption (originally Portuguese) of the Arabic name Rās-al-hāḍd, as explained by P. della Valle, with his usual acuteness and precision, below.

1553. "From Curia Muria to Cape Rosaligate, which is in 22° 11', 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.

"Affonso d'Albuquerque . . .
passing to the Coast of Arabia ran along till he doubled Cape Rosaligates, which stands at the beginning of that coast . . . which Cape Ptolomæus calls Siragros Promontory. . . ."—Barros, ii. ii. 1.

c. 1594. "We had some days at sea, when near Rās-al-hāḍd the Damani, a violent wind so called, got up. . . ."—Sidī' Ali, J. A. S., Soc. L., tom. ix. 75.

"If you wish to go from Rasol-
hadd to Dalin (see Diulind) you steer E.N.E. till you come to Pasami . . . from thence . . . E. by S. to Ras Karadhi (i.e. Karitchi), where you come to an anchor. . . ."—The Mohit, (by Sidī' Ali), in J. A. S. B., v. 459.

1572. "Olha Dofar insigne, porque manda
O mais cheiroso incenso para as aras;
Mas attenta, já cá de do est' outra banda
De Rosgaligs, o praias semper avaras,
Começa o regno Ormuz. . . ."
Camões, x. 101.

By Burton:
"Behold insign Dofar that doth command
for Christian altars sweetest incense-
store:
But here, beginning now on further
band
of Rosgalig's ever greedy shore,
yon Hormuz 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 Isack on the Persian side, but also that cape on the Arabian side which the Portuguese vulgarly call Rosal-
gate, as you also find it marked on maps, but the proper name of which is Ras el hadd, signifying in the Arabic tongue Cape of the End or Boundary, because it is in fact the extreme end of that Country . . . just as in our own Europe the point of Galizia is called by us for a like reason Finis terræ."
P. della Valle, ii. 496.

1727. "Maceira, a barren uninhabited
island . . . within 20 leagues of Cape Rosaglate."—A. Ham., i. 56.

Rose-apple. See Jambo.

Rottle, Rattle, s. Arab. ṭāf or ṭīl, the Arabian pound, becoming in S. Italian rotolo, in Port. arratel, in Sp. arrello; supposed to be originally a transposition of the Greek ἀρίθμος, which went all over the Semitic East. It is in Syriac as ṭifrā; and is also found as ṭīrīm (pl.) in a Phoenician inscription of Sardina, dating c. B.C. 180 (see Corpus Inscriptionis Semit. i. 188-189).

c. 1340. "The rīl of India which is called sir (seer) weighs 70 mithālā . . . 40 sirs form a manūn" (see Mānūn).—Shīhābdīn Dimishkī, in Notices et Extraits, xiii. 212.

1673. " . . . Weights in Goa:
1 Bahār = 3 ¼ Kintal.
1 Kintal = 4 Arobel or Rovel.
1 Arobel = 32 Rotolas.
1 Rotola = 16 Ounc. or 1/12 Acrord.
F. Freyer, 297.

1803. "At Judda the weights are:
15 Vakeees = 1 Rattle.
2 Rattles = 1 manud."
Milburn, i. 88.

Round, s. This is used as a Hind. word, round, a transfer of the English, in the sense of patrolling, or 'going the rounds.'

Roundel, s. An obsolete word for an umbrella, formerly in use in Anglo-India. 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 Arundella from Arundel, a city (so he says) of the Kingdom of England.”

Covarrubias (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.

1673. “Lusty Fellows running by their Sides with Arundels (which are broad Umbrellas held over their Heads).”—Fryer, 30.

1677–78. “... That except by the Members of this Council, those that have formerly been in that quality, Chefs of Factories, Commanders of Ships out of England, and the Chaplains, Rundells shall not be borne by any Man 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. 438.

1716. “All such as serve under the Honourable Company and the English Inhabitants, deserted their Employ; such as Cocks, Water bearers, Coolies, Palankeen boys, Roundel men...”—In Wheeler, ii. 230.

1728. “Whenever the magnates go on a journey they go not without a considerable train, being attended by their pipers, horn-blowers, and Roundel bearers, who keep them from the Sun with a Roundel (which is a kind of little round sunshade).”—Valentinijn, Chor., 94.

“... Their Priests go like the rest clothed in yellow, but with the right arm and breast remaining uncovered. They also carry a roundel, or parasol, of Tallipot leaf...”—Valentinijn, v. (Ceylon), 408.

1754. “Some years before our arrival in this 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 Squaredel instead of a Roundel, and insisted that no order yet in force forbid him the use of it.”—Ives, 21.

1785. “He (Clive) enforced the Sumptuary laws by severe penalties, and gave the strictest orders that none of these young gentlemen should be allowed even to have a roundel-boy, whose business is to walk by his master, and defend him with his roundel or umbrella, from the heat of the sun.”—Caraccioli, i. 283.

This ignoble writer has evidently copied from Ives, and applied the passage (untruly, no doubt) to Clive.

Rowannah, s. Hind. from Pers. rawânah, from rawá, ‘going.’ A pass or permit.

Rowee, n. p. H. raus, rōs. A Himalayan tree which supplies excellent straight and strong alpenstocks and walking sticks, Cotoneaster bacillaris, Wall., also Cotoneaster acumínata (N. O. Rosaceae).

Rownee, s. (a). A faunsse-braye, i.e., a subsidiary enceinte surrounding a fortified place on the outside of the proper wall and on the edge of the ditch; Hind. raonī. The word is not in Shakespear, nor in Wilson. But it occurs often in the narratives of Anglo-Indian siege operations.

(b). This word also occurs as representative of the Burmese yo-wet-ni, or (in Arakan pron.) ro-wet-ni (‘red leaf’), the technical name of the standard silver of the Burmesegot currency, commonly rendered “flowered-silver” (q.v.)

a. 1799. “On the 20th I ordered a mine to be carried under (the glacis) because the guns could not bear upon the rounes.”—Jos. Skinner’s Mill. Memoirs, i. 172.

J. B. Fraser, the editor of Skinner, parenthetically interprets rounee here as ‘counterscarp.’ But that is nonsense, as well as incorrect.

In a work by Major L. F. Smith (Sketch of the Rise, &c., of the Regular Corps in the service of the Native Princes of India, Calcutta and London, 1805) we find a plan of the attack of Aligarh, in which is marked “Lower Fort or Renny, well supplied with grape,” and
The quantity of alloy varies in the silver current in different parts of the empire; at Rangoon it is adulterated 25 per cent.; at Ummaraapoora, 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.  Rounika, 5 per cent. of alloy."  Symes, 327.

Roy, s.  A common mode of writing the title räî (vide Raja); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun Roy.

Roza, s.  Arab. raûqa, in Hind. pron. raûsa. Proper a garden; and then a mausoleum; among the Arabs especially the raûda of the great mosque at Medina. In India it is applied to such mausolea as the Taj (generally called by natives the Tâj-raûsa); and the mausoleum built by Aurungzeib near Aurungâbâd.

1813. "... the roza, a name for the mausoleum, but implying something saintly or sanctified."—Forbes, Or. Mem., iv. 41.

Rosye, s.  Hind. raûqi and raûjî; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Arabic letter zwâd; and F. Johnson gives a Persian word so spelt as meaning "a cover for the head in winter." The kindred meaning of Mîrzaâ (v. Meerzye) is apt to suggest a connexion between the two, but this may be accidental, or the latter word fictitious. We can see no likelihood in Shakespear's suggestion that it is a corruption of an alleged Skt. raijika, 'cloth.' The most probable suggestion perhaps is that raûqi was a word taken from the name of some person called Râzî, who may have invented some variety of the article; as in the case of Spencer, Wellingtons, &c.

Since the preceding words were written we see that a somewhat obscure quotation from the Pers. Dict. called Bâhâr-t-Äjam, extracted by Villiers (s.v.) seems to corroborate the suggestion of a personal origin of the term.

1834. "I arrived in a small open pavillion at the top of the building, in which there was a small Brahminy cow, clothed in a wadded resai, and lying upon a carpet."—Mem. of Col. Mountain, 135.

Rum, s.  This is not an Indian word. The etymology is given by Wedgwood as from a siang word of the 16th century, rôme for 'good'; rômeboos, 'good drink'; and so, rum. The English word has with us always a note of vulgarity, but we may note here that Gorresio in his Italian version of the Râmâyana, whilst describing the Palace of Ravana, is bold enough to speak of its being pervaded by "an odoriferous breeze, perfumed with sandalwood, and bedellium, with rum and with sirop" (iii. 292).

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., 1.167) 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 Ramuzânî, which he alleges to be one of the commonest of Mahommedan names.

1818. "Generally speaking, the present banians, 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. 291.

(b). Among soldiers and sailors, 'a prostitute'; from Hind, râmjâni, 'a dancing-girl.'

1814. "I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the ramjânis or dancing-girls attached to the temples, in a sort of luxurious superstition and sanctified indolence unknown in colder climates."—Forbes, Or. Mem., iii. 6.

Rumna, s.  Hind. a chase, or reserved hunting-ground.

1760. "Abdal Chab Cawn murdered at the Rumna in the month of March, 1760, by some of the Hercahahs. ..."—Van Sittart, i. 68.

1792. "The Peshwa having invited me to a novel spectacle at his rumna (read runna), or park, about four miles from Poonah. ..."—Sir C. Malet, in Forbes, Or. Mem., ii. (See also verses quoted under Pawnee.)

Runn (of Cutch), n. p.  Hind. Râq.  This name, applied to the singular extent of sand-flat and salt-waste,
It 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. *iriqa* or *iruga*, ‘a salt-swamp, a desert.’ The Rann is first mentioned in the Periplus, in which a true indication is given of this tract and its dangers.

c. A.D. 89-90. ‘But after passing the Senthis 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 continual eddies extending far from the land.’ —Periplus, § 40.

c. 1570. ‘The guides had maliciously misled them into a place called the Kūnchi-ran. In this place all the land is impregnated with salt, to a degree impossible to describe.’—Shams-i-Sirdj-Afif, in Elliot, ii. 324.

1582. ‘Muzaffar fled, and crossed the Rān, which is an inlet of the sea, and took the road to Jassalmar. In some places the breadth of the water of the Rān is 10 kos and 20 kos. He went into the country which they call Kach, on the other side of the water.’—Tabakat-i-Akbarī, in Elliot, v. 440.

c. 1590. ‘Between Chalwaneh, Sircar Ahmadabad, Putten, and Surat, is a low tract of country, 30 kos in length, and in breadth from 7 to 30 kos, which is called Rān. Before the commencement of the periodical rains, the sea swells and inundates this spot, and leaves by degrees after the rainy season.’—Aycen (Glädwin, ed. 1800, ii. 71).

1649. ‘On the morning of the 24th I embarked and landed about 6 p.m. in the Rann of Sindh.

* 1. a boggy syrtis, neither sea Nor good dry land. . . .

Dry Leaves from Young Egypt. 14.

Rupee, s. Hind. *rāpiya,* from Skt. *rāpya,* ‘wrought silver.’ The standard coin of the Anglo-Indian monetary system, as it was of the Mahommedan Empire that preceded us. It is commonly stated (as by Wilson, in his article on this word, which contains much valuable and condensed information) that the rupee was introduced by Sher Shah (1542). And this is, without 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 170 grs. 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 Ilyaltimish (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 Babuta and his contemporaries that the gold coin, which the former generally calls *tanga,* and sometimes *gold dinār,* was worth 10 of the silver coin, which he calls *dinār,* thus indicating that the relation of gold to silver value was, or had recently been, as 10:1. Mahommed Tughlak modelled 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 (1530) 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 170 grs. was re-adopted for gold, and was maintained to the time of Sher Shah. But it does not appear that the old standard was then resumed for silver. In the reign of Mahommed’s successor Feroz Shāh, Mr. E. Thomas’s examples show the gold coin of 170 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* and *dīrhmāns,* such as were used in Turkestan) or Humāyūn, but the reform of which was undertaken by Sher Shāh as above-mentioned.

His silver coin of 170-178 grs. was that which popularly obtained the name of *rāpiya,* which name 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 4 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. SOCI. ANG. IND. ORI," with a shield; rev. "A. D. 1680. F. A. EUR. INCREMENTUM." MON. BOMBAY. ANG. ISM. 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 Parohkhabad, which latterly weighed 180 grs., containing 165-215 of pure silver; the Benares Rupee (up to 1819), which weighed 174-76 grs., and contained 168-875 of pure silver. Besides these there was the Chalani or 'current' rupee of account, in which the Company's accounts were kept, of which 116 were equal to 100 sikkas. 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 Nawab of the Carnatic (or 'Nabob of Arcot') and was known usually 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 Dacca Mints." (*) 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 more 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 Furruckhabad Rupee.

1610. "This armie consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not bee less than five or sixe hundred thousand persons, insomuch that the waters were not sufficient for them; a Mussocke of water being sold for a Rupia, and yet not enough to be had."—Hawkins, in Purchas, i. 427.

1616. "Rupias monetae genus est, quorum singularis xxvi assibus gallicis ant circiter equivalent."—Jarric, fil. 83.

1616. "... As for his Government of Patan only, he gave the King eleven Leckes of Rupias (the Rupia is two shillings, twopence sterling) ... wherein he had Regall Authoritie to take what he listed, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the years."—Sir T. Roe, in Purchas, i. 548.

1616. "They call the pecess of money ruppees, of which there are some of divers values, the meanest worth two shillings and threepence, and the best two shillings and ninpence sterling."—Terry, in Purchas, ii. 1471.

1648. "Reducing the Rupie to four and twenty Holland Stuyvers."—Van Twist, 26.

1655. "Rupie est vne monoye des Indes de la valeur de 30s. (i.e. sous).—De la Boulaye-le-Gouz, ed. 1657, p. 355.

c. 1660. "And for a Ruppy (in Bengal) which is about half a Crown, you may have 20 good Pullets and more Geese and Ducks, in proportion."—Bernier, E. T., p. 140.

* Prinsep, Useful Tables, ed. by E. Thomas, 24.
1673. "The other was a Goldsmith, who had coined copper Rupees."—Fryer, 97.

1677. "We do, by these Presents . . . give and grant unto the said Governor and Company . . . full and free Liberty, Power, and Authority . . . to stamp and coin . . . Monies, to be called and known by the Name or Names of Rupees, Pice, and Budgrookes, or by such other Name or Names . . . "—Letters Patent of Charles II. In Charters of 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 decry our manner of acting they are ready enough to grasp at the Rupees whenever they fall within their Reach."—MS. Letter of James Rennell, March 31.

Russud, s. P. rasud. The provision 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.

Rut, s. Hind. rathi, a chariot. Now applied to a native carriage, drawn by a pony, and used by women on a journey.

Also applied to the car in which idols are carried forth on festival days.

1839. "This being the case I took the liberty of taking the rut and horse to camp as prize property."—John Shipps, ii. 183. See under Rook.

Ruttee, Ruttee, s. Hind. ratti (Skt. rātikā, from raktā, 'red'). The seed of a leguminous creeper (Abrus precatorius, L.), sometimes called country liquorice, a pretty scarlet pea with a black spot,—used from time immemorial in India as a goldsmith's weight, and known in England as 'Orb's eyes.' Mr. Thomas has shown that the ancient ratti may be taken as equal to 1.75 grs. Troy (Nimismata 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 Mann:

". . . viii. 132. The very small note 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 trasaredus are supposed equal in weight to one minute poppy-seed (likhyd), three of those seeds are equal to one black mustard-seed (rājasa-sarshapa), and three of these last to a white mustard-seed (gauara-sarshapa). 134. Six white mustard-seeds are equal to a middle-sized barley-corn (yava), three such barley-corns to one kēśa (or rak-tika), five kōśaśalas of gold are one māsha, and sixteen such maśas one suvarna," etc. (Ib., p. 13).

In the Ain, Abdul Faṣl calls the ratti surwh, which is a translation (Pers. for 'red'). In Persia the seed is called chashm-i-κhurūs, 'Cock's eye' (see Blockmann's E. T., i., 16 n.).

C. 1676. "At the Mine of Sommatpur in Bengal, 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.

Ryot, s. Arab. ra'iyat (from ra'a, '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 ra'iya, is applied to the Christian subjects of the Porte, who are not liable to the conscription, but pay a poll-tax in lieu, the Kharāj (or Jizya, see Jезya).

1776. "For some period after the creation of the world there was neither Magistrate nor Punishment . . . and the Ryots were nourished with piety and morality."—Haluad, Gentos Code, 41.

1789. "To him in a body the Ryots complained That their houses were burnt, and their cattle distraint'd."

The Letters of Simpkin the Second, k. 11.

1790. "A raiyat is rather a farmer than a husbandman."—Colebrooke, in Life, 42.

1809. "The ryots were all at work in their fields."—Lord Valentia, ii. 197.

1813. "And oft around the cavern fire On visionary schemes debate, To snatch the Rayahs from their fate."—Byron, Bride of Abydos.

1820. "An acquaintance with the customs of the inhabitants, but particularly of the rayets, the various tenures . . . , the agreements usual among them regarding cultivation, and between them and owners 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 commonomer,' 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 (Codden Club), 167.

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.

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 Raies, 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.

Ryotwarry, adj. A technicality of modern coinage. Hind. from Pers. ra'iyatwâr, formed from the preceding. The ryotwary 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 Thomas Munro.

1824. "It has been objected to the ryotwari 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, etc., 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 'Ryotwar.'

S.

Sable-fish. See Hilsa.

Sadras or Sdraspatam, 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 Saduraj, but it is sometimes made into Sadrang- and Shatranjpatam.

Fryer (p. 28) calls it Sandrasapatam, which is probably a misprint for Sandratsapatam.

1672. "From Threeploder you come... to Sdraspatam, where our people have a Factory."—Bataeas, 152.

1726. "The name of the place is properly Sadrangapatam; but for short it is also called Sadrampatam, and most commonly Sdraspatam. In the Tellings it indicates the name of the founder, and in Persian it means 'thousand troubles' or the Shah-board which we call chess."—Valentijn, Choromandel, 11.

c. 1780. "J'aiavois pensé que Sdras aurait été le lieu où devaient finir mes contrariétés et mes courses."—Roofner, i. 141.

"Non, je ne suis point Anglais," m'deriai-je avec indignation et transport: je suis un Hollandois de Sdrangapatam."—Id. 191.

1781. "The chief officer of the French now despatched a summons to the English commandant of the Fort to surrender, and the commandant, not being of opinion he could resist... evacuated the fort, and proceeded by sea in boats to Sudrang Puttan."—H. of Hydr Naik, 447.

Safflower, s. The flowers of the annual Carthamus tinctorius, L. (N. O. Compositae), a considerable article of export from India for use as 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, 'asfår.' This word we find in medieval trade-lists (e.g., in Pegolotti) to take various forms such as asfîre, asfrole, astifore, asfrolle,

"The curious explanation of Saffron or 'cheese,' as 'a thousand troubles,' is no doubt some false popular etymology: such as (P.) 'sadrân,' 'a hundred griefs.' The word is really of Sanskrit origin, from "Chaturangan," literally 'four Physicians,' the four constituent parts of an army, viz. horse, foot, chariots, and elephants.
Saffron.

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 açafrão da terra ('country saffron'). The Hind. name is haldi, or in the Deccan halad. Garcia de Orta calls it croce Indiano, 'Indian saffron.' Indeed, Dozy shows that the Arab. kurtum for turmeric (whence the bot. Lat. curcuma) is probably taken from the Greek κρόκος or obl. κρόκων.

Moodeen Sheriff says that kurtum 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 Batithar, 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 (Gaz) there is little of it, but much in Malabar, i.e. in Cananor and Calecut. The Canaris call the root alad; and the Malabars sometimes give it the same name, but more properly call it anayole, and the Malays cunabet; the Persians, darrzard, which is as much as to say 'yellow-wood.' The Arabs call it habet; and all of them, each in turn, say that this saffron does not exist in Persia, nor in Arabia, nor in Turkey, except what comes from India."— Garcia, D'O., f. 78 r. Further on he identifies it with curcuma.

1726. "Curcuma, or Indian Saffron."— Valentijn, Chor. 42.

Sago, s. From Malay sôgô. The farinaceous pith taken out of the stem of several species of a particular genus of palm, especially Metroxylon laeve, Mart., and M. Rumphii, Willd., found in every part of the Indian Archipelago, including the Philippines, wherever there is the 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., 92.

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 sago. 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 (see that word).

1552. "There are also other trees which are called sagus, from the pith of which bread is made."—Castanheda, 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 Sagu, 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. 3.

1579. "... and a Kind of meal which they call Sago, made of the toppe 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 Natnall Language of Iana." —Hakl. iv. 246.

c. 1690. "Primo Sagus genuina, Malaice Sagu, sive Lapia tuni, b. e. vera Sagu."—Vanderstraedt, i. 76. (We cannot make out the language of Lapia tuni.)

1727. "And the inland people subsist mostly on Sagon, the Pith of a small Twig split and dried in the Sun."—A. Ham. ii. 93.

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 to its rural economy. The name is Port. saguira (analogous to palmeta), 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 frons, 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 pons are made, as well as arrows for the blowpipe (see Sumpitan). "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'"—(Crawford, Desc. Dict., p. 143).

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, quaeque 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."—Crawford, 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 Sahib!Sir!"

In other Hind. use the word is equivalent to 'Master;' and it is occasionally used also as a specific title both among Hindus and Musalmans, e.g. Appa Sahib, Tipu Sahib; and generally is affixed to the titles of men of rank when indicated by those titles, as Khân Sahib, Nawab Sahib, Raja Sahib.

The word is Arabic, and originally means 'a companion;' (sometimes a Companion of Mahommed).

1673. "... To which the subtle Heathen replied, Sahib (i.e. Sir), why will you do more than the Creator meant?"—Fryer, 417.

1689. "Thus the distracted Husband in his Indian English contest, English Fashion,
Sab, best fashion, have one Wife best for one Husband."—Ovvtngton, 326.

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.

a. Saint John's, n.p. 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. The proper name of the place, which is in lat. 20° 12' and lies 88 m. north of Bombay, and about 66 miles south of Surat, is apparently Sanjan (see Hist. of Cambay, in Bo. Govt. Selections, No. xxix., N.S., p. 52), but it is commonly called Sanján. E. B. Eastwick in J. Do. Br. As. Soc. B. i. 167, gives a Translation from the Persian of the "Kissah-i-Sanján, or History of the arrival and settlement of the Parsees in India."

Sanján is about 3 m. from the little river-mouth port of Umbergãm. "Evidence of the greatness of Sanján is found, for miles round, in old foundations and bricks. The bricks are of very superior quality."—Bomb. Gazetteer, vol. xiv. 302.

C. 1590. "Sindan is 1½ mile from the sea... The town is large and has an extensive commerce both in exports and imports."—Edivisi, in Elliot, i. 85.

C. 1599. "When the Dastur saw the soil was good, he selected the place for their residence: The Dastur named the spot Sanjan, and it became populous as the Land of Iran."—Kissah, &c., as above, p. 179.

C. 1616. "The aldea Nargol... in the lands of Daman was infested by Malabar Moors in their parôs, who commonly landed there for water and provisions, and plundered the boats that entered or quitted the river, and the passengers who crossed it, with heavy loss to the aldens adjoining the river, and to the revenue from them, as well as to that from the custom-house of Sangena."—Bocarro, Decada, 670.

1623. "La mattina seguente, fatto giorno, sopprimmo terra di lontano... in luogo poco discosto da Bassain, che gli Inglesi chiamano Terra di San Giovanni; ma nella carta da navigare vidi esser notato, in lingua Portoghese, col nome d'ilhas das vacas, o 'isole delle vacche' al modo nostro."—P. della Valle, ii. 500.

1630. "It happened that in safety they made to the land of St. John on the shoares of India."—Lord, The Religion of the Perses, 3.

1644. "Besides these four posts there are in the said district four Tanadarias, or different Captainships, called Samgés (St. John's), Damû, Mâim, and Trapor."—Bocarro (Port. MS.).

1673. In a Week's Time we turned it up, sailing by Baquin, Tarapore, Valentine's Peak, St. John's, and Daman, the last City northward on the Continent, belonging to the Portuguese."—Freyer, 82.

1808. "They (the Parsee emigrants) landed at Dien, and lived there 19 years; but, disliking the place... the greater part of them left it and came to the Guzerat coast, in vessels which anchored off Seyjan, the name of a town."—R. Drummond.

1813. "The Parsees or Guehres... continued at this place (Diu) for some time, and then crossing the Gulp, landed at Suzan, near Nunsarea, which is a little to the southward of Surat."—Forbes, Or. Mem. i. 109.

1841. "The high land of St. John, about 3 leagues inland, has a regular appearance..."—Horsburgh's Directory, ed. 1841., i. 470.

1872. "In connexion with the landing of the París at Sanján, in the early part of the 8th century, there still exist copies of the 15 Sanskrit Slokas, in which their Môbéd explained their religion to Jadé Râmâ, the Râja of the place, and the reply he gave them."—Ind. Antiq., i. 214. The Slokas are given. See them also in Dossakhi Framji's Hist. of the Parsees (1884), i. 31.

b. St. John's Island, n.p. This again is a corruption of San-Shan, the Chinese name of an island at the mouth of Canton River, the place where St. Francis Xavier died, and was originally buried.

1687. "We came to Anchor the same Day, on the N.E. end of St. John's Island. This Island is in Lat. about 22 d. 30 min. North, lying on the S. Coast of the Province of Quang-ton 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. Ham. i. 252.


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 Selawang.

Saiya, s. A worshipper of Sîva; Skt. Sâiva, adj., 'belonging to Sîva.'

1651. "The second sect of the Bramins,
Sala, s. H.—sālā, 'brother-in-law,' i.e. wife's brother; but used elliptically as a low term of abuse.

1881. "Another of these popular Paris sayings is 'et ta sœur?' which is insulting remark sālā, 'brother-in-law,' is to a Hindoo."—Sat. Rev., Sept. 10, 326.

Salaam, s. A salutation; properly oral salutation of Mahomedans to each other. Arab. salaam, 'peace.' Used for any act of salutation; or for 'compliments.'

1513. "The ambassador (of Bissarag) entering the door of the chamber, the Governor rose from the chair on which he was seated, and stood up whilst the ambassador made him great salama."—Corresca, Lendas, II. i. 377. See also p. 431.

1522. "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 salama, and was at his command with all his fleet, and with all the Portuguese . . ."—Costinheida, iii. 445.


1626. "Hee (Selim, i.e. Jahangir) turneth over his Beacdes, and saith so many words, to wit three thousand and two hundred, and presenteth himself to the people to receive their salame, or good morrow . . ."— Purchas, Pilgrimage, 523.

1638. "En entrant ils se saluent de leur Salam qu'ils accompagne d'une profonde inclination."—Maneelsdo, Paris, 1659, 228.

1648. "This salutation they call salaam; and it is made with bending of the body, and laying of the right hand upon the head."—Van Twite, 55.

1669. "The Salam of the Religious Brahmas, is to join their Hands together, and spreading them first, make a motion towards their Head, and then stretch them out."—Ovington, 188.

1694. "The Town Conicopolies, and chief inhabitants of Esmore, came to make their Salaam to the President."—Wheeler, i. 281.


1809. "The old priest was at the door, with his head uncovered, to make his salaams."—Ed. Valenti, i. 278.

1813. "'Ho I who art thou?'—'This low salam Replies, of Moslem faith I am.'"—Byron, The Giaour.

1832. "I me rendit tous les salam qne je fis autrefois au Grand Mogol."—Jacquemont, Corresp., ii. 187.

1844. "All chiefs who have made their salam are entitled to carry arms personally."—G. O. of Sir C. Napier, 2.

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 Dioscorides and Galen. The full name in Arabic (analogous to the Greek orchis) is Khusi-al-thalab, i.e. 'testiculus vulpis,' but it is commonly known in India as salep-misry, i.e. Salep of Egypt (thalab misry).

In Upper India saleb is derived from various species of Eulophia, found in Kashmir and the Lower Himalaya.

Saloop, which is, or used to be, supplied hot in winter mornings by ignorant vendors in the streets of London is, we believe, a representative of Saleb; but we do not know from what it is prepared.

In the first quotation it is doubtful what is meant by sally; but it seems possible that the traveller may not have recognized the word thalab in its Indian pronunciation:

c. 1340. "After that, they fixed the amount of provision to be given by the Sultan, viz., 1000 Indian rifs of flour . . . 1000 of meat, a large number of rifs (how many I don't now remember) of sugar, of 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. Ham. 1. 125.

1898. "Saleb Misree, a medicine, comes (a little) from Russia. It is considered a
good nutritive for the human constitution, and is for this purpose powdered and taken with milk. It is in the form of flat oval pieces of about 80 grains each. ... It is sold at 2 or 3 Rupees per ounce...—Dean of Norton's found in Bazaars of Cabool. In *Punjab Trade Report*, 1862, App. vi.

1882 (?). “... Here we knock against an ambulant salip-shop (a kind of tea which people drink on winter mornings); there against roasting oil, salt, or water-vendors, bakers carrying brown bread on wooden trays, peddlers with cakes, fellows offering dainty little bits of meat to the knowing purveyors.”—Leviaste, *The Capital of Cyprus*, ext. in *St. James's Gazette*, Sept. 10.

Salem, n.p. A town and inland district of S. India. Properly Shēlām, which is perhaps a corruption of Chiera, the name of the ancient monarchy in which this district was embraced.

Salémpoor, s. A kind of chintz. See allusions under *Pamalpoor*.

c. 1780. “... et l’on y fabriquait différentes espèces de toiles de coton, telles que salempooris.”—Hagaier, ii. 461.

Salagram, s. Skt. Sañgagrama (this seems to be properly the name of a place, ‘Village of the Sāl-tree,’—a real or imaginary *tirtha* or place of sacred pilgrimage, mentioned in the *Mahābhārata*). 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 *salagrama* 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 Hindūs of Calcutta. During the proceedings in a family suit before the High Court, a question rose regarding the identity of a *salagramā*, 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, Hindūs, 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-caste, 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 lee* 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 Hindoe holds sacred. They are found in the river Sown, at the distance of 40 coss from the mouth.”—Ayemen, Gladwin’s E. T., 1800, ii. 25.

1782. “Avant de finir l’histoire de Vichenou, je ne puis me dispenser de parler de la pierre de Sakalraman. Elle n’est autre chose qu’une coquille pétrifiée du genre des corbs d’Aston ; les Indiens prétendent qu’elle représente Vichenou, parce qu’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.”—Sonnerat, i. 307.

Sallabād. This word, now quite obsolete, occurs frequently in the early records of English settlements in India, for the customary or prescriptive duties of the native Governments, and for native prescriptive claims in general. It is a word of Mahbrati development, *Sallabād*, ‘perennial’ applied to permanent collections or charges; apparently a fictitious word from P. *sāl*, ‘year,’ and Ar. *ābād*, ‘ages.’

1709. “… although these are hardships, yet by length of time become Sallabād (as we esteem them), there is no great demur made now, and are not resented here as grievances.”—In Wheeler, ii. 19.

1716. “The Board upon reading them came to the following resolutions:—That for anything that has yet appeared the Comissaries may cry out their Pennagundo
Nagarum... at their houses, feasts, and weddings, &c., according to Salbad, but not before the Pogada of Chindy Pillary..."—Ibid. 234.

1788. "Salbad. (Usual Custom). A word used by the Moors Government to enforce their demand of a present."—Indian Vocabulary (Stockdale).

Sallootree, Salustree. s. Hind. Sälotar, Sälotri. A native farrier or horse-doctor. This class is now almost always Mahomedan. But the word is taken from the Skt. name Sälotro, 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 cent.), for there is in the Royal Library at Lucknow a work on the veterinary art, which was translated from the Sanskrit by order of Ghiyas-u-din Muhammad Shah Khilji. This rare book, called Kurrutu-l-Mulk, was translated as early as A.H. 783 (A.D. 1381), from an original styled Sälotar, which is the name of an Indian, who is said to have been a Brahman, 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).

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 Kân'bëri (see Ken- nery). The old city of Tana (q.v.) also stands upon Salsette. Salsette was claimed as part of the Bombay donation of Q. Catharine, 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 island (Salinas). But it appears in fact to be the corruption of a Mahrattî name Shashthi, from Shashashti, meaning "Sixty-six" (Skt. Shat-shashthi), because (it is supposed) the island was alleged to contain that number of villages.

(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) the Ilhas (viz. the island of Goa and minor islands divided by rivers and creeks), (2) Bardez on the northern mainland, and (3) Salsette on the southern mainland. The port of Mormagao, which will be the terminus of the Portuguese Indian Railway, is in this Salsette.

The name probably had the like origin to that of the Island Salsette; a parallel to which was found in the old name of the Island of Goa, Tipari, meaning (Mahr.) Tis-widî, "30 hamlets."

A.D. 1186. "I, Aparâditya ("the paramount sovereign, the Ruler of the Konkans, the most illustrious King") have given with a libation of water 24 drachmas, after exempting other taxes, from the fixed revenue of the oat in the village of Mahauli, connected with Shat-shashthi."—Inscription edited by Pandit Bhagavândâ Indrâj, in J. Bo. Br. R. A. s. xii.

a. 1536. "Item—Revenue of the Cusa (Caçab) of Maym:... Kâre kibj jelas (40,687) And the custom-house (Mao- dorm) of the said Maym... (48,000) And Mazagong (Mazagoud). (11,500) And Bombay (Monbaym) ... (22,000) And the Cusa and Customs of Caranja... (94,700) And in paddy (bate) xx muras, i candîl, And the Island of Salsette, jelas (319,000) And in paddy... xx muras, i candîl.."—S. Botelho, Tombo, p. 142.

1538. "Beyond the Isle of Elephants (do Atifante) about a league distant is the island of Salseto. 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 Bombl or of Goa 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 Salsste; both one and the other objects most worthy of note; Thana for its decay (destrucção), and the Pagoda as a work unique in its way, and the like of which is nowhere to be seen."—João de Castro, Primo Roteiro da India, 69-70.

1554. "And to the Tenadar (tenadar) of Salsste 30,000 reis.

He has under him 12 peçaus (pikes) of whom the said governor takes 7; leaving him 5, which at the aforesaid rate amount to 15,000 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 parvoas a month, amounting in a year at the said rate to 10,800 reis."—Botelho, Tombo, in Subsidios, 211-212.

1010. Frey Manuel de S. Mathias, guardian of the convent of St. Francis in Goa, writes us that . . . . in Goa alone there are 90 resident friars; and besides in Bagaim and its adjuncts, viz., in the island of Salsste, 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.

1608. "The Island of Salsste (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 thereupon parcelled out, among the European subjects of Her Most Faithful Majesty, into village allotments, at a very small Foro or quit-rent."—Bombay Resjn. I. of 1808; sec. ii.

b.—

1519. "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 Salsste and An- trus, securing the districts and the tana-dars, and placing in them by his own hand tanadars and collectors of revenue, and put all in such order that he collected much money, insomuch that he sent to the factor at Goa very good intelligence, accompanied by much money."—Correa, ii. 161.

1546. "We agree in the manner following, to wit, that I Idalxa promise and swear on our Koran (no nosso moçafho), 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 Salssete and Bardea, 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 Idalxa, who was formerly called Idalção (Adil Khan),—Botelho, Tombo, 40.

1598. "On the South side of the Island of Goa, where the river runneth againe into the Sea, there commeth men out with the coast a land called Salssete, which is also vnder the subjection of the Portingales, and is . . . . planted both with people and fruites."—Linnebach, 51.

1602. Before we treat of the Wars which in this year (c.1546) Idalxa (Adil Shah) waged with the State about the mainland provinces of Salsste and Bardés, which caused much trouble to the Government of India, it seems well to us to give an account of these Moor Kings of Visipar."—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-Hiang. The Burmese form is Than-twen, but the original form is probably Shán.

Sambook, s. Ar. sanubok, and sunbok, a kind of small vessel formerly used in Western India and still on the Arabian coast. It is smaller than the bagā (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 last quotation below.

c. 330. "It is the custom when a vessel arrives (at Makdasha) that the Sultan's sunbok 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, etc.

1498. "The Zambuco came loaded with doves'-dung, which they have in those islands, and which they were carrying, being merchandise for Cambay, where it is used in dying cloths."—Correa, Lendas, i. 33-34.

In the curious Vocabulary of the language of Calicut, at the end of the Roteiro of Vasco da Gama, we find: "Barsa; Cambuco."

1506. "Questo Capitanio si prese uno sambuco molto ricco, veniva dalla Mecha per Colocut."—Leonardo Co' Masser, 17.

1510. "As to the names of their ships, some are called Sambuchi, and these are flat-bottomed."—Farthama, 154.

1516. "Item—our Captain Major, or Captain of Cocim shall give passes to

* There is a Sanskrit word samābha, a bivalve shell, but we are unable to throw light on any possible transfer.
secure the navigation of the ships and zanbuquos 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 spices 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 Coulão (Quilon), in Botelho, Tombo, Subsidios, p. 32.

1518. See quotation under Prow.

1543. "Item—that the Zanbuquos which shall trade in his port in rice or nele (paddy) and cottons and other matters shall pay the customary dues."—Treaty of Martin Afonso de Sousa with Coulão in Botelho, Tombo, 37.

1855. "Our pilgrim ship... was a Sambuk of about 400 artilhas (50 tons), with narrow wedge-like bows, a clean water-line, a sharp keel, undecked except upon the poop, which was high enough to act as a sail in a gale of wind. We carried 2 masts, immenitely raking forward, the main considerably longer than the mizen, and the foremast provided with a large triangular lateen..."—Burton, Pilgrimage to El Mединah and Mecca, i. 276.

1858. "The vessels of the Arabs called Sambuk are small Bagalows of 80 to 100 tons burden. Whilst they run out forward into a sharp prow, the after part of the vessel is dispropportionately 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. Morgenl. Gesellsch. xii. 420.

1880. "The small sailing boat with one sail, which is called by the Arabs 'Jambock' with which I went from Hodeida to Aden."—Letter in Athenaeum, March 18th, p. 346.

Sambre, Sambur, s. Hind. sābar, or sāmbar. A kind of stag (Rusa Aris-totelis, Jerdon), the Elk of S. Indian sportsmen; ghous of Bengal; jerrow (jāro) of the Himalaya; the largest of Indian stags, and found in all the large forests of India.

The word is often applied to the soft leather, somewhat resembling chamois leather, prepared from the hide.

1673. "... Our usual diet was of spotted deer Sabre, wild Hogs, and sometimes wild Cows."—Fryer, 176.

1826. "The skin of the Sambre, when well prepared, forms an excellent material for the military accoutrements of the soldiers of the native Powers."—Malcolm, Cent. India, i. 9.

Sampan, s. A kind of small boat or skiff. The word appears to be Javanese and Malay. It must have been adopted on the Indian shores, for it was picked up there at an early date by the Portuguese; and it is now current throughout all the further East. The word is often said to be originally Chinese, 'sampan' = 'three boards,' and this is possible. It is certainly one of the most ordinary words for a boat in China. Moreover there is another kind of boat on the Yangtze which is called wu-pan, 'five boards.'* Giles however says: 'From the Malay sampan—three boards'; but in this there is some confusion. The word has no such meaning in Malay.

1510. "My companion said, 'What means then might there be for going to this island?' They answered: 'That it was necessary to purchase a champana,' that is a small vessel, of which many are found there."—Parrathea, 242.

1516. "They (the Moors of Quillacuro) perform their voyages in small vessels which they call champana."—Barbosa, 172.

c. 1540. "In the other, whereof the captain was slain, there was not one escaped, for Quiay Panian pursued them in a Champana, which was the Boat of his Junk."—Pinto (Cogan, p. 79), orig. ch. lix.

1552. "... Champanas, which are a kind of small vessels."—Costanหา, ii. 76.

1613. "And on the beach called the Bazar of the Jao... they sell every sort of provision in rice and grain for the Jao merchants of Java Major, who daily from the dawn are landing provisions from their junks and ships in their boats or Champenas (which are little skiffs)..."—Godinho de Bredia, 6.

1648. In Van Spilbergen's Voyage we have Champene, and the still more odd Champaigne.

1702. "Sampons being not to be got we were forced to send for the Sarah and Eaton's Long-boats."—MS. Correspondence in I. Office, from China Factory (at Chusan), Jan. 8th.

c. 1788. "Some made their escape in prows, and some in sampons."—Mem. of a Malay Family, 3.

1888. "The harbour is crowded with men-of-war and trading vessels... from vessels of several hundred tons burthen down to little fishing-boats and passenger sampons."—Wallace, Archip. 21.

Samshoo, s. A kind of ardent spirit made in China from rice. Mr. Baber doubts this being Chinese; but according to Wels Williams the name is san-shuo, 'thrice fired' (Guide, 220).

* On the authority of Mr. E. C. Baber.
SANÁM. 597

SANÁL.

‘Distilled liquor’ is shao-siu, fired liquor.’ Compare Germ. Brantwein, and XXX. beer.

Strabo says: ‘Wine the Indians drink not except when sacrificing, and that is made of rice in lieu of barley’ (xxv. c. i. § 53).

1727. ‘... Samshew or Rice Arrack.’

—A. Ham, ii. 222.

c. 1752. ‘... the people who make the Chinese brandy called Samau, live likewise in the suburbs.’—O'Sheek's Voyage, i. 235.

Sanám (?) s. This word occurs in a ‘Song by a Gentleman of the Navy when a Prisoner in Bangalore Jail,’ (temp. Hyder 'Ali). The word is, most probably, only a misprint for fanam (q.v.).

1784. ‘Ye Bucks of Seringapatam.
Ye Captives so cheerful and gay;
How sweet with a golden sanam
You spun the slow moments away.’

In Seton-Karr, i. 13.

Sandal, Sandle, Sanders, Sandalwood, s. From Low Latin santalum, in Greek σάνταλον, and in later Greek σάνδαλον; coming from the Arab. sandal, and that from Skt. chandana. The name properly belongs to the fragrant wood of the Santalum album, L. Three woods bearing the name of santalum, white, yellow, and red, were in official use in the middle ages. But the name Red Sandalwood, or Red Sanders, 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, burning, &c.), and is exported as a dye-wood. According to Hanbury and Flückiger this last was the sanders so much used in the cookery of the middle ages for colouring sauces, &c.

In the opinion of those authorities it is doubtful whether the red sandal of the medieval pharmacologists was a kind of the real odorous sandal-wood, or was the wood of Pteroc. santal. It is possible that sometimes the one and sometimes the other was meant. For on the one hand, even in modern times, we find Milburn (see below) speaking of the three colours of the real sandal-wood; and on the other hand we find Matthioli in the 16th century speaking of the red sandal as inodorous.

It has been a question how the Pterocarpus 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 Talinists and other places of export, the imports to Taprobane are silk, aloeswood, cloves, Sandalwood (sándarv), and so forth...’—Cosmas, in Cathay, &c., clxvii.

1298. ‘Encore sacie que en ceste ystle aarbres de sandal vermeille ausi grant et sunt les arbres des nostre contrée... et il en ont bois come nos avns d'autres arbres sauvages.’—Marco Polo, Geog. Text, ch. cxci.

c. 1390. ‘Take powdered rice and boil it in almond milk... and colour it with Saunders.’—Recipe quoted by Wright, Domestic Manners, &c., 350.

1554. ‘Le Santal donc croist es Indes Orientales et Occidentales: en grandes Forestes et fort espesses. Il s'en trene trois espesses: mais le plus pale est le meilleur; le blanc aps: le rouge est mis au dernier ranc, pourc qu'il n'a aucune odeur: mais les deux premiers sentent fort bon.’—Matthioli (old Fr. version), liv. i. chap. xix.

1563. ‘The Sandal grows about Timor, which produces the largest quantity, and it is called chandana; and by this name it is known in all the regions about Malacca; 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, i. 189ve. He proceeds to speak of the sandalo vermelho as quite a different product, growing in Tenasserim and on the Coromandel Coast.

1584. ‘... Sandales wilde from Cochín. Sandales domestick from Malacca...’—Wm. Barret, in Hakl. 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, 228.

1615. ‘Committee to procure the commodities recommended by Capt. Sarris 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, with the outside, deep brighter red within, with a wavy grain; no smell or taste."—Ib., ed. 1825, p. 249.

Sandoway, n.p. A town of Arakan, the Burmese name of which is Thanbô (Sand-wē), for which an etymology ('iron-tied'), and a corresponding legend are invented, as usual. It is quite possible that the name is ancient, and represented by the Sada of Ptolemy.

1553. "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 Sodce, which is on the mainland, and there was wrecked upon a reef . . ."—Barros, IV. ii. 1.

In I. ix. 1, it is called Sedoq.

1696. "Other places along this Coast subjected to this King (of Arracan) are Coromorim, Sedoe, Zara, and Port Magaumo."—Appendix to Ovington, p. 583.

Sanskrit, s. The name of the classical language of the Brahmans, Sanskrita, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahman Sanskrit was the bhāsha, or language, and had no particular name. The word Sanskrit is used by the protogrammarian Pāṇini (some centuries before Christ), but not as a denomination of the language. In the latter sense, however, both 'Sanskrit' and 'Prakrit' are used in the Brhad Samhittā of Varāhamihira, c. A.D. 504, in a chapter on omens (Ixxxi. 3), to which Prof. Kern's translation does not extend. It occurs also in the Mrīchhakāṭhā, transld. by Prof. H. H. Wilson in his Hindu Theatre, under the name of the 'Toy-cart,' in the works of Kumārila Bhaṭṭa, a writer of the 7th century; and in the Pāṇiniyā Sūkṣma, a metrical treatise ascribed by the Hindus to Pāṇini, but really of comparatively modern origin.

There is a curious early mention of Sanskrit by the Mahomedan poet Amir Khusro 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 Grandonic, or the like, from grāntha, 'a book' (see Grunt and 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.

A.D. x? "Maitreya. 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 simulates 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 even as in Sanskrit, as taught by the Svyamāṇī."—Pāṇiniyā Sūkṣma, quoted in Weber's Ind. Studien (1858) iv. 348. But see also Weber's Akadem. Vorlesungen (1870), p. 194.

1318. "But there is another language, more select than the other, which all the Brahmans use. Its name from of old is Sahaskrit, and the common people know nothing of it."—Amir Khusro, in Elliot, iii. 583.

1586. "Some scrivite le loro scienze tutte In una lingua che dimandano Sanscrutis, ohe vuol dire 'beni articolati'; della quale non si ha memoria quando fosse parlata, con avere (com'io dico) memoria antichissime. Imparano come noi la greca e la latina, e vi pongono molto maggior tempo, sic che in 6 anni o 7 sene fanno padroni: et ha la lingua d'ogni molte cose comuni con quella, quale sono molti de nostri nomi, e particolarmente de' numeri il 6, 7, 8, e 9, Dio, serpe, et altri assai."—Sassetti, extracted in De Gubernatis, Storia, etc., Livorno, 1875, p. 221.

c. 1590. "Although this country (Kashmir) has a peculiar tongue, the books of knowledge are Sanskrit (or Sahanskrit). They also have a written character of their own, with which they write their books. The substance which they chiefly write
upon is 7tä, 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."—Anä (orig.), l. p. 563.

1528. "The Jesuites conceive that the Barménes are of the dispersion of the Israelites, and their Books (called Sanscseretan) doe somewhat agree with the Scriptures, but that they understand them not."—Purchas, Pilgrimage, 559.

1651. "... Souri 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 Barménes 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 Hanscirit, which is a language entirely different from the common Indian, and which is only known by the Pendeta. And this is that Tongue, of which Father Kir-ker had published the Alphabet received from Father Rosa. It is called Hanscirit, 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 Bêtes (see Veda), which they esteem Sacred Books, they call it a Holy and Divine Language."—Bernier, E. T. 107.

1673. "... who founded these, their Annals nor their Sanscrit deliver not."—Dryer, 161.

1689. "... the learned Language among them is called the Sanscérret."—Ovington, 268.


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 taal) the head-and-mother tongue of most of the Eastern languages, and once for all to make an exact translation of the Vedam or Law book of the Heathen ... "—Valentijn, vol. v. Chorom. p. 72.

1760. "They have a learned language peculiar to themselves, called the Hanscrit ... "—Grose, i. 202.

1778. "The language as well as the written character of Bangal are familiar to the Natives, and both seem to be base derivatives from the SANSkrit."—Orme, ed. 1803, ii. 5.

1782. "La langue Sanscrottam, Sanskrit, Hanscrit 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. Fons."—Sumerat, i. 224.


Sapecu, 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 Tongquin and Cochín-China, and equal to about half a pfennig (¼ Thaler), or about one-sixth of a German Kreutzer" (Gloss. of Reference, 122). We cannot learn much about this coin of Tonquin.* But we can hardly doubt that the true origin of the term is that given in a note communicated by our friend Mr. E. C. Baber: "Very probably from Malay sa, 'one,' and pákku, 'a string or file of the small coins called pichis.' Pichi is explained by Crawfurd 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.' Pâku is written by Favre péks (Dict. Malais-Français) and is derived by him from Chinese pē-ho, 'cent.' In the dialect of Canton pâk is the word for 'a hundred,' and one pâk is the colloquial term for a string of one hundred cash.

Sapecu would then properly be 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

* Milburn says, under 'Cochin China': "The only currency of the country is a sort of cash, called sappica, composed chiefly of tutenague (q.v.), 600 making a quadr: this is divided into 16 mare of 60 cash each, the whole strung together, and divided by a knot at each mace." (Ed. 1825, pp. 444-5). There is nothing here inconsistent with our proposed derivation. Maço and Sappica are equally Malay words.
this derivation. For he seems to imply that the smallest denomination of coin struck by Albuquerque at Goa in 1510 was called cepayqua, i.e. in the year before the capture of Malacca, and consequent familiarity with Malay terms. I do not trace his authority for this; the word is not mentioned in the Commentaries of Albuquerque, and it is quite possible that the dinheiroes, 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, 

Sappan-wood, s. The wood of Caesalpinia sappan; the bahkm 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 word was supposed to come from Japan.* The mere fact that it does not come from Japan would not disprove this 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 Malayalam shappainam, and the Tamil shappu, bothsignifying 'red (wood)' are apparently derivatives from shava, 'to be red,' and suggest another origin as more probable. The Malay word is also sapang, which Crawford considers 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.

c. 1570.

* Rumphius says that Siam and Champa are the original countries of the Sappan, and quotes from Rhode that in Malabar it was called T repayment, suggestive apparently of a possible derivation from Che-g.

c. 1598. "There are likewise some Diamants and also . . . the wood Sapon, whereof also much is brought from Siam, it is like Brazil to die withall."—Linschoten, 36.

c. 1616. "There are in this city of Ova (read Oidia), 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 (sappo) and much silk which comes thither from Chincheo and Cochinohina . . . ."—Bocarro, Decada, 530.

1616. "I went to Sapan Dono to know whether he would lend me any money upon interest, as he promised me; but . . . he drove me ase with words, offering to deliver me money for all our sappon which was com in this junk, at 22 mas per pico."—Cocks, i. 208-9.

1617. Johnson and Pitts at Judea (see Juden) in Siam "are glad they can send a junk well laden with sapon, because of its scarcity."—Sainsbury, ii. p. 32.

1625. " . . . a wood to die withal 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 sapos."—Reibeiro, Pat. Hist., i. 8.

1727. "It (the Siam Coast) produces good stores of Sapan and Agala-woods, with Gamack and Stickack, and many Drucks that I know little about."—A. Ham. ii. 194.

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 Spanish cebratana, cebratane, sarbatana (also Port. sarebatana, &c., Ital. cerbatana, Mod. Greek (apo)Sorana), from the Arab. sabaqana, 'a tube for blowing pellets,' (a pea-shooter in fact). The resemblance of this to the Malay sumpitan (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' (Crawfurd, Mal. Dict.).

* Dozy says that the r must have been sounded in the Arabic of the Spanish Moors, as Pedro de Alcala translates saboratana by Ar. sarbatana.
SARBOJI.

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 Malavas Colleries (q.v.). See Bp. Caldwell's Hist. of Tinnevelly, p. 103 and passim.


c. 1814. "Those who carry spear and sword have land in their producing 5 kalam of rice; those bearing muskets, 7 kalam; those bearing the sarboji, 9 kalam; those bearing the singali (ginjal, see preceding quotation), or gun for two men, 14 kalam..."—Acct. of the Marnas, from Mackenzie MSS. in Madras Journal, iv. 360.

Saree, s. Hind. सारी, sārī. 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 make whole pieces or webbes of this hearbe, sometimes mixed and woven with silke... Those webs are named sarin..."—Linschoten, cap. 28.

1785. "... Her clothes were taken off, and a red silk covering (a saurry) put upon her."—Acc. of a Suttee, 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-nao (Pere.) 'New-city;' the name by which Yuthia, or Ayodhya, the capital founded on the Menam about 1330, seems to have become known to the traders of the Persian Gulf (see Judea). Mr. Braddell (Jo. Ind. Arch., v. 317) has suggested that the name (Sheker-al-nao, as he calls it) refers to the distinction spoken of by La Loubre between the Thai-Yai, an older people of the race, and the Thai-Noi, the people known to us as Siamese. But this is less probable. We have still a city of Siam called Lophabart, anciently a capital, and the name of which appears to be a Sanskrit or Pali form, Nava-pura, meaning the same as Shahr-i-nao; and this indeed may have first given rise to the latter name.

The Cervone of Nicolò Conti (c. 1430) is generally supposed to refer to a city of Bengal, and one of the present writers has identified it with Lakhnaoti 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-coasts arrive here (at Ormuuz) from the counties of Chin, Java, Bengal, the cities of Zirhad, Tenasiri, Sokotha, Shahr-i-nao..."—Abdurazzaab, in Not. et Extravts, xiv. 429.

1498. "Xarnau 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 aloe-wood..."—Roteiro de Vasco da Gama, 110.

1510. "... They said they were from a city called Sarnau, and had brought for sale silken stuffs, and aloe-wood, and benzoin, and musk."—Varthema, 212.

1514. "... Tannazzari, Sarnau, where is produced all the finest white benzoin, storax, and lac sner than that of Martabam."—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 Prechan Sule, Emperor of all Sarnau, 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 Sheker-al-Nawi, to which Country all lands under the wind here were tributary, that there was a King called Babannia, who when he heard of the greatness of Malacca sent to demand submission and homage of that kingdom."—Sjowa Malaya, in J. Ind. Arch. v. 494.

1726. "About 1540 reigned in the kingdom of Siam (then called Sjahrarn or Sornan), a very powerful Prince."—Valentinj, v. 319.

Sarong. s. Malay. sārung; 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.
(Moplas) of that coast, and the Labbais (Lubbye) of Coromandel (coloured), and by the Bandis 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. sāranga, meaning 'variegated' and also 'a garment.'

1868. "He wore a strong or Malay petticoat, and a green jacket."—Wallace, Mal. Arch. 171.

Satin, s. This is of course English, not Anglo-Indian. The common derivation connects it with seta, through the Portuguese setim. Dr. Wells Williams (Mid. King., ii. 123) says it is probably derived eventually from the Chinese es'-tīn, though intermediately through other languages. It is true that es'tīn or es'-tuwan 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 Zaitān or Zayton (q.v.), the name by which Chwan-chau (or Chin-chew), 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, Zaitānia; the Span. aceytumi (for 'satin'), the medieval French satony, and the medieval Italian setani, afford intermediate steps.

c. 1380. "The first city that I reached after crossing the sea was Zaitān ... It is a great city, superb indeed; and in it they make damasks of velvet as well as those of satin (kimkha—see under Kinceh—and atiās, q.v.), which are called from the name of the city Zaitānia."—Ton Bat., iv. 269.

1382. In an inventory of this year in Douet d'Arcy we have: "Zatony at 4 écus the ell" (p. 342).

1405. "And besides, this city (Samarkand) is very rich in many wares which come to it from other parts. From Russia and Tartary comes 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."—Clavivio (translated anew—the passage corresponding to Markham's at p. 171). The word setun occurs repeatedly in Clavivio's original.

1440. In the Libro de Gabelos, etc., of Giov. da Uzzano, we have mention among silk stuffs, several times, of "setani velutati, and other kinds of setani."—Della Decima, iv. 85, 107, etc.

1441. "Before the throne (at Bijanagar) was placed a cushion of zaitāni satin, round which three rows of the most exquisite pearls were sewn."—Abdurrazzi, in Elliot, iv. 120. See also 118.

Satrap, s. Anc. Pers. khshatrapa, which becomes satrap, as khšhāyatiya becomes šah. This 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 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 Girnār:

c. A.D. 150. "... he, the Mahā-Khshatrapa Radradman ... 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 satrap was pointed out by James Prinsep, 1833 (J. As. Soc. Ben. vii. 345).

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 doxology of the 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 sufficient at his highness hands in haying the good hap to see the face of soe mightie a King as the King of Shashma; whereat he smiled."—Cocks, i. 4-6.

1617. "Speeches are given out that the cabouques or Japan players (or whores) going from hence for "Tushma to meete the Corean ambassadors, were set on by the way by a boate of Xaixma theeders, and kild all both men and women, for the money they had gotten at Firando."—Id. 266.

* The original is "dardayak-i-takht bālāt as atia-i-zaitāni:" see Notices et Études, xiv. 376. Quatremère (id. 492) translated "un carreau de satin olive," taking saîtem in its usual Arabic sense of "an olive-tree."
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 Sâgara ('Ocean Ganges'). It is said once to have been populous, but in 1885 (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 Bugadero to see the Pagodas at Saugor, and returned to ye Oyster River, where we got as many Oystiers as we desired."—Hedges, MS., March 12.

1684. "James Price assured me that about 40 years since, when ye Island called Gonga Sagar was inhabited, ye Raja of ye Island gathered yearly Rent out of it, to ye amount of 26 Laureys of Rupees."—Ibid., Dec. 15.

1705. "Sagore is une Ish où il y a une Pagode très respectée parmi les Gentils, où il vont en pelerinage, et où il y a deux Faquiers qui y font leur residence. Ces Faquiers savent charmer les êtes féroces, qu'on y trouve en quantité, sans quoi ils seraient tous les jours exposés à estre devorés."—Luillier, p. 123.

1727. "... among the Pagans, the Island Saugor is accounted holy, and great numbers of Jougies go yearly thither in the Months of November and December, to worship and wash in Salt-Water, tho' many of them fall Sacrifices to the hungry Tigers."—A. Ham. ii. 3.

Saul-wood, s. Hind. sîl, from Skt. śāla; the timber of the tree Shorea robusta, Gaertn., N. O. Dipterocarpaceae, 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 Biâs; it abounds also in various more southerly tracts between the Ganges and the Goda-very. It is strong and durable, but very heavy, so that it cannot be floated without more buoyant aids, and is, on that and some other accounts, inferior to teak. It does not appear among eight kinds of timber in general use, mentioned in the Aīn.

The sâl has been introduced into China, perhaps at a remote period on account of its connexion with Buddha's history, and it is known there by the Indian name, as so-lo.*

c. 650. "L'Honorable du siècle, animé d'une grande pitié, et obéissant à l'ordre des temps, jugea utile de paraître dans le monde. Quand il eut fini de convertir les hommes, il se plongea dans les joies du Nirvâna. Se plaçant entre deux arbres Sâlas, il tourna sa tête vers le nord et s'endormit."—Hiouen Thang, Mémoires (Voyages des Pél. Bouddh., ii. 340).

1765. "The produce of the country consists of saal timbers (a wood equal in quality to the best of our oak)."—Horwell, Hist. Events, etc., i. 200.

1774. "This continued five kos; towards the end there are sâl and large forest trees."—Boyle, 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 firmer woods, sink in fresh water."—Williams, i. 69.

Sayer, Syre, etc., s. Hind. from Arab. sâr, 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 most essentially to the kind help of Mr. Henry 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 use of the term 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. Trevelyon again, in a passage quoted below, says that the Arabic word had "the same meaning as 'miscellaneous.'" Neither of these explanations, we conceive, pace tantorum virorum, is correct.

The term Sayer in the last century was applied to a variety of inland imposts, but especially to local and abri-
trary charges levied by zemindars and other individuals, with a show of authority, on all goods passing through their estates by land or water, or sold at markets (bazars, hauts, and gunges) established by them, charges which formed in the aggregate an enormous burden upon the trade of the country.

Now the fact is that in sātr two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) sa'īr, producing sātr, ‘walking, current,’ and sā-r, producing sātr, ‘remainder’ — the latter being a form of the same word that we have in the biblical Shear-jashub, ‘there remaineth 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 word Customs, as well as the dustyory which is so familiar in India. This interpretation is aptly illustrated by the quotation below from Mr. Stuart’s Minute of 10 Feb., 1790.

At a later period it seems probable that there arose some confusion with the other sense of sātr, leading to its use, more or less, for ‘et ceteras,’ and accounting for what we have indicated above as erroneous explanations of the meaning of the word.

In a despatch of 10th April, 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 Buazar 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, &c. and Rahdarry (see Rada-

ree)... 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 zemindars 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 zemindar in whose zemindarry such an offence might be committed, should forfeit his lands.

Still the evil practices went on till 1790, when Lord Cornwallis took up the matter with intelligence and determination. In the preceding year he had abolished all Radaree duties in Behar and Benares, but the abuses in Bengal Proper seem to have been more swarming and persistent. On the 11th June, 1790, orders were issued resuming the collection of all the duties indicated into the hands of Government; but this was followed after a few weeks (28th July) 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 18th July:

“When I first proposed the resumption of the Sayer from the Land-holders, it appeared to me advisable to continue the former collections (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 at 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... 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 28th July 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 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 11th June, 1790, namely, rent paid for the use of land (and the like)... or for orchards, pasture-ground, or fisheries (sometimes included in the sayer under the denomination of phulkur, burchur, and julkur)." These Resolutions are printed with Regn. XXVII of 1793.

By an order of the Board of Revenue of April 28th, 1790, correspondence regarding Sayer was separated from "Land Revenue"; and on the 18th idem the Abkarry was separately regulated.

The amount in the Accounts credited as Land Revenue in Bengal seems to have included both Sayer and Abkarry down to the Acts. presented to Parliament in 1796. In the "Abstract Statement of Receipts and Disbursements of the Bengal Government" for 1793-94, the "Collections under head of Sayer and Abkarry" amount to Rs. 10,98,256. In the Accounts, printed in 1799, for 1794-5 to 1796-7, the "Land and Sayer Revenues" are given, but Abkari is not mentioned. Among the Receipts and Disbursements for 1800-1 appears "Syer Collections, including Abkaree, 7,81,925."

These forms appear to have remained in force down to 1833. In the accounts presented in 1834, from 1828-9 to 1831-2, with Estimate for 1832-3, Land Revenue is given separately, and next to it Sayer and Abkaree Revenue. Except that the spelling was altered back to Sayer and Abkarry, this remained till 1856. In 1857 the accounts for 1854-5 shewed 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. 595 0 0

**Under Pug and Martaban Provinces:**
Fisheries... Rs. 1,22,874 0 2
Tax on Birds' nests (q.v.)... 7,449 0 0
on Salt... 3,061 3 10
Fees for fruits and gardens... 7,287 9 1
Tax on Bees' wax... 1,179 8 0
Do. Collections... 8,090 0 0
Sale of Government Timbers, &c... 4,19,141 12 8

Total... 6,09,043 1 9

**Under the same:**
Sale proceeds of unclaimed and confiscated Timbers... Rs. 146 11 10
Net Salvage on Drift Timbers... 2,247 10 0

Total... 2,394 5 10

c. 1500. "Sār az Gangāpat o atrati-Hindowī waghaira..." i.e. "Sayer from the Ganges... and the Hindu districts, etc... 170,500 dams."—Aīn-i-Abkari, orig. i. 396, in detailed Revenues of Sīrkār Jannatābād or Gaur.

1790. "Without entering into a discussion of privileges founded on Custom, and of which it is easier to ascertain the abuse than the origin, I shall briefly remark on the Collections of Sayer, that while they remain in the hands of the Zendars, every effort to free the internal Commerce from the baneful effects of their vexatious impositions must necessarily prove abortive."—Minute by the Hon. C. Stuart, dd. 10th February, quoted by Lord Cornwallis in his Minute of July 18th.

"The Board last day very humanely and politically recommended unanimously the total abolition of the Sayer..." The statement of Mr. Mercer from Burdwan makes all the Sayer (consisting of a strange medley of articles taxable, not
omitting even Hermaphrodites) amount only to 58,000 Rupees...

Minute by Mr. Law of the Bd. of Revenue, forwarded by the Board, 13th July.

1792. "The Jumna on which a settlement for 10 years has been made is about (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, 5th June, 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," etc., etc. "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 akhurry...—of the excise...—of all taxes personal and professional, as well as those derived from markets, fairs, and bazaars—of the lakhtrai lands... The permanent land-tax shall be made exclusively of the said articles now recited."—Madras Regulation XXV. § 14.

1817. "Besides the land-revenue, some other duties were levied in India, which were generally included under the denomination of Sayer."—Mill, H. of Bv. India, v. 417.

1833. "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 in 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, 30th April.

Scarlet. See s.v. 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 English East India Company, in Fort St. George, and other Places on the Coast of Choromandell," beginning with Febly. 1704, and in the entries for that year, the following:

"Fort St. David.


"7. John Butt, Scavenger and Cornmeeter, 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 Aritley, 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) now ed. of 1727, where we read:

"Scavrage, Scavagium. It is otherwise called Schevage, Shewage, and Shewingaw; maybe deduced from the Saxon Scawian (Scawian?) Ostendre, and is a kind of Toll or Custom exacted by Mayors, Sheriffs, etc., 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 Scawinge, and (in Mon. Ang. 2, per fol. 800 b.) Scawinge; and elsewhere I find it in Latin Tributum Ostensorum. 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 halfen del appartenneth to the Sheriffs, and the other halfen del to the Hostys in whose Houses the Merchants been lodg’d: And it is to wet that Scavage is the Show by cause that Merchandizes (sic) shewn unto the Sheriffs Merchandizes, of the which Customs ought to be taken ere that any thing thereof be sold, etc.

"Scavenger. From the Belgick Scaven, 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 14 Car. 2, cap. 2. The Germans call him a Direktinson, from one Simon, a noted Scavenger of Marburg."

"Schartwalnus, 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. Scavaldiis Insurgentis in Episcopatu (Richardus episcopus) fortiher composuit. Aliqui suspenderabantur, aliubi extra Episcopatum fugabantur.”)

In Spelman also (Glossarium Archaiologicum, 1688) we find:—

“Scasvagium. Tributum quod a mercatoribus exigere solerent mundanarum domini, ob licentiam prodromi iidem venditioni mercimoniam, a Scaxon (sceawan) id est, Ostendere, insinuare, Angl. schrivger et shrwage.” 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 show. And the scavage or scavenger was originally the officer charged with the inspection of the goods and collection of this tax. Passages quoted below from the Liber Albus of the City of London refer to these officers, and Mr. Riley in his translation of that work (1861, p. 34) notes that they were “Officers whose duty it was originally to take custom upon the 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 ‘scavenger,’ whose office corresponds with the raker (raker) of former times.”

We can hardly doubt then, that the office of the Coromandel scavenger of the last 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 scavagers 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 Scavager’s Oath which we quote below from the Liber Albus. In Skinner’s Etymologicon, 1671, the definition is Collector sordium

abrasarium (erroneously connecting the word with shaving or scraping), whilst he adds: “nostri Scavengers vilissimo omnium ministerio sordes et purgamentum urbis afferendi funguntur.” In Cotgrave’s English-French Dict., ed. by Howel, 1673, we have: “Scavenger, Bouseur, Gadouar.”—agreeing precisely with our modern use. Neither of these shows any knowledge of the less sordid office attaching to the name. The same remark applies to Lye’s Juntius, 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 connexion 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.


“Sieresment de Scavgeours.”

Vous jurez que vous survezerez diligentie- ment que le pavemontz danz votre Garde soient bien et duvirement reparerellez et nyent enhavesse a noissance des veysyans &q lez chemys, ruves, et vnalen soient nettes dez fiens et de toutz maner dez ordures, pur homestee de la citee; et qe toutz les chymynyes, fournez, terrailles soient dez pierre, et suffisamment defensables encontre peril de few; et si vous troviez rien a contraire vous monstrez al Alderman. Donque I’Alderman ordonne pur amenedement de celle. Et ces ne ferrez—si Deus vous eyde et lez Saintz.”—Id., p. 313.

1594. Letter from the Lords of the Council to the Lord Mayor and Aldermen, requesting them to admit John de Cardenas to the office of Collector of Scavage, the reversion of which had . . . been granted to him. Index to the Remembrancia of the C. of London (1578) p. 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 un-
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.—
Id. 288.

1622. Letter... reciting that the City by
ancient Charters held... "the office of
Package and Scavage of Strangers' goods,
and merchandise carried by them by land or
water, out of the City and Liberties to
foreign parts, whereby the Customs and
Duties due to H.M. had been more duly
paid, and a stricter oversight taken of such
commodities so exported."—Remembrancia,
p. 321.

1632. Order in Council, reciting that a
Petition had been presented to the Board
from divers Merchants born in London, the
sons of Strangers, complaining that the
Packer of London required of them as much
fees for Package, Ballage, Shewage, &c.,
as of Strangers not English-born...”—
Remembrancia, 322.

1829. "The oversight of customizable
goods. This office, termed in Latin super-
virus, 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
toll for showing, but a toll paid for the
oversight of showing; and under that name
(supervirus apertionis) it was claimed in an
decree in the reign of Charles II. ...
... The duty performed was seeing and
knowing the merchandise on which the
King's Customs were paid, in order
that no concealment, or fraudulent prac-
tices... 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 History,
dc., of the City of London, 3rd ed. (1869),
p. 380-381.

Besides the books quoted see H. Wedg-
wood's Etym. Dicty., and Skel's do.; which
have furnished useful light, and some
references.

Scirvan. s. An old word for a
clerk or writer, from Port. escrivão.

1673. "In some Places they write on
Cocoe-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
Scirvans."—Fryer, 191.

1683. "Mr. Watson in the Taffaty
warehouse, without any provocation called
me Pittyful Prodigall Scirvan, and told
me my Hatt stood too high upon my head
..."—Letter of S. Langley, in Hedges,
under Sept. 5.

Scymitar. s. This is an English
word for an Asiatic sabre. The
common Indian word is talwūr (see
Tulwaur). We get it through French
 CIMIÈTÈRE, Ital. scimeter, and ac-
according to Marcel Devic originally from
Pers. šamshīr (chimšīr as he writes
it). This would be still very obscure
unless we consider the constant clerical
confusion in the Middle Ages be-
between c and t, which has led to
several metamorphoses of words; of
which a notable example is Fr. car-
quois from Pers. tirkash. Scimeccra
representing šamshīr might easily
thus become scimetta. But we cannot
prove this to have been the real
origin. See also in Suppt. 1395.

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 surprised by Pirates,) when they all
kept into the sea; and diving under water
like so many Dive-appers, ascended with-
out the reach of his furie."—Sundry, Rela-
tion, &c., 1615, p. 28.

1614. "Some days ago I visited the
house of a goldsmith to see a scimitar
(scimitartara) that Nasubhassāh 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."—F. della Valle,
i. 43.

1630. "They seldom go without their
words (shamaheers they call them) form'd
like a crescent, of pure metall, broad, and
sharper than any raser; nor do they value
them, unless at one blow they can cut in
two an Asinago. . . ."—Sir T. Herbert, ed.
1698, 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 Scimiter."—(Sir)
George Wheler, Journey into Greece, Lon-
don, 1683, p. 252.

1758. "The Captain of the troop . . .
made a cut at his head with a scymeter
which Mr. Lally parried with his stick, and
a Coffrée servant who attended him

* In a Greek translation of Shakspere, published
some years ago at Constantinople, this line is
omitted!
shot the Tanjerie dead with a pistol."—
Orme, ii. 328.

Seacunny, s. This is, in the phraseology of the Anglo-Indian marine, a steersman or quartermaster. The word is the Pers. sukkânî, from Arab. sukabîn, 'a helm.'
c. 1580.—"As Moscâdes, Socôes, e Vogas."—Primor e Honra, &c., i. 08 v.
("To the Mocuddums, Seacunnies, and cashmen.")
c. 1590.—"Sukkângir, or helmsman. He steers the ship according to the orders of the Muvâlim."—Aisn, i. 290.

1805.—"I proposed concealing myself with 5 men among the bales of cloth, till it should be night, when the Frenchmen being necessarily divided into two watches might be easily overpowered. This was agreed to... till daybreak, when unfortunately desiring the masts of a vessel on our weather beam, which was immediately supposed to be our old friend, the sentinels of every person underwent a most unfortunate alteration, and the Nakhoda, and the Souzan, as well as the Supercargo, informed me that they would not tell a lie for all the world, even to save their lives; and in short, that they would neither be airt nor part in the business."—Letter of Leyden, dcl. Oct. 4-7, in Morton's Life.

1810.—"The gunners and quartermasters... are Indian Portuguese; they are called Seacunnies."—Maria Graham, 86.

Sebundy, s. Hind. from Pers. shîbândî (shî = 'Three'). The rostonale of the word is obscure to us. 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 present Field Marshal Lord Napier of Magdala was in charge, as Lieut. Robert Napier, about 1840.*

* An application to Lord Napier, for corroboration of this reminiscence of many years back, drew from him the following interesting note:—
"Captain Gilmore of the (Bengal) Engineers was appointed to open the settlement of Darjeeling, and to raise two companies of Sebundy Sappers, in order to provide the necessary labour.
"He commenced this work, obtained some (Native) 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—Nyasoloe— to relieve him for one month. I arrived somehow, with a pair of pitarah as my sole possession.
"Just then, our relations with Nepal became strained, and it was thought desirable to complete the Sebundy Corps with men from the hills connected with Nepal—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 asuddled baddles, the original recruits had managed to insert substitues in the journey! I was thus embarrassed as to what I should do with them; but night was coming on, so I encamped them on the newly-opened road, the only clear space amid the dense jungle on either side. To complete my difficulty it began to rain, and I pitied my poor recruits! During the night there was a storm—and in the morning, to my intense relief, they had all disappeared!"

"In the expressive words of my sergeant, there was not a 'visage' of the men left."

The Sebundy were a local corps, designed to furnish labourers for labours fit for mountainous districts. They were armed, and expected to fight if necessary. Their pay was 6s. a month, instead of the Sepoys' 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 Nepalese, 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-laced 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 a permanent such by me. I walked 30 miles to get to the place, lived much in hovels or temporary huts thrown up by my Hill-men, and derived more benefit from the climate than from my previous visit to the hills. I thought I had got 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."
the Nabob's country was for extraordinary sibbendies, sepeys and horsemen, who appear to us to be a very unnecessary incumbrance upon the revenue."—Append. to Speech on Nab. of Arose's Debts, in Burke's Works, iv. 18, ed. 1852.

1796. "The Collector at Midnapoor having reported the Seundy 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. O. 26th Feb., in Suppt. to Code of Bengal Milt. Regulations, 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, we crossed, the Sebundy Sappers were employed cutting a passage for the mules; this delayed our march exceedingly."—Report of Corps, Impey, R.E., in Gwatier's Sikkim, p. 95.

Seedy, s. Hind. सदी; Arab. sā'īyād, 'lord' (whence the Sid of Spanish romantic history), sā'īyī, 'my lord,' and Mahr. siddāhī. Properly an honorific name given in Western India to African Mahomedans, of whom many held high positions in the service of the kings of the Deccan. Of these at least one family has survived in princely position to our own day; viz., the Nawab of Jangir, near Bombay (see Jungeera). The young heir to this principality, Siddī Ahmad, after a majority of some years, was installed in the government in Oct., 1853.

But the popular application of the word in the ports and on the shipping of Western India is to negroes in general.

c. 1568. "And among these was an Abyssinian (Abezinu) 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 the least the whole of its pergunnas (parganas) to devour."—Couto, VII. x. 8.

1672. "A Hobsy or African Coffey (they being preferred here to chief employments, which they enter on by the name of Siddies."—Fryer, 147.

"He being from a Hobsy Caphir made a free Denizen ... (who only in this Nation arrive to great Preferment, being the Frieled Woolly-pated Blacks) under the known Style of Syddies ..."—Ibid. 168.

1779. "The protection which the Siddies had given to Gingerah 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.

1750-60. "These (islands) were formerly in the hands of Auriga and the Siddies or Moors."—Gros, i. 58.

1759. "The Indian seas having been infested to an intolerable degree by pirates, the Mogul appointed the Siddies, who was chief of a colony of Coffrees, 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 History of the War, &c., p. 216.

1860. "I asked him what he meant by a Siddie. He said a habshee. This is the name by which the Abyssinians are distinguished in India."—T. Munro, in Life, i. 297.

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. 107.

1822. "I spoke of a Sindhee" (Siddie) "or Habhee, which is the name for an Abyssinian in this country lingo."—Mem. of Col. Mountain, 121.

Seemul, Simmul, &c. (sometimes we have seen even Symbol, and Cymbal), s. Hind. semal and sembal. 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 Kishnagar, 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.

Seer, s. Hind. ser; Skt. setak. One
of the most generally spread Indian denominations of weight, though, like all Indian measures, varying widely in different parts of the country. And besides the variations of local ser and ser we often find in the same locality a pakha and a kachčhā ser (see Pucka and Cutcha); a state of things, however, which is human, and not Indian only. See remarks 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 "Cool-pahar," equivalent to 123 tolas, and weighing 3 lbs. 1 oz. 6¼ dr. avoird.; the lightest is the ser of Malabar and the S. Malratta country, which is little more than 8 oz.

Regulation VII. of the Gouv. of India of 1833 is entitled "A Reg. for altering the weight of the new 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 serra 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 serra weight to be equal to 180 grains troy, and the other denominations of weights to be derived from this unit, according to the following scale:—

8 Rutthis = 1 Masha = 15 troy grains.
12 Mashas = 1 Tola = 180 ditto.
80 Tolas (or serra weight) = 1 Seer = 2¼ lbs. troy.
40 Seers = 1 Mun or Bazar Maund = 100 lbs. troy."

Section VI. of the same Regulation says:—

"The system of weights and measures (?) described in Section IV. is to be adopted at the mints and assay offices of Calcutta and Saugor respectively in the adjustment and verification of all weights for government or public purposes sent thither for examination."

But this does not go far in establishing a standard unit of weight for India; though the weights detailed in § iv. became established for government purposes in the Bengal Presidency. The ser of this Regulation was thus 14,400 grains troy—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 fell to the ground.

The ser of these Acts would be = 2½ 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 merchandise is of 40 cers, each cer 18½ ounces; the said maund weighs 46½ arratel."—A. Nunes, 37.

1648. "One Cerr weighs 18 peyene . . . and makes 4 pound troy weight."—Van Twist, 62.


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 (q.v.).

The name is sometimes said to be a corruption of siah (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 \( (\text{Pristis}) \)—see \( \text{Bliteau, quoted below; but probably it may have been applied to the fish now in question, because of the serrated appearance of the rows of finlets behind the second dorsal and anal fins, which are characteristic of the genus} \) (see \( \text{Day's Fishes of India, pp. 254-256, and plates I v., Ivi.} \))

1554. "E aos Marinheiroes hum peixe cerra por mês, a cada hum."—\( \text{A. Nunes, Livro dos Pecos, 43.} \)

"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 (peixe serra) each monthly, and a mound of firewood each monthly."—\( \text{S. Botelho, Tombo, 265.} \)

1598. "There is a fish called \( \text{Pieixe Serra}, \) which is cut in round pieces, as we cut Salmon and salt it. It is very good."—\( \text{Linschoten, 88.} \)

1720. \( \text{Pieixe Serra} \) is ordinarily produced in the Western Ocean, and is so called" etc. (describing the \( \text{Saw-fish} \)) . .

"But in the Sea of the Islands of Quirimbas \( \text{(i.e., off Mozambique)} \) there is a different \( \text{pieze serra} \) resembling a large \( \text{corvina} \), but much better, and which it is the custom to pickle. When cured it seems just like ham."—\( \text{Bluteau, Vocab., vii, 606-607.} \)

1727. "They have great Plenty of \( \text{Sear-fish, which is as Savoury as any Salmon or Trout in Europe.}"—\( \text{A. Ham. i. 379.} \)

1889. "Of those in ordinary use for the table the finest by far is the \( \text{Seir-fish,} \) a species of \( \text{Scomber, which is called Tora-matu} \) 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 flavour."—\( \text{Tennent, Ceylon, i. 205.} \)

\( \text{Seerpaw}. \) s. Pers. through Hind. \( \text{sar-o-pa} \)—\( \text{cap-a-pie}. \) A complete suit, presented as a \( \text{Khilat or dress} \) of honour, by the sovereign or his representative (see \( \text{Kittul)} \).

c. 1666. "He . . . commanded, there should be given to each of them an embroi-der'd Vest, a Turbant, and a Girdle of Silk Embroidery, which is that which they call \( \text{Seer-apah}, \) that is, an Habit from head to foot."—\( \text{Beneri, E. T., 37.} \)

1673. "Sir George Oxendine . . . had a \( \text{Collat} \) (see \( \text{Kittul} \) or \( \text{Seerpaw}, \) a Robe of Honour from Head to Foot, offered him from the Great Mogul."—\( \text{Fryer, 87.} \)

1715. "We were met by Padre Stephanus, bringing two \( \text{Seerpaws.} \)"—\( \text{In Wheeler, ii. 245.} \)

1727. "As soon as he came, the King embraced him, and ordered a \( \text{serpaw} \) or a royal Suit to be put upon him."—\( \text{A. Ham. i. 171.} \)

1735. "The last Nabob (Sadatulla) would very seldom suffer any but himself to send a \( \text{Seerpaw; whereas in February last Sunda,} \) Sahib, Subder Ali Sahib, Jehare Khan and Imaum Sahib, had all of them taken upon them to send distinct \( \text{Seerpaws} \) to the President."—\( \text{In Wheeler, iii. 140.} \)

1759. "Another deputation carried six costly \( \text{Seerpaws; these are garments which are presented sometimes by superiors in token of protection, and sometimes by inferiors in token of homage.}"—\( \text{Orme, i. 139.} \)

\( \text{Seetulputty}, \) s. A fine kind of mat made especially in Eastern Bengal, and used often to sleep on in the hot weather. \( \text{Sir} \) \( \text{Seerpaw}, \) \( \text{cold-slip}. \) Williamson's spelling and derivation (from an Arab. word impossibly used, see \( \text{Sikligur} \)) 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 \( \text{seekul-putty} \) (i.e. polished sheets). . . . The principal uses of the \( \text{seekul-putty} \) are, to be laid under the lower sheet of a bed, thereby to keep the body cool."—\( \text{Williamson, V. M., ii. 41.} \)

1879. In \( \text{Fallon's Dicty, we find the following Hindi riddle:} \)

"\( \text{Chini kā piyādā fātā, kot jōrtā nāhin;} \)
\( \text{Mālī jī kā bāg lagā, kot tōrtā nāhin;} \)
\( \text{Sītā-pāttī bhīchā, kot rōtā nāhin;} \)
\( \text{Rāj-bānī mūsā, kot rōtā nāhin.} \)

Which might be thus rendered:

A china bowl that, broken, none can join;
A flowery field, whose blossoms none purloin;
A royal scion, and none shall weep;
A \( \text{Sītā-pāttī} \) spread where none shall sleep.

The answer is an \( \text{Egg; the Starry Sky; a Snake (Rāj-bānī), \text{ royal scion, is a placentary name for a snake); and the Sea.} \)

\( \text{Sembal}. \) s. Malay-Javan. Sāmbil, sāmbul. A spiced condiment, the curry of the Archipelago.

1817. "The most common seasoning employed to give a relish to their insipid food is the \( \text{lomback} \) (i.e. red-pepper); triturated with salt it is called \( \text{sambel}. \)"—\( \text{Raffles, Java, i. 98.} \)

\( \text{Sepoy, Seapoy}. \) s. In Anglo-Indian use a native soldier, disciplined and dressed in the European style. The
word is Pers. sipāhī, from sipāh, 'soldiery, an army;' which J. Oppert traces to old Pers. spāda, 'a soldier' (Le Peuple et la Langue des Môdes, 1879, p. 24). But škât is a horseman in Armenian; and sound etymologists connect sipāh with aep, 'a horse.' The word sepoy occurs in S. India before we had troops in Bengal; and it was probably adopted from Portuguese use. 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. The original word sipāhī occurs frequently in the poems of Amir Khusru (c. A.D. 1300), bearing probably the sense of a 'horse-soldier,' for all the important part of an army then consisted of horsemen. See sipāhī below.

c. 1300. 'Pride had inflamed his brain with wind, which extinguished the light of his intellect, and a few sipāhīs from Hindustan, without any religion, had supported the credit of his authority.'—Amir Khusru, in Elliot, iii. 536.

1757. "Elle con tota a forca desponentel, que eram 1156 soldados pagos en que entra-ram 281 chegados na mão Merelos, e 780 sipaes ou lascarnas, recuperem o territo-rio."—Bosquez des Possessions Portuguesas no Oriente, &c., por Joaquim Pedro Celestino Soares, Lisboa, 1851, p. 58.

1746. "The Enemy, by the best Intel-ligence that could be got, and best Judg-ment that could be formed, had or would have on Shore next Morning, upwards of 3000 Europeans, with at least 500 Cuffys, and a number of Cepoys and Peons."—Extract of Diary, in App. to A Letter to a Prop'r of the E. I. Co., London, 1750, p. 94.

1747. "At a Council of War held at Fort St. David the 25th December, 1747.

Present:
Charles Floyer, Esq., Governor.
George Gibson  John Holland
John Crompton  John Rodolph de Ginges
William Brown  John Usgate
Robert Sanderson.

"It is further ordered that Capt'n Crompt-ton keep the Detachment under his Com-mand 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, Balls shall be sent to bring them here, and to leave a serjeant at Cuddalore Who shall conduct his Sepoys 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).

1792. "... they quitted their entrench-ments on the first day of March, 1782, and advanced in order of battle, taking possession of a rising ground on the right, on which they placed 50 Europeans; the front consisted of 1300 Sepoys, and one hundred and twenty or thirty French."—Complete Hist. of the War in India, 1761, pp. 9–10.

1758. A Tabular Statement (Mappa) of the Indian troops, 20th Jan. of this year, shows "Corpo de Sipaes" with 1162 "Sipaes promptos."—Bosquejo, as above.

"A stout body of near 1000 Sepoys has been raised within these few days."—In Long, 134.

1753. "The Indian natives and Moors, who are trained in the European manner, are called Sepoys."—Orme, i. 80.

1770. "England has at present in India an establishment to the amount of 9800 European troops, and 54,000 sipahis well armed and disciplined."—Raynal (tr. 1777), i. 459.


1780. "Next morning the sepoy came to see me ... I told him that I owed him my life ... He then told me that he was not very rich himself, as his pay was only a pagoda and a half a month—and at the same time drew out his purse and offered me a rupee. This generous behaviour, so different to what I had hitherto experienced, drew tears from my eyes, and I thanked him for his generosity, but I would not take his money."—Hon. J. Lindsay's Imprison-ment, Lives of Londays, iii. 274.

1782. "As to Europeans who run from their national 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 Sepoys for acting under blacks they became mere blacks in spirit."—Price, Some Observations, 95–96.

1789. "There was not a captain, nor scarce a seapoy, But a Prince would depose, or a Brahmin 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 Sipahie, who served in the mud-fort which they saw at a distance rising above the jungle."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

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, 718.

1881. "As early as A.D. 1592 the chief of
Sind had 200 natives dressed and armed like Europeans: 'these were the first 'Sarais.'—Burton's Caneana, A Commentary, ii. 445.

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 Pondichéry, charge se compose de panche et autres marchandises, quant aux Contils, ils sont tous employés pour le même objet."—Letter of Lally to the Governor of Pondicherry in Cambridge's Account, p. 150.


Since the conquest of Algeria the same word is common in France under another form, viz., spahi. But the Spahi is a totally different being from the Sepoy, and is in fact an irregular horseman. With the Turks, from whom the word is taken, the spahi was always a horseman.

1554. "Aderant magnis muneribus praepositi multi, aderant praetoriani equites omnes Spahi, Garipig, Ulufagi, Giansarorum magnus numerus, sed nullus in tanto conventu nobilis nisi ex suis virtutibus et fortibus factis."—Buseke, Epistolaria, i. 99.

1672. "Mille ou quinze cents spahies, tous bien équipés et bien montés . . . . terminoient toute ceste longue, magnifique, et pompeuse cavalcade."—Journal d'Ant. Galland, i. 142.

1675. "The other officers are the sardar, who commands the Janizaries . . . the Spahi Aga, who commands the Spahies or Turkish Horse."—Wheeler's Journal, 348.

1786. "Bajazet had two years to collect his forces . . . we may discriminate the Janissaries—a national cavalry, the Spahis of modern times."—Gibbon, ch. lv.

1877. "The regular cavalry was also originally composed of tribute children . . . the sipahi acquire the same pre-eminence among the cavalry which the janissaries held among the infantry, and their seditions conduct rendered them much sooner troublesome to the Government."—Finlay, H. of Greece, ed. 1877, v. 37.

SERAI, SERYE. a.

This word is used to represent two oriental words entirely different.

a. Hind. from Pers. sarâ, sarâi. This means originally an edifice, a palace. It was especially used by the Tartars when they began to build palaces. Hence Sarai, the name of more than one 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, serai 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 connexion. It is this association that has attached the meaning of 'women's closed 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 Delle. A friend tells us of an old Scotchman whose ideas must have run in this groove, for he used to talk of a Serraglio of blackguards.

1609. "... by it the great Suraj, besides which are divers others, both in the city and suburbs, wherein divers neat lodging are to be let, with doores, lockes, and keys to each."—W. Finch, in Purchas, i. 494.

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 the common speech signifies the palace . . . . But since this word serai resembles serrau, 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 serraglio."—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 caravan-sara, or sarroies, for the benefite of Caravan-sara . . . ."—De Montfart, 8.

1616. "In this kingdom there are no Innes to entertaine strangers, only in great Townes and Cities are faire Houses built for their receit, which they call Sarraie, 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.
The Stationary tenants of the Serzeve, many of them women, and some of them very pretty, approach the traveller on his entrance, and in alluring language describe to him the varied excellencies of their several lodgings."—Forster, Journey, ed. 1808, i. 86.

"We had some bread and butter, two surahees of water, and a bottle of brandy."—Ephiphenstone, in Life, i. 183.

The whole number of lodgers in and about the sereal, probably did not fall short of 500 persons. What an admirable scene for Eastern romance would such an array as this afford!"—Heber, ii. 122 (ed. 1844).

"He will find that, if we omit only three names in the long line of the Dali Emperors, the comfort and happiness of the people were never contemplated by them; and with the exception of a few saris and bridges, and these only on roads traversed by the imperial camps—he will see nothing in which purely selfish considerations did not prevail."—Sir H. M. Elliot, Original Preface to Historians of India (Elliot, L. xxiii).

b. A long-necked earthenware (or metal) flagon for water; a goglet (q.v.). This is Arabo-Pers. surārī.

c. 1666. "... my Navas having vouche 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 Surah of the water of Sangez. Sangez is that Th-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 cloth."—Bernier, E. T., 114.

Serang, s. A native boatsewain, or chief of a lascar crew; the skipper of a small native vessel. The word is Pers. sérang, a commander or overseer. In modern Peshaw it seems to be used for a colonel (see Wills, 60).

1690. "Indus quem de hoc Ludo consuluit fuit scriba satia peritus ab officio in nave suae dictus le sarang, Angliec Sontswein seu Gossor."—Hyde, De Lucis Orient. in Syntagma, ii. 264.

Seraphin, see Xerain.

Serendib, n. p. The Arabic form of the name of Ceylon in the earlier middle ages. See under Ceylon.

Seringapatam, n. p. The city which was the capital of the Kingdom of Mysore during the reigns of Hyder Ali and his son Tippoo. Written Sri-raunga-patana, meaning according to vulgar interpretation 'Vishnu's Town.' But as both this and the other Sizingam (Seringam town and temple, so-called, in the Travancore district) are on islands of the Cauvery, it is possible that ranga stands for Lanka, and that the true meaning is 'Holy-Isle-Town.'

Sett, a. Properly (Hind.) Seth; which according to Wilson is the same word with the Chei or She’i of the Malabar Coast (see Chetty), the different forms being all from the Skt. Sreshthā, 'best, or chief,' sreshthi, 'the chief of a corporation, a merchant or banker.' C. P. Brown entirely denies the identity of the S. Indian sheṭhi with the Skt. word (see Chetty).

1740. "The Setz being all present at the Board inform us that last year they dis- sented to the employment of Willick Chund (a.c.), they being of a different castes; and consequently they could not do business with them."—In Long, p. 9.

1757. "To the Seets Mootbrey and Roop- chund the Government of Chandunagore was indebted a million and a half Rupees."—Orme, ii. 138 of reprint (Bk. viii.).

1770. "As soon as an European arrived the Gentoo, 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 6 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 . . . ."—Rumolt, tr. 1777, i. 427.

Note that by Cheyks the Abbé means Sets.

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 inquiries, 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.

Seven Sisters (or Brothers). The popular name (in Hind. sāth bhāin) of a certain kind of bird, about the size of a thrush, common throughout most parts of India, Malacocercus terricolor, Hodgson, ‘Bengal babblers’ of Jerdon. The latter author gives the native name as Seven Brothers, which is the term 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 Jordon’s Birds (Godwin-Austen’s edition, ii. 59).

1878. “The Seven Sisters pretend to feed on insects, but that is only when they cannot get peace.... and 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.

In China certain birds of staring kind are called by the Chinese pa-ko, or “Eight Brothers,” for a like reason. See Collingwood, Rambles of a Naturalist, 1868, p. 319.

Severndroog, n. p. A somewhat absurd corruption, which has been applied to two forts of some fame, viz.: a. Swarnandra, or Suwanandra, on the west coast about 78 m. below Bombay (Lat. 17° 48’ N.). It was taken in 1755 by a small naval force from Tulajt Angria, of the famous piratical family.

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° 53’).

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 Mombes 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 Ilumnus or Hermanos) sometimes Seven Sisters (Sete Irmanus), whilst in Delisle’s Map of Asia (1700) we have both “les Sept Frères” and “les Sept Soeurs.” Joining these on the W. or S.W. we find also on the old maps a group called the Amirantes, 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 last 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 1744, who gave to the principal island the name of Mahé, and to the group the name of Iles de Bourdonnais, for which Iles Mahé (which is the name given in the Neptune Orientale of D’Après de Manneville, 1775),* seems to have been substituted. Whatever may have been La Bourdonnais’s 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

* See pp. 29–38, and the charts.
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.

A question naturally has suggested itself to us as to how the group came by the name of 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 Rouse) 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 Rouse; but the fact is that the only man of the name known to fame is the Jacobin and friend of Denton, along with whom he perished by the guillotine. There never was a Minister of Marine so-called! The name Séchelles first (so far as we can learn) appears in the Hydrographie Francaise of Belin, 1767, where in a map entitled Carte réduite du Canal de Moambique the islands are given as Les iles Séchelles, with two enlarged plans en cartouche of the Port de Séchelles. In 1767 also the 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 isles des Sept Frères, lesquelles on été depuis nommée iles Séchelles.” 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 Séchelles, who was Contrôleur-Général des Finances in France in 1751-1756, 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 Séchelles 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 Captain 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 Séchelles,” 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 connexion 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. 323-326.)

The following passage of Pyrard probably refers to the Seychelles:

c. 1610. “Le Roy (des Maldives) envoya par deux foys vn tres expert pilote pour aller descouvrir vne certaine ile nommee poisson alta, qui leur est presque inconnue. . . . Ils disent aussi que le diable les y tournament visiblement, et que pour l’isle elle est fertile en toutes sortes de fruite, et meeme ils ont opinion que ces gros cocos medicinaux qui sont si chers-la en viennent. . . . Elle est sous la hauteur de dix degrés au del de la ligne et enuron six vingt heues des Maldives. . . .” (see Cocade-Mar).—Pyrard de Laval, i. 212.

1769. “The principal places, the situation of which I determined, are the Seychelles islands, the flat of Cargados, the Salha da Maha, the island of Diego Garcia, and the Adv isles. The island Seychelles has an exceedingly good harbour . . . . This island is covered with wood to the very summit of the mountains. . . . In 1769 when I spent a month here in order to determine its position with the utmost exactness, Sechelles and the adjacent islands were
inhabited only by monstrous crocodiles; but a small establishment has since been formed on it for the cultivation of cloves and nutmegs.”—Voyage to Madagascar and the E. Indies by the Abbé Rochon, E. T., London, 1792, p. liii.

1772. “The island named Seychelles is inhabited by the French, and has a good harbour. . . . I shall here deliver my opinion that these islands, where we now are, are the Three Brothers and the adjacent islands . . . as there are no islands to the eastward of these in that latitude, and many to the westward.”—C apt. Neale's Passage from Bencoolen to the Seychelles Islands in the Swift Grab. In Durn's Directory, ed. 1799, pp. 226, 232.

Sha, Sah, s. A merchant or banker; often now attached as a surname. It is Hind. sāh and sāhu from Skt. sāhu, ‘perfect, virtuous, respectable’ (‘prudenthomme’). See Soucar.


c. 1610. “Le Roy fit rencontre de moy . . . . . . me disant vn mot qui est commun en toute l'Inde, à savoir Sabatz, qui veut dire grand merci, et sert aussi à moner vn homme pour quelque chose qu'il a bien fait.”—Pryard de Laval, i, 224.

Shabunder, s. Pers. Shāb-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. In the marine Malay States the Shāb-bandar 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, ‘Scheik Bandar’ (Voyages, iii, 121).

c. 1350. “The chief of all the Musulmans in this city (Kaulam or Quillon, q.v.) is Mahommed Shāb-bandar.”—Ibn Bat., 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 he that with absolute Power governs all the affairs of the Army.”—Pinto (orig. cap. xv.) in Cogyan's Transl., p. 13.

1552. “And he who most insisted on this was a Moor, Xabendar of the Guzarat” (at Malacca).—Castanheda, ii. 359.

1553. “A Moorish lord called Sabayo . . . 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 Shahbandar (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 Sabander took off my Hat, and put a Roll of white linnen about my head . . .”—J. Davis, in Purchas, i. 12.

1606. “Then came the Sabender with light, and brought the Generall to his house.”—Middleton's Voyage, E. (4).

1610. “The Sabander and the Governor of Mancock (a place scituated by the River) . . .”—Peter Williamson Floris, in Purchas, i. 322.

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.”—Tavernier, E. T., Pt. II., 136.

1673. “The Shabwunder has his Grandeur too, as well as receipt of Custom, for which he pays the King yearly 25,000 Tomans.”—Pryer, 292.

1688. “When we arrived at Achin, I was carried before the Shabander, the chief Magistrate of the City . . . .”—Dampier, i. 592.

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 Shabonder or Custom-Master.”—Lockyer, 223.

1726. Valentyn, v. 313, gives a list of the Shajbandare of Malakka from 1641 to 1725. They are names of Dutchmen.

1759. “I have received a long letter from the Shahzada, 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 Shabunder Drogs.”—W. Hastings to the Chief at Dacca, in Van Stielt, i. 5.

1795. “The descendant of a Portuguese
family, named Jaunsee, whose origin was very low, . . . was invested with the important office of Shawbunder, or intendant of the port, and receiver of the port customs."—Symes, p. 160.

1837. "The Seyd Mohammad El Mahrookey, the Shahbendar (chief of the Merchants of Cairo) hearing of this event, suborned a common fellah . . . ."—Lane's *Mod. Egyptians*, ed. 1837, i. 157.

**Shaddock**, a. 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 Crawfurd, 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.

1764. "Nor let thy bright impatient flames destroy" The golden Shaddock, the forbidden fruit . . . ."—Grainger, bk. i.

1878. " . . . the splendid Shaddock that, weary of ripening, lays itself upon the ground and swells at ease . . . ."—*In My Indian Garden*, 50.

**Shade (Table-shade, Wall-shade)**, a. A glass guard to protect a candle or simple oil-lamp from the wind. The oldest form, in use at the beginning of this 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 this 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 last 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 Sico Rupees.—N.B. The Shades have private marks."—*Hickey's Bengal Gazette*, April 8th.

1789. "His tent is furnished with a good large bed, mattresses, pillow, &c., a few camp-stools or chairs, a folding table, a pair of shades for his candles, six or seven trunks with table equipage, his stock of linen (at least 24 shirts); some dozens of wine, brandy, and gin; tea, sugar, and biscuit; and a hamper of live poultry and his milch-goat."—Mu'no's *Narrative*, 186.

1817. "I am now finishing this letter by candle-light, with the help of a handkerchief tied over the shade."—T. Mu'no, in *Life*, i. 511.

**Shagreen**, a. This English word,—French chagrin; Ital. *vigirino*; Mid. High Ger. *Zager,*—comes from the Pers. *saghri,* Turk. *saghi,* meaning properly the croupe or quarter of a horse, from which the peculiar granulated leather, also called *sagri* 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 Italian *lima* also is (Etym. Worterbuch, ed. 1861, ii. 240). He might have added the figurative origin of tribulation.

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* se fait de croupe d'âne," etc.—*Thevenot, Voyages*, iii. 115–116.

1862. "*Saghree,* or *Keemochht,* Horses or *Aas-Hide,*"—*Punjab Trade Report*, App. cxx.

**Shaitan.** Ar. *The Evil One; Satan.* *Shaitān ka bhāt, 'Brother of the Arch-Enemy;* was a title given to Sir Charles 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 stille and pokyd othir; They said: 'This is the Devels brothir, That ales our men, and thus hem estes . . . ."

1863. "Not many years ago, an eccen-

tric gentleman wrote from Sikkim to the Secretary of the Asiatic Society in Calcutta, stating that, on the snows of the mountain-
steps, more than 30 or 40 paces asunder, which the natives alleged to be Shaitan's. The writer at the same time offered, if Government would give him leave of absence for a certain period, etc., to go and trace the author of these mysterious vestiges, and thus this strange creature would be discovered without any expense to Government. The notion of catching Shaitan without any expense to Government was a sublime piece of Anglo-Indian tact, but the offer was not accepted."—Notes to Friar Jordanus, 37.

Shalee, Shaloo, Shellia, Sallo, &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 saló) are names in familiar use for a soft twilled cotton stuff, of a Turkey-red colour, somewhat resembling what we call, by what we had judged to be a modification of the word, shaloon.

But we find that Skeat and other authorities ascribe the latter word to a corruption of Chalons, which gave its name to certain stuffs, apparently bedcoverlets of some sort. Thus in Chaucer:

"With shetes and with chalons faire yspredde."—The Ree's Tale.

On which Tyrwhitt quotes from the Monasticion, "... aut pannos pictos qui vocantur chalons loco lectisternii." See also in Liber Albus:

"La charge de chalons et draps de Reynes ..."—p. 229.

Also at p. 281.

c. 1348. "I went then to Sháliyát (near Calcut—see Chále), a very pretty town, where they make the stuffs (qu. shálí?) that bear its name."—Jón Bat. iv. 109.

c. 1750-60. "... a large investment of piece-goods, especially of the coarse ones, Byramgouts, chelooes and others, for the Guinea market."—Grose, i. 39.

1813. "Red Shelles or Salloes. ..."—Milbourne, i. 124.

In the following the word seems used by mistake for sarce, q.v.:

1809. "The shálie, 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 shálie to cross the breast, and form a drapery, which is sometimes thrown over the head as a veil."—Maria Graham, 3.

Shama, s. H. shámā. A favourite song-bird and cage-bird, Kitta cincal macrura, Gmel. "In confinement it imitates the notes of other birds, and of various animals, with ease and accuracy." (Jordon).

The long tail seems to indicate the identity of this bird rather than the mainu (see Myna) with that described by Aelian.

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 Lomious 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 expnus ("Taily"); and the name arose from the fact that the bird twitches his tail just like a wagtail."—Aelian de Nat. Anim. xvi. 3.

Shaman, Shamanism, s. These terms are applied in modern times to superstitions of the kind that connects itself with exorcism and "devil-dancing" as their most prominent characteristic, and which are found to prevail with wonderful identity of circumstance among non-Caucasian races over parts of the earth most remote from one another; not only among the vast variety of Indo-Chinese tribes but among the Dravidian tribes of India, the Veddas of Ceylon, the races of Siberia, and the red nations of N. and S. America. "Hinduism has assimilated these 'prior superstitions of the sons of Tur,' as Mr. Hodgson calls them, in the form of Tantrika mysteries, whilst, in the wild performance of the Dancing Dervishes at Constantinople, we see, perhaps, again, the infection of Turanian blood breaking out from the very heart of Musulman orthodoxy" (see Notes to Marco Polo, Bk. ii., ch. 50).

The characteristic of Shamanism is the existence of certain soothsayers 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—conjurer in the Tunguz language, which is shaman, in that of the Manchus becoming
When among Buddhism our countant, our samasa, the throne adopted our über. 'Touj 712. garden.'—I. give...

Among empire, peculiar have often paid...—I. Tylor, 2. 416. and Mongols schaman to the tesh Udar's times...

'Sorcerer,' the 'Wizard,' and other dignified names...


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 chāmpnā, from the imperative of which, chāmāpa, is most probably a corruption, as in the case of bunow, puckerow, &c.

The process is described, though not named, by Terry, in 1616: "Taking thus their ease, they often call their Barbers, who tenderly gripe and 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. 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. 220.
1750-60. "The practice of champoing, which by the best intelligence I could gather is derived from the Chinese, may not be unworthy particularising, as it is little known to the modern Europeans..."

—Grose, i. 113.

This writer quotes Martial, iii. Ep. 82, and Senea, Epist. 56, to show that the practice was known in ancient Rome.

1800. "The Sultan generally rose at break of day; after being champoed, and rubbed, he washed himself, and read the Koran for an hour."—Beaton, War with Tipoo, p. 159.

c. 1810. "Then whilst they fanned the children, or champoed them if they were restless, they used to tell stories, some of which dealt of marvels as great as those recorded in the 1001 Nights."—Mrs. Sherwood, Autobiog., 410.

1810. "That considerable relief is obtained from champoing, cannot be doubted; I have repeatedly been restored surprisingly from severe fatigue..."—Williamsen, V. M., ii. 198.

1813. "There is sometimes a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which soothes the mind, and gives it up to the most delightful sensations: independent of the effects of opium, champoing, and other luxuries indulged in by oriental sensualists..."

—Forbes, Or. Mem. i., 85.

Shan, n.p. The name which we have learned from the Burmese to apply to the people who call themselves the great T'ai, 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 Loubère, who is very accurate) T'ai-Noe or 'Little T'ai,' whilst they applied the term T'ai-Yai, or 'Great T'ai,' to their northern kindred or some part of these; * sometimes also calling the latter T'ai-gii, or the 'T'ai left behind.'

The T'ai 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, civilization, 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 aspirate 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 Ming-Mau, and in Burma by the Buddhisto-classical name of Kau-sambli (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 to Yunnan.

Mr. Cushing, in the Introduction to his Shan Dictionary (Rangoon, 1881), divides the Shan family by dialectic indications into the Ahoms, whose language is now extinct, the Chinese Shan (occupying the central territory of what was Mau or Kau-sambli), 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 Shân, is written rham. We have not met with its use in English prior to the Mission of Col. Symes in 1795. It appears in the map illustrating his narrative, and once or twice in the narrative itself, and it was frequently used by his companion, F. Buchanan, whose papers were only published many years afterwards in various

* On the probable indication of Great and Little used in this fashion; see remarks in notes on Marco Polo, bk. iii. ch. 9.
periodicals difficult to meet with. It was not till the Burmese war of 1824-26, 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 (Introdt. Sketch of the Hist. of the Shans, &c.).

Though the name as we have taken it is a Burmese oral form, it seems to be essentially a genuine ethnical name for the race. It is applied in the form Sam by the Assamese, and the Kachyans; the Siamese themselves have an obsolete Siêm (written Sieyam) for themselves, and Sieng (Sieyang) for the Laos. The former word is evidently the Śien, which the Chinese used in the compound Sien-lo (for Siam, — see Marco Polo, 2nd ed. Bk. III. ch. 7, note 3), and from which we got, probably, through a Malay medium, our Siam (q.v.). The Burmese distinguish the Siamese 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 ' Cassey Shan' (see Cassay).

1796. "These events did not deter Shanbuan from pursuing his favourite scheme of conquest to the westward. The fertile plains and populous towns of Munnipoors and the Cassay Shan, attracted his ambition."—Symes, p. 77.

"Zemee (see Jangomay), Sandapoors, and many districts of the Yoordra Shaaan to the eastward, were tributary, and governed by Chobwas, who annually paid homage to the Birman king."—Id., 102.

"Shaan, or Shan, is a very comprehensive term given to different nations, some independent, others the subjects of the greater states."—Id. p. 274.

c.1818. "... They were assisted by many of the Zzabo (see Chobva in Suppt.) or petty princes of the Sciam, subject to the Burmese, who, wearied by the oppressions and exactions of the Burmese Mandarins and generals, had revolted, and made common cause with the enemies of their cruel masters... The war which the Burmese had to support with these enemies was long and disastrous... Instead of overcoming the Sciam (they) only lost day by day the territories... and saw their princes range themselves... under the protection of the King of Siam."—Sangermano, p. 57.

1861. "Fie, fie! Captain Spry! You are surely in joke With your wires and your trams, Going past all the Shans With branches to Bam-yo, and end in A-smoke."—Ode on the proposed Yunnan Railway.

Shanbaff, Sinabaff, &c., s. Pers. šāhrābāfī. 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, but we do not know what they were, except that (as mentioned below) the sinabaff was a fine white stuff. Sinabaff is not in Vullers’s Lexicon. Şāhrābāfī is; and is explained as genus panni grossioris, sic descripta, (E.T.):

"A very coarse and cheap stuff which they make for the sleeves of kabas (see Cabaya) for sale."—Bahār-i-'Ājam.

But this cannot have been the character of the stuffs sent by Sultan Mahommed Tughlak (as in the first quotation) to the Emperor of China.

1343. "When the aforesaid present came to the Sultan of India (from the Emp. of China) . . . in return for this present he sent another of greater value. . . 109 pieces of shīrinbāf, and 500 pieces of shāhrābāf."—Im. Bat., iv. 3.

1498. "The overseer of the Treasury came next day to the Captain-Major, and brought him 20 pieces of white stuff, very fine, with gold embroidery which they call byramams, and other 20 large white stuffs, very fine, which were named sinabafos . . . "—Correa, E. T. by Ed. Stanley, 197.

1510. "One of the Persians said: 'Let us go to our house, that is, to Calicut.' I answered, 'Do not go, for you will lose these fine sinabaph' (which were pieces of cloth we carried).'—Varthema, 209.

1516. "The quintal of this sugar was worth two ducats and a half in Malabar, and a good Sinabaffo was worth two ducats."—Barboza, 179.

Shaster, s. The Law books or Sacred Writings of the Hindus. From Skt. āśтра, 'a rule,' a religious code, a scientific treatise.

1612. "... They have many books in their Latin. . . Six of these they call Xaster, which are the bodies; eighteen which they call Parwina, which are the limbs."—Couto, V., vi. 3.

1631. "... The Banians deliver that this book, by them called the Shaster, or

"Shamo and Enoi were names constantly recurring in the late Captain Spry’s railway projects."
the Book of their written word, consisted of these three tracts."—Lord's Display, ch. viii.

1651. In Rogerius, the word is everywhere misspelled Itastr.

1717. "The six Sasranigö contain all the Points and different Ceremonies in Worship . . . ."—Phillips's Acc. 40.

1765. " . . . at the capture of Calcutta, A.D. 1756, I lost many curious Gentoo manuscripts, and among them two very correct and valuable copies of the Gentoo Shastah."—J. Z. Hobwell, Interesting Hist. Events, &c., 2d ed., 1766, i. 3.

1770. "The Shastah is looked upon by some as a commentary on the usams, and by others as an original work."—Raynal (tr. 1777), i. 50.

1776. "The occupation of the Bramid should be to read the Beita, and other Shasters."—Halhed, Gentoo Code, 39.

Shawl, s. Pers. and Hind shál, also došhála, ' a pair of shawls.' The Persian word is perhaps of Indian origin, from Skt. sávala, 'variegated.'

Sir George Birdwood tells us he has found among the old India records "Carmania shells" and "Carmania shawools," meaning apparently Kermín shawls. He gives no dates unfortunately.

In Meninski (published 1830) shál is defined in a sense that shows the humble sense of the word originally:

"Panni villores qui partim albi, partim cineritis, partim nigri esse solent ex iana et pilis caprinis; hujusmodi pannum seu telam injicent humeros Dervisii . . . . instar stolae aut pallii. To this he adds, "Datur etiam sericea ejusmodi tela, fere inserta nostri muliebris, sive simplices sive duplicati. For this the 2d edition, a century later, substitutes: 'Shál-i-Hindi' (Ind. shawl). "Tela sericea subtilissima ex India adferri solita.'

c. 1590. "In former times shawls were often brought from Kashmir. People folded them in four folds, and wore them for a very long time . . . . His Majesty encourages in every possible way the (shál-báf) manufacture of shawls in Kashmir. In Lahore also there are more than 1000 workshops."—Asia, 92.

c. 1665. " Ils mettent sur eux a toute saison, lorsqu'ils sortent, une Chal, qui est une maniere de toilette d'une laine tres-fine qui se fait a Cachmír. Ces Chals on envirom deux ames * de long sur une de large. On les achete vinct-cinq ou trente ecus si elles sont fines. Il y en a meme qui cootent quinze ecus mais ce sont les tres-fines."—Thevenot, v. 110.

c. 1666. " Ces chalés sont certaines piezas d'étoffe d'une aulme & densie de long, et d'une de large ou environ, qui sont brodées aux deux bouts d'une especie de broderie, faite au metier, d'un pind ou en-viron de large . . . . J'en ai vu de ceux que les Omrahs font faire exempt, qui cou-toient jusqu'a cent cinquante Roupies; des autres qui sont de cette laine du pays, je n'en ai pas vu qui passassent 50 Roupies."—Berner, ii. 280-281.


1727. "When they go abroad they wear a Shawl folded up, or a piece of White Cotton Cloth lery loose on the Top of their Heads."—A. Ham. ii. 50.

c. 1768. "Some Shawls are manufactured there . . . . Those coming from the province of Cashmir on the borders of Tartary, being made of a peculiar kind of silicky hair, that produces from the loom a cloth beautifully bordered at both ends, with a narrow flowered selavage, 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 chalés. He says: " Ces etoффes (faites avec la laine des moutons de Tibet) surpassent nos plus belles soieries en finesse."—Voyage, i. 82.

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 width; 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.

Sheaheh, Shia, e. Arab. ši'a, i.e. 'sect.' A follower (more properly the followers collectively) of the Mahomedan 'sect,' or sects rather, which specially venerate 'Ali, and regard the Imáms, his descendants, as the true successors of 'Ali, and regard the Imáms, his descendants, as the true successors to the Caliphate. The Persians (since the accession of the 'Sophy' dynasty, q.v.) are Shia's, and a good many of the Moslem in India.

The sects which have followed more
or less secret doctrines, and the veneration of hereditary quasi-divine heads, such as the Karmathites and Ismaelites of Musulman history, and the modern Bohrars and "Mulâhis," may generally be regarded as Shi'a.

c. 1309. "... dont encore il est ainsi, que tuit cil qui croient en la ley Haal dient que cil qui croient en la ley Mahomet sont mesercant; et aussi tuit cil qui croient en la ley Mahomet dient que tuit cil qui croient en la ley Haal sont mesercant."—Joinville, 282.

1553. "Among the Moors have always been controversies... which of those first Caliphs was the most legitimate successor to the Caliphate. The Arabians favoured Harun, Homar, and Ottoman, the Persians (Parses) 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 call them in reproach Raffdy, * as much as to say 'People astray from the Path,' whilst they call themselves Čuny, which is the contrary."—Barros, II. x. 6.

1620. "The S oddite 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 Skias (Seiâ), i.e., 'Sectaries,' and are not ashamed of the name, believe in the primacy of those who have only claimed it (without possessing it), and obstinately contend that it belongs to the family of Ali alone."—P. della Valle, ii. 78.

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 Sects by names of Saw and Sunnec."—Purchas, Pilgrimage, 995.

1633. "Les Persans et Kesselbachs se disent Schai... si les Ottomans estoient Schais, ou de la Secte de Haly, les Persans se feroient Sonnis qui est la Secte des Ottomans."—De la Boutillage-le-Gous, ed. 1597, 106.

1677. "His Substitute here is a Chias Moor."—Fryer, 29.

1728. "In contradistinction to the Sonnis, who in their prayers cross their hands on the lower part of the breast, the Schias drop their arms in straight lines."—G. Forster, Travels, ii. 129.

1805. "The word Sha'sah, or Sheeunt, 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 Khaleefah, or successor to Mochummad."—Bailly, Digest of Mah. Law, xii.

Sheermaul, s. Pers. Hind. shirâml, a cake made with flour, milk and leaven; a sort of brioche.

Sherbet, s. Though this word is used in India by natives in its native (Arab. and Pers.) form shurbat (* = 'a draught') it is not a word now in Anglo-Indian use. The Arabic word seems to have entered Europe by several different doors. Thus in Italian and French we have sorbetto and sorbet, which probably came direct from the Levantine or Turkish form shurbat or shorbat; in Sp. and Port. we have xarabe, acarabe (ash-sharâb, the standard Ar. shurâb, 'wine or any beverage') and xarope, and from these forms probably Ital. scioppo, siroppo, with old French ysserop and mod. French sirop; also English syrup, and more directly from the Spanish, shrub. Modern Span. again gets, by reflexion from French or Italian, sorbete and sirop (see Dozy, 17, and Marcel Devic, s.v. sirop). Our sherbet looks as if it had been imported directly 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 (q.v.), Brandy-shrub, Beer-shrub.

c. 1334. "... 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-shurbat).— Ibn Bat. iii. 124.

1554. "... potio est gratissima perserim ubi multa nixe, quas Constantinopolii nullo tempore deficit, fuerit refrigerata, Arab Sorbet vocant, hoc est, potionem Arabicam."—Bushecq. Ep. i. (p. 92).

1578. "The physicians of the same country use this xarab (of tamarinds) in bilious and ardent fevers."—Acosta, 67.

1611. "In Persia there is much good wine of grapes which is called Xarab in the language of the country."—Teixeira, i. 19.

c. 1630. "Their liquor may perhaps better delight you; its flavor, sugar, rose-water, and juice of Lemons mixed, call'd Sherbets or Zerbetos, wholesome and potable."—Sir T. Herbert, ed. 1638, p. 241.

1682. "The Moors... drank a little milk and water, but not a drop of wine; they also drank a little sorbet, and jacoutat."—Evelyn's Diary, 24th Jan.

1827. "On one occasion, before Barakel-Hadjdli Madras, he visited the Doc-

* Râf, a heretic (lit. 'deserter').  

* In both written alike, but the final 1 in Arabic is generally silent, giving sherb, in Persian shorbat.
tor, 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."—Scott, The Surgeon's Daughter, ch. x.

1837. "The Egyptians have various kinds of sherbets. . . . The most common kind (called simply sharbat or sharbat sookkar . . .) is merely sugar and water . . . lemonade (tej'moondath, or sharab el-teleymoon) is another."—Lane, Modern Egyptians, ed. 1837, i. 205.

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. Arab. sharif, noble. A dignitary descended from Mahommed.

1498. "The ambassador was a white man who was Xarife, as much as to say a clerigo" (i.e. clergyman).—Roteiro, 2d ed. 30.

Sheristadaar, 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 Hind. Pers. from sar-riishtá-dár or sorishta-dár, 'regis-
ter-keeper.' Sar-riíshtá, an office of registry, literally means 'head of the string,' O. 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 Canongoe'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 Sarrishtadar, 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, 19th July (Bengal Rev. Regulation xix.).

1780. "Nowadays, however, the Sarrishtadar's signature is allowed to authenticate copies of documents, and the Assistant is thus spared so much drudgery."—Life in the Mofussil, i. 117.

Shigram, s. A Bombay name for a kind of hack palankin-carriage. The name is from Mahr. shigr (Skt. sigram), 'quick or quickly.'

Shikar, s. Hind. from Pers. shikar = 'a chase,' 'sport (in the sense of shooting and hunting); game.

1500. "Ain, 27. Of Hunting (orig. Ain-i-Shikár). "Superficial worldly observers see in killing an animal a sort of pleasure, and in their ignorance strive about, as if senseless, on the field of their passions. But deep enquirers see in hunting a mass of acquisition of knowledge . . . This is the case with His Majesty."—Ain, 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. Welsby to T. Munro, in Life of Munro, ill. 117.

1847. "Yet there is a charm in this place for the lovers of Shikar."—Dry Leaves from Young Egypt, 3.

1866. "May I ask what has brought you to India, Mr. Cholmondeley? Did you come out for shikar, eh?"—Travelgen, The Duck Bungadoo, in Fraser, xxxii. 232.

Shikaree, Shekarry, s. A sportsman. The word is used in two ways:

(a) As applied to a native expert, who either brings in game on his own account, or accompanies European sportsmen as guide or aid.

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 shikarees, 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."—Pollak, 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 1860-1875 by Mr. H. A. Leveson, under the name of 'The Old Shekarry.'

Shikár-gáh, 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,
SHIKHÔ.

and in shawl-work in Kashmir and elsewhere (see Marco Polo, Bk. I., ch. 17, and notes).

Shikhô, 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 arose 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 English envoys at the Court of Ava. The statement (which was grossly incorrect) led to remonstrance by Sir Arthur Phayre. The fact was that the envoy and his party sat on a carpet, but the attitude had no analogy whatever to that of shikhô, though the endeavour of the Burmese officials was persistent to involve them in such some degrading attitude.

1855. “Our conductors took off their shoes at the gate, and the Woondoak made an ineffectual attempt to induce the Envoy to do likewise. They also, at four different places, as we advanced to the inner gate, drop on their knees and shikhôd towards the palace.”—Mission to Ava.

1882. “Another ceremony is that of shokoing 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 Berman, His Life and Notices, ii. 206.

Shinbin, Shinbeam, etc., a. A term in the Burmese teak trade; apparently a corruption from Burm. shin-byin. The first mono-syllable (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

Duggie (q.v.),

Maguire do (?)

Shineens,

Joists and Sheath-

-Coma planks (?),

Madras Courier, 10th Nov.

Shinkali, or Shigala, n. p. A name by which the City and Port of Cranganore (q.v.) seems to have been known in the early Middle Ages. The name was probably formed from Tiruvan-

jiculam, mentioned by Dr. Gundert

down. 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 Israelites.”—Benjamin of Tudela, in Wright’s Early Travels, p. 117.

c. 1300. “Of the cities on the shore (of Malibar) the first is Sindhabh, then Falkur, then the country of Manjarur. . . . then Chinkali (or Jinkali), then Kulam.”—Rashiduddin, see J. R. As. Soc., N. S., iv. pp. 342 and 345.

c. 1320. “Le pays de Mambur, 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.”—Shemeddin Dimishqui, by Melren (Cosmographie du Moyen Age), p. 254.

c. 1328. “. . . there is one very powerful King in the country where the pepper grows, and his kingdom is called Molebar. There is also the King of Singuylu . . .”—Fr. Jordanus, p. 40.

1330. “And the forest in which the pepper grows extendeth for a good 18 days’ journey, and in that forest there be two cities, the one whereof is called Flandrina (see Pandarani), and the other Cyngilin . . .”—Fr. Odoric, in Cathay, &c., 75-76.

c. 1330. “Eriam Shâliyât (see Chalia) and Shinkala urbes Malabaricæ sunt, quorum alteram Judaï incultum . . .”—Abulfeda, in Gudemeister, 185.

c. 1349. “And in the second India, which is called Myñabar, there is Cynkali, which significeth Little India” (Little China) “for Kali is little.”—John Marinigoli, in Cathay, &c., 373.


1844. “The place (Codungalur) is identified with Tiruvanjiculam river-harbour, which Cheranan Perumal is said to have declared the best of the existing 18 harbours of Kerala.”—Dr. Gundert, in Madras Journal, xiii. 120.

“One Kerala Ulpati (i.e., legendary history of Malabar) of the Naaran, says that their forefathers . . . built Codungalur, * Vis., Gos (see Sindâbûr), Baccanore (q.v.), Mangalore, Cranganore, and Gullen.
as may be learned from the granite inscription at the northern entrance of the Tiruvan-
jiculum temple. . . ."—Ibid., 122.

Shintoo, Sinto, s. Japanese Shintau, 'The Way of the Gods.' The primitive religion of Japan. It is de-
scribed by Faria y Sousa and other old writers, but the name does not ap-
parently occur in those older accounts, unless it be the Seuto of Couto."

1612. "But above all these idols they adored one Seuto, of which they say that it
is the substance and principle of All, and that its abode is the Heavens."—Couto,
V. viii. 12.

1727. "Le Sinto qu'on appelle aussi
Sinsju et Kaminitsi, est le Culte des Idolos, établi anciennement dans le pays. Sin et
Kami sont les noms des Idoles qui font l'object de ce Culte. Sinsju (sic) signifie la
Foi, ou la Religion. Sinsja et au pluriel Sinsju, ce sont les personnes qui professent
cette Religion."—Koeniger, Hist. de Japon, i. 176.

1770. "Far from encouraging that
gloomy fanaticism and fear of the gods,
which is inspired by almost all other reli-
gions, the Xinto sect had applied itself
to prevent, or at least to moderate that dis-
order of the imagination."—Raynal (E. T.
1777), i. 157.

1783. "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
Buddhas, had, at the time when Confucian-
ism and Buddhism were introduced, passed
through the earliest stage of development."

Shireenbafl, s. Pers. Shirinbaf, 'sweet-woof.' A kind of fine cotton stuff, but we cannot say more precisely what.
c. 1343. "... one hundred pieces of
shirinbaf. . . ."— Ibn Batuta, iv. 8.
1673. "... siring chintz, Broad
Dastas. . . ."—Fryer, 88.

Shisham. See under Sisoo.

Shishamhall, s. P. šīshamahal, 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 glit-
tering surfaces, usually of a gimcrack
aspect. There is a place of exactly
the same description, now gone to
hideous decay, in the absurd Villa
Palagonia at Bagheria near Palermo.

1835. "The Shisha-mahal, or house of
glass, is both curious and elegant, although
the material is principally pounded tallow
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).

The same form of ingot was proba-
bly the bōlīah (or yōtōk) of
the Middle Ages, respecting which see
Catthay, &c., 115, 481, etc. 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
ingots in Tavernier, whose words
suggest what is probably the true
origin of the popular English name,
viz., a corruption of Dutch Gold-
schuften.

1506. "... valuable goods exported
from this country (China) . . . are first,
a quantity of gold, which is carried to Indi
in loaves in the shape of boats. . . ."
C. Pedersic, in Ramusio, iii. 303 b.

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 pardoas.
—Couto, Dialogo do Soldado Prático, p. 155.

1676. "The Pieces of Gold mark'd Fig.
1, and 2, are by the Hollanders 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 fiftyLivres of our Money."—
Tavernier, E. T., ii. 3.

1702. "Sent the Moolah to be delivered
the Nabob Dewan, and Buxie 48 China
Oranges . . . but the Dewan bid the
Moolah write the Governor for a hundred
more that he might send them to Court; which is understood to be One Hundred shoes of gold, or so many thousand pagodas or rupees. —In *Wheeler*, i. 397.


1802. "A silver ingot 'Yambu' weighs about 2 (Indian) sees ... = 4 lbs, and is worth 180 Co. s. rupees. *Koomoesh*, also called 'Yappu' or small silver ingot, is worth 33 Rs ... 5 yambucharas, 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*, Apr. 1801-xxvii., i.

1875. "The *yambu* or *bark* is a silver ingot something the shape of a deep boat with projecting bow and stern. The upper surface is slightly hollowed, and stamped with a Chinese inscription. It is said to be pure silver, and to weigh 50 (Cashghar) sar = 30,000 grains English."—*Report of Forsyth's Mission to Kashghar*, 454.

*Shoe-flower*, s. A name given in Madras Presidency to the flower of the *Hibiscus Rosa-sinensis*, L. It is a literal translation of the Tamil *shopattu-pu*, a name given because the flowers are used at Madras to blacken shoes. The Malay name *Kempang apattu* 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*, 116-117); 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.

1791. "La nuit suivante ... je joignis aux pavots ... une fleur de *foule sapatte*, qui sert aux cordonniers à teindre leurs cuirs en noir."—*B. de St. Pierre, Chavanière Indienne*.

This *foule-sapatte* is apparently some quasi Hindustani form of the name (phul-spat?) used by the Portuguese.

*Shoe-goose*, s. This ludicrous corruption of the P. *siyah-gush*, lit. 'black-cat,' i.e. lynx (*Felis Caracal*) occurs in the following passage:

1797. "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. Ham.*, i. 124.

1802. "... between the cat and the lion, are the ... syagush, the lynx, the tiger-cat ..."—*Ridson, Essay on Abstinence from Animal Food*, 12.

1813. "The Moguls train another beast for antelope-hunting called the *Siyaugh-gush*, or black-ears, which appears to be the same as the caracal, or Russian lynx."—*Forbes*, Or. Memoirs, i. 277.

*Shoke*, s. A hobby, a favourite pursuit or whim. Ar. Hind. *shouk*.

1796. "This increased my shouq ... for soldiering, and I made it my study to become a proficient in all the Hindostanic modes of warfare."—*Mylly, Memoirs of Lt.-Col. James Skinner*, i. 109.

*Shola*, s. In S. India, a wooded ravine; a thicket. Tamil *sholāi*.

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."—*M. E. Grant-Duff, Notes of Indian Journey*, 202.

*Shooeka*, s. Ar. Hind. *shuikka*, (properly 'an oblong strip') a letter from a King to a subject.

1787. "I have received several melancholy *Shakhwas* from the King (of Dehil) 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 Platta just published (*Urdu, &c. Dictionary*). This author spells the word *choldari*, identifying the first syllable with *jhul*, signifying 'puckering or bagging.' In this light, however, it seems possible that it is from *jhul* in the sense of a bag or wallet, viz. a tent that is crammed into a bag when carried.

1808. "I have now a shooldarree for myself, and a long *paul* (see *pawl*) for my people."—*Elphinstone, in Life*, i. 183.


*Shroff*, s. A money-changer, a banker. Ar. *sarrāf* (also *safrāf*, *safrāy*). 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 article). Also shroffage, for money-dealer's commission.

From the same root comes the Heb. sōrêf, '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, whilst the sōrêf tests coins. The Arab poet says of his mare, "Her forefoot scatter the gravel every midday, as the dharams are scattered at their testing by the sōrêf."*

1554. "Salaries of the officers of the Custom Houses, and other charges for these which the Treasurers have to pay."*

1560. "There are in the city many and very wealthy carafos who change money."—Tenorio, ch. i.

1660. "There is no discount or agio 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.

1768. "Shroffing schools are common in Canton, where teachers of the art keep had dollars for the purpose of exercising their pupils; and several works 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, p. 129.

1882. (The Compradores) "derived a profit from the process of shroffing which (the money received) underwent before being deposited in the Treasury."—The Fankwae at Canton, p. 55.

Shrub, s. See under Sherbet.

Shulwars, s. Trowsers, or drawer rather, of the oriental kind, the same as pyjamas, long-drawers, or Mogul breeches (qq.v.). The Persian is shalvar, which according to Prof. Max Müller is more correctly shulwâr, from shul, 'the thigh,' related to Latin crus, crura, and to Skt. kshura or khura, 'hoof' (see Pusey on Daniel, 370). Be this as it may, the Arabic form is sirwâl (vulg. sharwâl), pl. sarâwâl, and this appears in the ordinary editions of the Book of Daniel in Greek, where the word occurs as spâpâpâ, and also in the Vulgate, as follows: "Et capillus capitae eorum non esset adustus, et sarâbâl aorum non fuissent immutata, et odor ignis non transitssit per cos" (iii. 27). The original word is sarbâlān, pl. of sarbâlā.
Luther however renders this Mantel; as the A.V. also does by coats.*

The word is widely spread as well as old; it is found among the Tartars of W. Asia as jâlbâr, among the Siberians and Bashkirds as âldâr, among the Kalmaks as shâtâr, whilst it reached Russia as sharawari, Spain as saraguelas, and Portugal as sarada. A great many Low Latin variations of the word will be found in Dunciage, sarabula, sarabulla, sarabella, sarabolo, sarabra and more!

In the 2d quotation from Isidore of Seville below it will be seen that the word had in some case been interpreted as 'turbans.'—

A.D. (1). "Ei ́qoivnwrâ tòu õdâras óti õik ékemisw tò pír õj õjêmau õtâon kai õ h õtâel õj õjêmau õtâon ókidgêsw kai tâ sa râ bâ ra õtâon õj õjêmau kai sa râ õjêmau óti õn õn õtâon."

—Gr. Tr. of Dan. III. 27.

c. A.D. 200. "Ei ́qoivnwrâ tòs õjêmau 'Amstâfâmâ polita xarâsa kai õjêmau stispâmâ."

—Julius Pollux, Onomast. viii. 13, sec. 59.

c. A.D. 500. "Sa râ bâ ra, õa peri õjêmau (êc) õjêmau."

—Hexychius, s.v.


c. 1000. "Sa râ bâ ra, ́Isthê peri ́câma õa e ́kïsma biaxia."

—Suidas, s.v.

which may be roughly rendered:

"A garb outlandish to the Greeks, which some call Shulwars, some call Brekes!"

963. "The deceased was unchanged, except in colour. They dressed him then with sarâwil, overhose, boots, a kurtak and khaştân of gold-cloth, with golden buttons, and put on him a golden cap garnished with sabie."—Im Fossâlin, in Frauenh. p. 15.

c. 1300. "Disconsecratur altera eorum, et operet reconciliari per episcopum . . .

* It is not certain but that Luther and the A.V. are right. The word sarâwil means 'cloak' in the Gennari; 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 (Bobhârî, vii. 56).

Of course it is certain that sarâbâda comes from the Persian, but not through Arabic. The Bedouins did not wear trowsers in the time of Ammanus, and don't do so now.

The usually so-called LXX. editions of Daniel contain what is really the post-Christian version of Tbedotion. The true LXX. text has ἱδρύματα.

"It may be added that Jerome says both Aquila and Symmachus wrote sarabula."—W. Z. S.
who occupied the coast of the Gulf before the descent of the Sien, belong-

to the Laotian Shans, Thai-

nyai, or Great Tai, whilst the Sien or Siamese Proper were the T'ai Noi, or Little T'ai. See also Sornau.

1516. "Proceeding further, quitting the kingdom of Pegu, along the coast over against Malaqua there is a very great king-
dom of pagans which they call Danseam (of Anseam); the king of it is a pagan also, and

and a very great lord."—Barbosa (Lisbon Acad.), 369.

It is difficult to interpret this Anseam, which we find also in C. Federici below in the form Asion. But the An is probably a Malay prefix of some kind.

c. 1522. "The king (of Zuzuh) 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 Giana, laden with gold and slaves, had paid him his tribute, and to verify what he said, he showed them a merchant of the name of Giana, who had remained there to trade with the gold and slaves."—Pega-

fetta, Hak. Soc. 88.

"All these cities are constructed like ours, and are subject to the king of Siam, who is named Siri Zacebedera, and who inhabits India" (see Judea).—To., 156.

1525. "In this same Port of Pam (Pahang), which is in the kingdom of Syam, there was another junk of Malaqua, the captain whereof was Alvaro da Costaa, and it had aboard 15 Portuguese, at the same time that in Joatane (Patane) they seized the ship of Andre de Bryto, and the junk of Gaspar Soarez, 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 esteas e ontros mais sujeita; Olho o rio Menão que se derrama

Do grande lago, que Chiamay se chima."—Camões, x. 26.

By Burton:

"See Pam, Patane and in length obscure, Siam that ruleth all with lordly sway; behold Menáu, who rolls his lordly tide from source Chiamai called, lake long and wide."—

c. 1567. "Va etiando ogni anno per l'istesso Capitano (di Malaqua) vn nauilio in Asion, a caricare di Versino" (Brazil-

wood).—Ces. Federici, in Ramus, iii. 396 v.

"Fu gia Sion vna grandissima Città e sedia d'Impero, ma l'anno MDXVII fu pressa dal Re del Pego, quale caminando per terra quatro mesi di viaggio, con vn esercito d'vn million, e quattro cento mila uomini da guerra, la venne ad assediare . . . e lo so io percuochi

mi ritronai in Pegù sei meai dopo la sua partita."—To.

1598. " . . . . The king of Siam at this time is become tributarie to the king of Pegu. The cause of this most bloddie bataille was, that the king of Siam had a white Elephant."—Linschoten, p. 50.

1688. "The Name of Siam is unknown to the Siamese. 'Tis one of those words which the Portuguese 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, Mogul, and most of the Names which we give to the Indian Kingdoms, are likewise National Names."—De la Loubère, E. T., p. 6.

Siçoa. As will be seen by reference to the article Rupee, up to 1835 a variety of rupees had been coined at the Company's different mints, or were current in the Company's terri-

tories. The term sicca (sikka, from Arab. sikka, 'a coin of silver,'—and sikka money,'—whence F. sikka zadan, 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, so far as that Presidency was con-
cerned, the confusion and abuses en-
gendered by this system, ordered that all rupees coined for the future should bear the impress of the 19th year of Shah '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 Siçoa of more re-
cent monetary history, weighed 192 grs. troy, and then contained 176:13 grs. of pure silver. The "Company's Rupee," which introduced uniformity of coin-
age over British India in 1835, con-
tained only 165 grs. silver. Hence the Siçoa bore to the Company's Rupee (which was based on the old Farkhābd rupees) the proportion of 16:15 nearly. The Siçoa was allowed by Act VII. of 1835 to survive as an exceptional coin in Bengal, but was abolished as such in 1836. It continued however a ghostly existence for many years longer in the form of certain Government Book-debts in that cur-

nary. See also under Chick.

1837. " . . . . Sua senhoria avia d'aver por bem que, as sigmas das moedas corres-

sem em seu nome per todo o Reino do
Guzurate, say em Dio como nos outros lugares que forem do Rey de Portugual."—Treaty of Nuno da Cunha, with Nizamudden Zamam (Mohammed Zamam) concerning Cambay, in Botelho, Tombo, 226.

1537. "... e quantam à moeda ser chapada de sua sica (read sica) pois já lhe concedida."—Ib. 226.


1705. "Les roupies Sicaa valent à Bengal 30 sola."—Lusilier, 265.

1833. "III. The weight and standard of the Calcutta sicaa rupee and its sub-divisions, and of the Furruckabad rupee, shall be as follows:

**Weight. Fine. Alloy.**


Calcutta sicaa rupee 192 176 16

"IV. The use of the sicaa weight of 179-296 grains, hitherto employed for the receipt of bullion at the Mint, being in fact the weight of the Moorsheadabad 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.

Sileegur, s. H. saikelgar, from Ar. saikak, 'polish.' A furbisher of arms, a sword-armourer, a sword- or knife-grinder.

Sikh, Seikh, n.p. Panjabi-Hind. Sikh, 'a disciple' (from Skt. Sishya) the distinctive name of the disciples of Nanak Shah who in the 16th century established that sect, which eventually rose to warlike predominance in the Punjab, and from which sprung Ranjit Singh, the founder of the brief Kingdom of Lahore.

c. 1650-60. "The Nanacs-Panthians, who are known as composing the nation of the Sikhs, have neither idols, nor temples of idols . . ." (Much followa.)—Dabistân, ii. 246.

1708-9. "There is a sect of infidels called Gurû, 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 Khoats of the Panjâb and of other tribes of infidels. When Aurangzeb got knowledge of these matters, he ordered these deputy Gurûs to be removed and the temples to be pulled down."—Khâfi Khan, in Elliot, viii. 413.

1786. "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.

1791. "Before I left Calcutta, a gentle-

man with whom I chanced to be discoursing of that sect who are distinguished from the worshippers of Brahmin, and the followers of Mahomed by the appellation Seekh, informed me that there was a considerable number of them settled in the city of Pessa, where they had a College for teaching the tenets of their philosophy."—Wilkins, in As. Res., i. 288.

1781-2. "In the year 1128 of the Hedjra" (1716) "a bloody action happened in the plains of the Pendjab, between the Syces and the Imperialists, in which the latter, commanded by Abdol-semed-Khan, a famous Viceroy of that province, gave those infidel 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 Mutaqherin, i. 87.

1782. "News was received that the Seiks had crossed the Jumna."—India Gazette, May 11.

1783. "Unhurt by the Sikes, tigers, and thieves, I am safely lodged at Nourpore."—Forster, Journey, ed. 1808, i. 247.

1784. "The Seekhs are encamped at the distance of 12 coss from the Pass of Din-derry, and have plundered all that quarter."—In Seton-Kerry, i. 13.

1790. "Particulars relating to the seizure of Colonel Robert Stewart by the Sikes."—Calc. 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, Shiek.

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.'

Silladar, adj. and s. Hind. from Pers. silâh-dâr, 'bearing or having arms,' from Ar. silah, 'arms.' Its 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."
1766. "When this intelligence reached the Nawab, he leaving the whole of his troops and baggage in the same place, with only 6000 stable horse, 9000 Sillahârs, 4000 regular infantry, and 6 guns... fell bravely on the Maharattas..."—Mir Husain Ali, H. of Hyderabad, Naih, 173.

1804. "It is my opinion, that the arrangement with the Soubah of the Deccan should be, that the whole of the force should be silladar horse."—Wellington, iii. 671.

1813. "Bhâou... in the prosecution of his plan, selected Malhar Row Holcar, a silledar or soldier of fortune."—Forbes, Or. Mem. iii. 349.

Silmagoor, s. Ship Hind. for 'sailmaker' (Roebuck).

Simkin, s. Domestic Hind. for champagne, of which it is a corruption; sometimes simkin.

1853. "'The dinner was good, and the ice simkin, Sir, delicious.'"—Oakfield, ii. 127.

Sinabaff, s. See under Shanbaff. But add this quotation:

1516. "Also they make other stuffs which they call Mamonas (Mahmodia?), others duguazas (dogasis?), others chantares, others sinabafas, which last are the best, and which the Moors hold in most esteem to make shirts of."—Barbosa, Lisbon ed., 302.

Sind, Scinde, &c., n.p. The territory on the Indus below the Punjab. The earlier Mohommedans 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.


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 (xxi. 8), Valerius Flaccus (vi. 86), and other writers.

c. 1030. "Sind and her sister (i.e., Hind) trembled at his power and vengeance."—Al 'Utbî, in Elliot, ii. 32.

c. 1340. "Mohammed-ben-Ioussuf Thakafi trouva dans la province de Sind quantare behar (see Bahar) d'or, et chaque behar comprend 333 marn."—Shihâbuddin Dimishâ, in Not. et Est., xii. 173.

1525. "Expenses of Melquiysis (i.e. Malik Ayâz of Diu)—1,000 foot soldiers (lasquarys), viz., 300 Arabs, at 40 and 50 fedeas each; also 200 Coraçones (Khorâsânis) at the wage of the Arabs; also 500 Guzarates and Gymdas at 25 to 30 fedeas each; also 30 Rumes at 100 fedeas each; 120 Fartaguy at 50 fedeas each. Horse soldiers (Lasquarys a guaualo), whom he supplies with horses, 300 at 70 fedeas a month..."—Lembranza, p. 37.

The preceding extract is curious as showing the comparative value put upon Arabs, Khorâsânis (qu. Afghans?), Sindis, Rumis (i.e. Turks), Farrakis (Arabs of Hadramaut) &c.

1548. "And the rent of the shops (buticas) of the Guzaratis of Cindy, who prepare and sell parched rice (aveil), paying 6 bazaruos (see Budgroom) a month."—Botelho, Tombo, 156.


1583. "The first city of India... after which had passed the coast of Zinâdi is called Diu."—Vitae in Hactuyt, p. 385.


1598. "I have written to the said Antonio 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.

1611. "Cuts-nagore, a place not far from the River of Zinde."—N. Downton, in Purchas, i. 307.

1613. "... considered 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 this could now be returning nothing, from the fact that the ports of Cambai and Sinde were closed, and that no ship had arrived from Goa in the current monsoon of January and February, owing to the news of the English ships having collected at Surate..."—Bocarro, Decade, 373.

1666. "De la Province du Sinde ou Sindy... que quelques-uns nomment la Tatta."—Thaenote, v. 158.

1673. "... Retiring with their ill got Booty to the Coasts of Sinda."—Pryer, 215.

1727. "Sindy is the westmost Province of the Mogul's Dominions on the Sea-coast, and has Larrhander to its Mart."—A. Ham. i. 114.

C. 1760. "Scindy, or Tatta."—Grose, i. 286.
SINDABŪR. Sandabur, n.p. This is the name by which Goa was known to some of the old Arab writers. The identity was clearly established in Cathay and the Way Thither, pp. 444 and cell.

We will give quotations first, and then point out the grounds of identification.

A.D. 943. "Crocodiles abound, it is true, in the qaydān or bays formed by the Seas of India, such as that of Sindabūra in the Indian Kingdom of Bāghra, or in the bay of Zābāz (see Java) in the dominion of the Mahārāja."—Maqṣūdī, i. 207.

1012. "I have it from Abu Yusaf bin Muslim, who had it from Abu Bakr of Fas at Sāmīr, that the latter heard told by his son the Sindabūri, that was one day conversing with the Şahib of Sindabūr, 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 see what comes of it.' So we remained talking, and 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 clothes, and rose-water. As they opened one, out came a large 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 Sindabūr, so that now they hurt nobody."—Livre des Merveilles de l'Inde. V. der Luth et Devic, 157-158.

c. 1150. "From the city of Barûh (B Arc, i.e. Broach) following the coast, to Sindabūr 4 days. Sindabūr is on a great inlet where ships anchor. It is a place of trade, where one sees fine buildings and rich bazaars."—Edrisi, i. 179.

c. 1300. "Beyond Guzerat are Konkan and Tāna; beyond them the country of Malibār ... The people are all Sāmanīs (Buddhists), and worship idols. Of the cities on the shore the first is Sindabūr, then Faknūr, then the country of Manjarū, then the country of Hīlī."—Rashiduddīn, in Elliot, i. 68.

c. 1330. "A traveller states that the country from Sindabūr to Hanawar towards its eastern extremity joins with Malabar ... "—Abulfeda, Fr. tr., II. ii. 114. Further on in his Tables he jumbles up (as Edrisi has done) Sindabūr 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, Tāns, Kaulam, Calicut, Pan-darāma, Shālyāt, Manjarū, Fākanūr, Hanaur, Sindabūr, et cetera."—Ibn Batuta, II. 177.

c. 1343-4. "Three days after setting sail we arrived at the Island of Sandabūr, 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 Cintabor and Chintabur respectively, on the west coast of India.

c. 1554. "24th Voyage; from Guvah-Sindabūr to Aden.

"If you start from Guvah-Sindabūr at the end of the season, take care not to fall on Cape Fāl," &c.—Mohit, in J. A. S. B., v. 564.

The last quotation shows that Goa was known even in the middle of the 16th century to Oriental seamen as Goa-Sindabūr, whatever Indian name the last part represented; probably, from the use of the word by the earlier Arab writers, and from the frequent mention of the latter of the East Indies, Chandāpur rather than Sandabūr. No Indian name like this has yet been recovered from inscriptions as attaching to Goa; but the Turkish author of the Mohit supplies the connexion, 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 Tisāddi, a name signifying Thirty villages. (See under Saïsette.) Its vicinity to the island Baco (Baccanore), Manjarū (Mangalore), Hili (Mt. D'Ely), is perfectly correct, if for Sindabūr we substitute Goa. The passage from Edrisi and one indicated from Abulfeda only show a confusion which has misled many readers since.

Singalese, Cinhalese, n.p. Native of Ceylon; pertaining to Ceylon. The word is formed from Sinhalu, 'Dwelling of Lions,' the word used by the natives for the Island, and which is the original 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 (Chōjō) were masters of the Choromandel Coast, of 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 Chingalla, and their language the same, as much as to say the language, or the people of the Chins of Galle."—Barros, III. ii. 1.

1588. (The Cauchin Chinese) "are of the race of the Chingalays, which they say are the best kinds of all the Malabars."—Fitch, in Halki. ii. 397.

1598. "... inhabited with people called Cingalas..."—Einschoten, 24.

c. 1610. "Il tiennent donc que... les premiers qui y allèrent, et qui les peuplèrent (les Maldives) furent... les Cingalos de l'ïle de Ceylan."—Pyard de Lavul, i. 185.

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 all they of this island the weakest, falsest, and most tricky people in all India, insomuch that, to this day, you never find faith or truth in a Chingalla."—V. i. 5.

1681. "The Chingalies are naturally a people given to sloth and laziness: if they can but anyways live, they abhor to work..."—Knox, 32.

Singapore, Sincapore, n.p. This name was adopted by Sir Stamford Raffles in favour of the city which he founded, 23rd February, 1819, on the island which had always retained the name since the middle ages. This it derived from Singahapura (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.

The settlement of Hinduized 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 30 or 40 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, and they went on more than 1200 men, the soundest and best armed of the garrison, and so they were ready incontinently, and started for the Strait of Cinacapura, where they were to wait for the junk's."—Correa, ii. 284-285.


1558. "Anciently the most celebrated settlement in this region of Malaca was one called Cinagapura, 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 Cinagapura, a flock all the navigators of the Seas of India from West and East..."—Barros, II. vi. 1.
1572. "Mas na ponta da terra Singapura
Verás, onde o caminho as naos se estreita;
Daqui, tornando a costa 4 Caryacara,
Se incuru, e para a Aurora se endireita."—
Camões, x. 125.

By Burton:
"But on her Lande-end throned see Cin-
gapur,
where the wide sea-road shrinks to
narrow way :
Thence curves the coast to face the
Cynosure,
and lastly trends Aurora-wards its lay."—
1599. "... by water the coast stretcheth
to the Cape of Singapura, and from thence
it runneth upwards again... "—Lin-
schoten, 50.

1599. "In this voyage nothing occurred
worth relating; except that, after passing
the Strait of Singapura, 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
shall."—Viaggio di Carletti, ii. 208-9.

1606. "The 5th May came there 2 Prows
from the King of Johore, with the Shah-
bander of Singapoeurs, called Sirri Raja
Nagarat... "—Valentijn, v. 331.

1817. "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 Singapora."—
Sailors' Log., i. p. 458.

1818. "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 Singapure, 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."—A. Ham. ii. 98.

1818. "We are now on our way to the
eastward, in the hope of doing something,
but I much fear the Dutch have hardly left
us an inch of ground... My attention is
principally turned to Johore, and you must
not be surprised if my next letter to you is
dated from the site of the ancient city of
Singapura."—Raffles, Letter to Marden,
dated Sandheads, Dec. 12th.

Singara, s. Hind. singhārā. The
caltrop or water chestnut; Trapa
bisinosa, Roxb. (N. O. Haloragaceae).

1835. "Here, as in most other parts of
India, the tank is spoiled by the water-
chestnut, singhara (Trapa bisinosa), which is
everwhere 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 in-
tegument adhering strongly to the kernel,
which is wholly esculent, and of a fine car-
tilaginous texture. The people are very
fond of these nuts, and they are carried
often upon bullocks' backs two or three
hundred miles to market."—Sleeman, Ram-
bles, &c. (1844), i. 101.

1839. "The nuts of Trapa bisinosa, called
Singhara, are sold in all the Bazzars of
Indi; 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 that it yields
the Government 12,000£. 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 Lake of Oaller."—Boyle, Hist. Plants,
i. 211.

Sipahselaar, s. A General-in-chief.
Pers. sipāh-sālār, 'army-leader,' the
last word being the same as in the
title of the late famous Minister-
Regent of Hyderabad, Sir Sillar Jang,
ique, 'the leader in war.'
c. 1000-1100. 'Voici quelle était alors
la gloire et la puissance des Orphelins
sur le royaume. Ils possédaient la charge de
sheabasar, ou de généralissime de toute la
Géorgie. Tous les officiers du palais étoient
de leur dépendance.'—Hut. of the Orphelins,
in St. Martin, Mem. sur l'Arménie, ii. 77.
c. 1538. "At 16 my father took me by
the hand, and brought me to his own
Monastery. He there addressed me; 'My
boy, my ancestors from generation to gene-
ration have been commanders of the armies
of the Jagaits and the Berlas family. The digni-
ity of (Sepah Salar) Commander-in-Chief
has now descended to me, but as I am tired
of this work, I therefore resign
my public office... '—Auto. Mem. of
Timour, E. T., p. 22.

1712. "Omnibus illis superior est...
Sipah Salar, sive Imperator generalis Regni,
Præsidem dignitati excipiens... "—
Kempfer, Aomo. Exot. 78.

1726. A letter from the Heer Van Maat-
zuiker "To His Highness Chan Channa,
Sapperselaar, Grand Duke, and General
in Chief of the Great Mogol in Assam, Benga1,
&c."—Valentijn, v. 175.

1735. "After the Sipahseler Hydrur,
by his prudence and courage, had defeated
the Mahrattas, and recovered the country
taken by them, he placed the government of
Seringapatun on a sure and established
basis... "—Meer Husseain Ali Khan, H. of
Hydar Neelk, O. T. F., p. 61.

Sircar, s. Hind. from Pers. sarkār,
'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 sardar'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 Deccan, the word was applied to certain extensive administrative divisions of territory. In its application in the Deccan it has been in English generally spelt Sircar; q.v.

1800. "Would it not be possible and proper to make people pay the cairar according to the exchange fixed at Serinapatam?"—Wellington, i. 60.

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 duetoolie'" (q. v.)—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. 'Babu'-go-pay-for-these-home-2000 rupees, and it is done, Sir, as quickly as you could dock him.'—The Baboo and Other Tales, i. 13.

c.—

1850. "In the fortieth year of his majesty's reign, his dominions consisted of 105 Sircars, subdivided into 2737 kushbahs" (see Cusba), the "revenue of which he settled for ten years at 3 Arrebs, 62 Crore, 97 Lacs, 55,246 Dams" (q. v., 3, 82,97, 55, 246 dams = about 9 millions sterling).—Ayesen Akbery, E. T. by Gladwin, 1800, ii. 1.

Sirdar, s. H. from P. sardar, and less correctly sirdar, 'a 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 Bearer).

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 Leyden.

1826. "Gopie's father had been a Sirdar of some consequence."—Pandurang Hari, 174.

Sirdrárs, s. This is the name which native valets ("bearers") give to common drawers (underclothing). A friend (Gen. R. Maclagan, R.E.) has suggested the origin, which is doubtless "short drawers" in contr distinction to long-drawers, or pyjamas (q.q.v.). A common bearer's pronunciation is sirdraj; as a chest of drawers also is called 'dráj ko alamaira.' See Almyra.

Sirky, s. H. sirkā. A kind of unplaited matting formed by laying the fine cylindrical culms from the upper part of the Saccharum Sara, 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.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 groups 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.

Sirris, s. Hind. Sirris; the tree Acacia Lebbeck, Bent., indigenous in S. India, the Satpura 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 Gulāb-reshm, 'silk-flower.'

Sissoo, also Shisham, s. H. sisi, sīsin, shisham; Arab. sāsam or sāsim; the tree Dalbergia Sissoo, Roxb. (N. O.
SITTING-UP. 639 SIWALIK.

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 tract; 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 sesamum 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 Chaldæa in remote ages.

Sissoo has continued in recent times to be exported to Egypt, see Forakal (quoted by Boyle, Hindu Medicine, 128). Boyle notices the resemblance of the name of the Biblical shittim wood to shisham.

c. A.D. 80. "... Thither they are wont to despatch from Barygaza to both these parts of Persia, great vessels with brass, and timbers, and beams of teak (Σελυνα, Σακλωνα και δισκοι ...). And logs of shisham (Σάκλονα, Σαρκομιῶν) ...”—Periplus Maris Eryth, cap. 36.

c. 545. "These again are passed on from Sislediba to the marts on this side, such as Malé, where the pepper is grown, and Kalliana, whence are exported brass, and shisham logs (Σαρκομιῶν, Σακλωνα), 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 Zin, and al-askim, and pepper ..."—Verbes on India by Abul'-qali, the Sindhi, quoted by Kasrini, in Gildeister, 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, P. M., ii. 71.

1839. "As I rode through the city one day I saw a considerable quantity of timber lying in an obscure street. On examining it I found it was shisham, a wood of the most valuable kind, being not liable to the attacks of white ants."—Dry Leaves From Young Egypt, 2d ed. (1851), p. 102.

Sitting-up. A curious custom, in vogue at the Presidency towns a century ago, and the nature of which is indicated in the quotations. Was it of Dutch origin?

1780. "When a young lady arrives at Madras, she must, in a few days afterwards sit up to receive company, attended by some belter 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."—Munro's Narrative, 56.

1795. "You see how many good reasons there are against your scheme of my taking horse instantly, and hastening to throw myself at the lady's feet; as to the other, of proxy, I can only agree to it under certain conditions. I am not to be forced to sit up, and receive male or female visitors. ... I am not to be obliged to deliver my opinion on patterns for caps or petticoats for any lady. ..."—T. Munro to his Sister, in Life, i. 108.

1810. "Among the several justly exploded ceremonies we may reckon that ... of 'Sitting up.' This 'Sitting up,' as it was termed, generally took place at the house of some lady of rank or fortune, who, for three successive nights, threw open her mansion for the purpose of receiving all ... who chose to pay their respects to such ladies as might have recently arrived in the country."—Williamson, P. M., i. 113.

Sittingy, s. H. from Ar. shihr-uniq, and that from Pers. shahrangi, 'chees,' which is again of Skt. origin: chaturanga (see under Sadras).

A carpet of coloured cotton, not usually made in stripes, but no doubt originally, as the name implies, in choquers.

1873. "They pull off their Slippers, and after the usual Salams, sent themselves to Choultries, open to some Tank of purling Water; commonly spread with Carpets or Sittiringees."—Fryer, 52.

1785. "To be sold by public auction ... the valuable effects of Warren Hastings, Esquire: carpets and sittringees."—In Seton-Karr, i. 111.

Siwalik. n. p. This is the name now applied distinctly 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 dâiná (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 Siwâlik is applied to a territory to the west of and perhaps embracing the Aravalli Hills, but certainly including specifically
Nagore (Nāgaur) and Mandāwar 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 Malwā. 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 Chereffudin (Sharifuddin '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 Purāna, of the Saivālas. But of the position of these we can only say that the nations, with which the context immediately associates them, seem to lie towards the western part of Upper India. (See Wilson's Works, Vishnu Purāna, ii. 175.) The popular derivation of Siwalik as given in several of the quotations below, is from sawalāk, ‘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 Ravery's version of the Tabakhāt-i-Nāzīrī 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 Sahāranpūr, 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 Siuatherrium 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 connexion of the hills in the vicinity with the name of Siwa. For in some of the old maps, such as that in Bernier's Travels, we find Sība given as the name of a province about Hurdwar; and the same name occurs in the same connexion in the Mem. of the Emperor Jāhāngīr, (Elliot, vi. 382).

a.—

1118. “Again he rebelled, and founded the fortress of Nāghawīr, in the territory of Siwālik, in the neighbourhood of Birāh[.]” —Tabakhāt-i-Nāzīrī, E. T. by Ravery, 110.

1192. “The seat of government, Ajmir, with the whole of the Siwalikh (territory), such as (?) Hānsī, Suratī, and other tracts, were occupied”—Ibid., 468-469.

1227. “A year subsequent to this, in 624 H., he (Sultan Iyāltimīsh) marched against the fort of Mandāwar within the limits of the Siwalikh [territory], and its capture, likewise, the Almighty God facilitated for him.” —Ibid., p. 611.

c. 1247. “... When the Sultan of Islam, Näshīr-ud-Dunya-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 Siwalikh [territory] and Nāghawīr should be relinquished by him to other Maliks...”—Ibid., 781.

1253. “When the new year came round, on Tuesday, the 1st of the month of Muḥarram, 651 H., command was given to Ulugh Khūns-i-A'sām... to proceed to his fields, the territory of Siwalikh and Hānsī.” —Ibid., 693.

1257. “Malik Balban... withdrew” (from Dehlī), “and by way of the Siwalikh (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 Talih-pat, the [contingent] forces of the Siwalik [districts], which were the siefs of Ulugh Khân-i-A'zâm, 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 [Jhinda], and Barwah . . . assembled. . . ."—Io. 350.

1290. "Ulugh Khân-i-A'zâm resolved upon making a raid upon the Koh-pâysh [hill tracts of Mewât] round about the capital, because in this . . . there was a community of obdurate rebels, who, uncasingly, committed highway robbery, and plundered the property of Musalmâns . . . and destruction of the villages in the districts of Hansi, the Siwalik, and Bhânâb, necessarily followed their out-breaks."—To. 380.

1290-1310. "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 Islâm, which had been waiting for them some days, caught them as they expected. . . ."—Zâd-ud-din Barni, in Elliot, ill. 192.

b.—
c. 1300. "Of the cities on the shore the first is Sandhâr, then Faknûr, then the country of Manjûrî, then the country of (Tendârâinî), then Jângûl" (Jinkali), "then Kilâm . . . After these comes the country of Sawalik, which comprises 125,000 cities and villages. After that comes Mâlâwâ" (but in some MSS. Mûdûl).—Rashiduddin, in Elliot, i. 68.

Rashiduddin has got apparently much astray here, for he brings in the Siwalik territory at the far end of Malabar. But the mention of Mâlâwâ as adjoining is a probable indication of the true position,* 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 Sâvalâces probatâ, as much as to say 120,000 mountains."—Bozaro, M.S.

c.—
c. 1399. "Le Détroit de Coupalé est situé au pied d'une montagne par où passe le Gange, et à quinze milles plus haut que ce Détrit 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 Indeus adorent cette pierre, et dans tous les pays circonvoisins jusques à une année de chemin, ils se tournent pour prier du côté de ce Détrit et de cette pierre. . . . Cependant on eut avis que dans la montagne de Soutale, qui est une des plus considérables de l'Inde, et qui s'étend dans le deu tiers de ce grand Empire, il s'étoit assemblé un grand nombre d'Indiens qui chercholent à nous faire insulter."—H. de Timour-Bec, par Cheriffeddin Ali d'Yezd (Fr. Tr. by Petis de la Croix), Delf, 1723, iii., ch. xxv.-xxvi.

c. 1528. "The northern range of hills has been mentioned . . . after leaving Kashmîr, these hills contain innumerable tribes and states, persagnossis, and countries, and extend all the way to the 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 Sâwalik-Parbat. In the language of Hind Såwalik means a lâd and a quarter (or 125,000), and Parbat means a hill, that is, the 125,000 hills. On these hills the snow never melts, and from some parts of Hindustân, such as Lahore, Sehrend, and Sambal, it is seen white on them all the year round."—Baber, p. 313.

c. 1545. "Sher Shâh's dying regrets. . . . On being remonstrated with for giving way to low spirits, when he had done so much for the good of the people during his short reign, after earnest solicitation, he said, 'I have had three or four desires on my heart, which still remain without accomplishment. . . . One is, I wished to have depopulated the country of Roh, and to have transferred its inhabitants to the tract between the Nâlâb and Lahore, including the hills below Sindcûn "as far as the Siwalik.""—Turâkh-i-Khân Jâhân Lodî in Elliot, v. 107-108.

c. 1547-8. "After their defeat the Nâzâs took refuge with the Ghakkaras, in the hill-country bordering on Kashmîr. Islâm Shâh . . . during the space of two years was engaged in constant conflicts with the Ghakkaras, whom he desired to subdue. . . . Skirting the hills he went thence to Mûrîn (?) and all the Rajâs of the Siwalik presented themselves. . . . Parsurâm, the Rajâ of Gwâlîor, being the staunchest servaunt of the King . . . Gwâlîor is a hill, which is on the right hand towards the South, amongst the hills, as you go to Kângra and Nâgarkan." (See Nuggarcote).—Turâkh-i-Dâvâdî, in Elliot, iv. 493-4.

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 the mountains and jungles. . . . Rajâ Râm Chand, Rajâ of Nâgarkan, was the most renowned of all the Rajâs of the hills, and he came and made his submission."—Tabakdât-i-Abkârî, in Elliot, v. 245.

c. 1560. "The Emperor (Akbar) then marched onwards towards the Siwalik hills, in pursuit of the Khân-Khâmân. He reached the neighbourhood of Talâwâra, a district of the Siwalik, belonging to the Rajâ Gotîb Chand. . . . A party of adventurour soldiers dashed forward into the

* 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 Malwî.
hills, and surrounding the place put many of the defenders to the sword.―Ibid. 267.

c. 1570. "Husain Khan... set forth from Lucknow with the design of breaking down the idol, and demolishing the idol temples. For false reports of their unbounded treasures had come to his ears. He first passed through Oudh, towards the Siwalik hills. He then ravaged the whole country, as far as the Kasbah of Wajrāl, in the country of Rājā Ranka, a powerful zamindār, and from that town to Ajmīr which is his capital."—Badāūnī, in Elliot, iv. 497.

1594-5. "The force marched to the Siwalik hills, and the Bakharī resolved to begin by attacking Jammu, one of the strongest forts of that country."—Akhbar Nāma, in Elliot, v. 125.

c. "Ram Deo... returned to Kansau... after that he marched into the Siwalik hills, and made all the zamindār's tributary. The Raja of Kamān... came out against Ram Deo and gave him battle."—Virishka's Introduction, in Elliot, vi. 561.

1793. Mr. Daniel, with a party, also visited Sirinagur the same year (1789); it is situated in an exceedingly deep, and very narrow valley; formed by Mount Sewalick,* the northern boundary of Hindoostan, on the one side; and the vast ridge of snowy mountains of Himālekh or Imaus, on the other: and from the report of the natives, it would appear, that the nearest point of its 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 Sirinagur town.

"In crossing the mountains of Sewalick, they met with vegetable productions, proper to the temperate climates."—Bennett's Memoir, ed. 1793, pp. 366-369.

d.——

1834. "On the flank of the great range there is a line of low hills, the Sewalick, which commence at Roorkee, 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 Himalayas; in others, as in this neighbourhood (Sehārānpur), 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. Sehārānpur is about 1,000 feet above the sea. About 25 miles north are the Sewalik hills."—Falconer, in J. A. S. B., iii. 182.

1835. "We have named the fossil Sivatherium from Siēt the Hindu god, and Sīva-alti, or Sēva. The Sivak, or Sub-Himalayan range of hills, is considered, in the Hindu mythology, as the Littih or edge of

the roof of Siēa's dwelling in the Himalaya, and hence they are called the Sīva-alti or Sīv-alta, which by an easy transition of sound became the Sewalick of the English.

"The fossil has been discovered in a tract which may be included in the Sewalick range, and we have given the name of Sivatherium to it, to commemorate the remarkable formation, so rich in new animals. Another derivation of the name of the hills, as explained by the Mahānt, or High Priest at Dehra, is as follows:—

"Sewalick, a corruption of Sīva-alti, a name given to the tract of mountains between the Jumna and Ganges, from having been the residence of Iswara Sīya and his son Ganēs."—Falconer and Caulfield, in Asiatic Researches, xix., p. 2.

1879. "These fringing ranges of the later formations are known generally as the Sub-Himalayas. The most important being the Siwalik hills, a term especially applied to the hills south of the Deyrā Dīn, but sometimes employed in a wider sense."—Medlicott and Blanford, Manual of the Geology of India, Introd., p. x.

Skeen. S. Tib. skyin. The Himalayan Ibex; (Capra Sibirica, Meyer).

Slave. See Suppt.

Sling. Seling, n. p. This is a name used in the Himalayan regions for a certain mart in the direction of China which supplies various articles of trade. Its occurrence in Trade Returns at one time caused some discussion as to its identity, but there can be no doubt that it is Si-ning (Fu) in Kan-su. The name Sling is also applied, in Ladak and the Punjab, to a stuff of goat's wool made at the place so-called.

c. 1730. "Kokonor is also called Tsampombo, 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 Shulin or Shingch."

—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 Seleng, 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 Nepal) is as inconsiderable in quantity as it is insignificant in quality. The base (read Tso) or flannel procured from the

* * "Sewalick is the term, according to the common acceptation; but Capt. Kirkpatrick proves from the evident etymology of it, that it should be Sewalick."—Note by Bennett.
former, were it really a fabric of Tibet, would perhaps be admitted as an exception to the latter part of this observation; but the fact is that it is made at Siling, a place situated on the western borders of China."

—Kirkyard’s *Acc. of Nepant* (1811), p. 134.

1882. "Sling is a *Pushmina* (fine wool) cloth, manufactured of goat-wool, taken from Karashahr and Urumuchi, and other districts of Turkish China, in a Chinese town called Sling."—*Punjab Trade Report*, App. p. cxix.

1871. "There were two Calmucks at Yarkand, who had belonged to the suite of the Chinese Ambassad... Their... own home they say is Zilm (qu. Zilim?) — a country and town distant 15 months’ journey from either Askoo or Khoten, and at an equal distance in point of time from Lhasa... Zilm possesses manufactures of carpets, horse-trappings, pen-holders, etc. This account is confirmed by the fact that articles such as those described are imported occasionally into Ladak, under the name of Zilm or Zirma goods."

"Now if the town of Zilm is six weeks journey from either Lhasa or Askoo, its position may be guessed at."—*Shaw, Visits to High Tartary*, 38.

*Sloth*, s. In the usual way of transferring names which belong to other regions, this name is sometimes applied in S. India to the Lemur, (*Loris gracilis*, Jerdon).

*Snake-stone*, s. This is a term applied to a substance, the application of which to the part where a snake-bite has taken effect, is supposed to draw out the poison and render it innocuous. Such applications are made in various parts of the Old and New Worlds. The substances which have this reputation are usually of a porous kind, and when they have been chemically examined have proved to be made of charred bone, or the like. There is an article in the 13th volume of the * Asiatic Researches* by Dr. J. Davy, entitled *An Analysis of the Snake-Stone*, in which the result 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 earthly 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 Zahr Mohoreh, or *Snake-Stone*. Two kinds are described which were sold under the name given (Zahr *muhra*, where *zahr* = 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 Cobra* si renommées : elles sont composées de racines qu’on brûle, et dont on amasse les cendres pour les mettre avec une sorte de terre qu’ils ont, et les brûler encore une fois avec cette terre; et après cela on en fait la pâte dont ces Pierres sont formées. ... Il faut faire sortir avec une écuille, un peu de sang de la pâte, y appliquer la Pierre, et l’y laisser jusqu’a ce qu’elle tombe d’elle même."—Thomson, v. 97.

1673. "Here are also those *Elephant Legged St. Thomas*, which the unbiassed Enquirers will tell you chances to them two ways: By the Venom of a certain Snake, by which the *Jaugies* or Pilgrims furnish them with a *Fictitious Stone* (which we call a *snake-stone*), and is a Counter-poyson to all deadly Bites; if it stick, it attracts the Poyson; and put into Milk it recovers itself again, leaving its virulence therein, discovered by its Greenness."—*Fryer*, 53.

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 Idolot’s Priests, and that the Stone is rather a composition of certain Drugs. If the Person hit be much wounded, the place must be incis’d; and the Stone being appli’d thereto, will not fall off till it has drawn all the poison to it: To cleanse it you must steep it in Womans-milk, or for want of that, in Cows-milk. ... There are two ways to try whether the Serpent’s stone be true or false. The first is, by putting the Stone in your mouth, for there will give a leap, and fix to the Palate. The other is by putting it in a glass full of water; for if the Stone be true, the water will fall a boiling, and rise in little bubbles."—*Tavernier*, E. T., Pt. ii., 155.

Tavernier also speaks of another snake-
stone alleged to be found behind the hood of the Cobra:

It is Stone being rubb'd against another Stone, yields a slime, which being drank in water, etc., etc.—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, mixt with a kind of Earth, which is found at Diu. . . ."—Ovington, 36—261.


1772. "Being returned to Roode-Zand, the much celebrated Snake-stone (Slange-steen) 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 costs 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; as soon as it is saturated, it falls off of itself. . . ."—Thunberg, Travels, E. T., i. 158 (A Journey into Calafuria).

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 mad dog. But it is very probable, thence that the effects of the poison cannot be very dangerous, would not be more rational than to ascribe the recovery of a person bitten by a Cobra de Capello, to the application of a snake-stone, or to the words muttered over the patient by a Brahmin."—Patrick Russell, Account of Indian Serpents, 77.

1809. "Another kind of snake-stone . . . was a small oval body, smooth and shining, externally black, internally grey; it had no earthly 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. Darcy, in As. Res., xiii. 318.

1860. "The use of the Pamboo-Kaloo, or snake-stone, as a remedy in cases of wounds by venomous serpents, has probably been communicated to the Singhehale 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 horn, 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."—Emerson Tennent, Ceylon, i. 197—200.

1872. "With reference to the snake-stones, which, when applied to the bites, are said to absorb and suck out the poison, . . . I have only to say that I believe they are perfectly powerless to produce any such effect . . . when we reflect on the quantity of poison, and the force and depth with which it is injected . . . and the extreme rapidity with which it is hurried along in the vascular system to the nerve centres, I think it is obvious that the application of one of these stones can be of little use in a real bite of a deadly snake, and that a belief in their efficacy is a dangerous delusion."—Fayrer, Thanatophidia of India, pp. 38 and 40.

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 sinh in the sense of 'china-ware'; or from the same word, used in Ar. and Pers., in the sense of 'a salver,' &c.

But we have since seen that the word is not only in Grose'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 last 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
is a practice that has been ascribed to a great variety of uncivilized races; e.g., in various parts of Africa; in the extreme north of Europe and of Asia; in the Clove Islands; to the Veddas of Ceylon, to the Fojlas of Malabar, and (by Pliny, surely under some mistake) to the Seres or Chinesse. See on this subject a note in *Marco Polo*, p. xii. 21; a note by Mr. De B. Priaulx, in *J. R. As. Soc.* xiv. 348 (in which several references are erroneously printed); *Tennent's Ceylon*, i. 593 seqq.; *Rawlinson's Herodotus*, under Bk. iv. ch. 196.

c. 1530. "Sofala is situated in the country of the Zenj. According to the author of the *Kanân*, the inhabitants are Muslim.

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 of them to keep their craft, and being off the coast of Cofala, the pilots warned the officers that they should be alert and ready to strike sail, and at night they should keep their course, with little sail set, and a good look-out, for just thereabouts there was a river belonging to a place called Cofala, whence there sometimes issued a tremendous squall, which tore up trees and carried cattle and all into the sea. . . ."—*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."—*Barroso*, 4.

c. 1523. "Item—that as regards all the ships and goods of the said Realm of Ormus, and its parts and vassals, they shall be secure by land and by sea, and they shall be as free to navigate where they please as vassals of the King our lord, save only that they shall not navigate inside the Strait of Mecca, nor yet to Cofala and the ports of that coast, as that is forbidden by the King our lord. . . . In the Treaty of Don Duarte de Menezes, with the King of Ormuz, in Botelho, Tombo, 89.

1535. "Vasco da Gama . . . was afraid that there was some gulf running far inland, from which he would not be able to get out. And this apprehension made him so careful to keep well from the shore that he passed without even seeing the town of Cofala, so famous in those 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
Deitando para o pégo toda a armada:
Porque, ventando Noto manso e frio,
Não nos apanhasse a agua da enseada,
Que a costa faz alii daquella banda,
Donde a rica Sofala o ouru manda."—
Camões, v. 73.

By Burton:
"off from the coast-line for a spell we
stood,
still deep blue water 'neath our kelsons
lay;
for frigid Notus, in his fainty mood,
was fair to drive us leewards to the Bay
made in that quarter by the crooked shore,
whence rich Sofala sandeth golden ore."

1665.
"Mombaza and Quilloa and Melind,
And Sofala, thought Ophir, to the realm
Of Congo, and Angola farthest south."—
Paradise Lost, xi.

Milton, it may be noticed, misplaces the
accent, reading Sofala.

1727. "Between Delagoa and Mozam-
bique is a dangerous Sea-coast, it was
formerly known by the names of Sufifia
and Chama, but now by the Portuguese,
who know that country best, is called
Sena."—A. Ham., i. 8.

Sola, vulg. Solar, s. This is pro-
perly H. shola, corrupted by the
Bongâi inability to utter the shubbo-
leth, to solâ, and often again into solô
by English people, led astray by the
usual 'striving after meaning.' Sholà
is the name of the plant Aeschynomene
aspera, L. (N. O. Leguminosae), and
is particularly applied to the light
pith of that plant, from which the
light thick Sola Toppees, 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 30 years, was peculiar
to the Bengal Presidency. In the
Deccan the thing is called bhend, and
in Tamil, nettī. Solar hats are now
often advertised in London.

1886. "I stopped at a fisherman's, to
look at the curiously-shaped floats he used
for his very large and heavy fishing-nets;
each float was formed of eight pieces of
sholā, 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.

1872. "In a moment the flint gave out a
spark of fire, which fell into the solâ; the
sulphur match was applied; and an earthen
lamp . . ."—Govinda Samanta, i. 10.

1878. "My solar toppee (pith hat) was
whisked away during the struggle."—Life
in the Mozifusi, i. 164.

1885. "I have slipped a pair of galoshes
over my ordinary walking-boots; and, with
my solar toppee (or sun-helmet) on, have
ridden through a mile of deserted streets
and thronged bazaars, in a grilling sun-
shine."—Prof. Visit in Pernia, St.
James's Gazette, March 9th.

Sombrero, s. Port. zumbrero. In
England we now understand by this
word a broad-brimmed hat; but in
older writers it is used for an umbrella.

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 Duney) . . . and in the tone
of the King went his Sombreros, which
are made of straw of a diameter of 4 palms,
mounted on very long canes, some 3 or 4
fathoms in height. These are used for
state ceremonial, showing that the King is
there in person, as it were his pennon or
royal banner, for no other lord in his
realm may carry the like."—Correa, i. 373.

1650. "Betwixt towns men usually
travel in Chariots drawn by Oxen, but in
Towns upon Palameeons, and with Som-
breros de Sol over them."—Sir T. Herbert,
ed. 1665, p. 46.

1657. "A costé du cheval il y a un
homme qui esvente Wistnou, afin qu'il ne
receive point d'incommodité soit par les
monches, ou par la chaleur; et à chaque
costé on porte deux Zumbeiros, afin que
le Soleil ne puisse pas sur luy. . . ."

1673. "None but the Emperor have a
Zumbrero among the Moguls."—Fryer, 96.

sent to beg the Favour that he would pick
them out some lusty Dutch Men to carry
their Palameens and Somereras or Um-
brellas."—A. Ham., i. 338.

Sombrero, Channel of the, n. p.
The channel between the northern
part of the Nicobar group, and the
southern part embracing the Great
and Little Nicobar, has had this name since
the early Portuguese days. The origin
of the name is given by A. Hamilton
below. The indications in C. Federici
and Hamilton are probably not accu-
rate. They do not agree with those
given by Horsburgh.

1566. "Si passa per il canale di Nicobar,
occoro per quello di Sombrero, li quali son
per mezzo l'isola di Sumatra . . ."—C.
Federici, in Ramusio, iii. 391.

1727. "The Islands off this Part of the
SONAPARANTA. 647

SONOJY.

Coast are the Nicobars. . . The northernmost Cluster is low, and are called the Canouera. . . The middle Cluster is fine champagne ground, and all but one, well inhabited. They are called the Somerera Islands, because on the South End of the largest Island, is an Hill that resembles the Top of an Umbrella or Somerero."—A. Ham., ii. 68.

1843. "Sombrero Channel, bounded on the north by the Islands of Katchull and Nucowry, and by Merve or Passage Island on the South side, is very safe and about seven leagues wide."—Horsburgh, ed. 1843, ii. 59-60.

Sonaparanta, n. p. This is a quasi classical name, of Indian origin, used by the Burmese Court in State documents and formal enumerations of the style of the King, to indicate the central part of his dominions; Skt. Swarna (Pali Sona) prānta (or perhaps aparānta), 'golden frontier-land,' or something like that. There can be little doubt that it is a survival of the names which gave origin to the Chrysa of the Greeks. And it is notable, that the same series of titles embraces Tambadipa ('Copper Island' or Region) which is also represented by the Chalcites of Ptolemy.

(Ancient.) "There were two brothers resident in the country called Sunaparanta, merchants, who went to trade with 500 waggons, . . ."—Legenda de Gotama Buddha, in Hardy's Manual of Buddhism, 259.

1636. "All comprised within the great districts . . . of Tsa-Koo, Tsa-Jan, Laygain, Phoung-Jan, Kalé, and Thoung-thot is constituted the Kingdom of Thuna-paranta. All within the great districts of Pagán, Ava, Penya, and Myen-Zain, is constituted the Kingdom of Tamparada. . . ." (etc.)—Inscription of the Pagoda of Kung-Mhoc-dan, near Ava; from the M. Journal of Major H. Burrey, accompanying a Letter from him, dated 11th September, 1839, in the Foreign Office, Calcutta.

Burrey adds: "The Ministers told me that by Thunaparanta they mean all the countries to the northward of Ava, and by Tampadeva all to the southward. But this inscription shows that the Ministers themselves do not exactly understand what countries are comprised in Thunaparanta and Tampadeva."

1767. "The King despotic; of great Merit, of great Power, Lord of the Countries Thongpraudah, Tempdevah, and Camboja, Sovereign of the Kingdom of Burma, Kom, the Kingdom of Slam and Hughen (1), the Kingdom of Gassay;—Letter from the King of Burma, in Dalrymple, Or. Rep., i. 106.

1795. "The Lord of Earth and Air, the Monarch of extensive Countries, the Sovereign of the Kingdoms of Sonaparinda, Tombadeva. . . etc. . . ."—Letter from the King to Sir John Shore, in Symes, 457.

1835. "His great, glorious and most excellent Majesty, who reigns over the Kingdom of Thunaparanta, Tampadeva, and all the great umbrella-wearing chiefs of the Eastern countries, the King of the Rising Sun, Lord of the Celestial Elephants, and Master of many white Elephants, and great Chief of Righteousness, . . ."—King's Letter to the Governor-General (Lord Dalhousie), 2nd Oct., 1835.

Soodra, Sooder, s. Skt. sudr. The (theoretical) Fourth Caste of the Hindus. In South India, there being no claimants of the 2nd or 3rd classes, the higher castes among the (so-called) Sudras come next after the Brahmins in social rank, and Sudra is a note of respect, not of the contrary as in Northern India.

1630. "The third Tribe or Cast, called the Shudderis."—Lord, Display, &c., ch. xii.

1651. "La quatrième lignée est celle des Soudres; 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. 1674. "The . . . Chudder (these are the Nayres)."—Faria y Sousa, ii. 710.

1717. "The Brahmins and the Tschudirers are the proper persons to satisfy your Enquiries."—Phillips, 14.

1858. "Such of the Aborigines as yet remained were formed into a fourth class, the Çdra, a class which had no rights but only duties."—Whitney, Or. and Ling. Studies, ii. 37.

1867. "A Brahman does not stand aloof from a Soodra with a keener pride than a Greek Christian shows towards a Copt."—Dixon, New America, 7th ed. i. 276.

Soojy, Soojee, s. Hind. saji; a word curiously misinterpreted ("the coarser part of pounded 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 English tables. It is prepared by grinding between two millstones which are not in close contact. It is the semolina of Italy. Bread made from this was called in Low Latin simella; Germ. Semmel-bräüchen, and old English simnel cakes.

A kind of porridge made with soojee is often called soojee simply.

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 'strabour' 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. "Succi flour, ground coarse, and water."—Life in the Mofussil, i. 213.

Sookry, s. Founded brick used to mix with lime to form a hydraulic mortar. Hind. from Pers. surkhli, 'red-stuff.'

c. 1770. "The terrace roofs and floors of the rooms are laid with fine pulverized stones, which they call zurkees; 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."—Stevorinus, B. T., i. 514.

1784. "One lack of 9-inch bricks, and about 1400 maunds of soorkey."—Notifsyn. in Seton-Karr, i. 34; see also ii. 15.

1811. "The road from Calcutta to Baracoop . . . like all the Bengal roads it is paved with bricks, with a layer of sulkly or broken bricks over them."—Solesyns, Les Hindoues, iii.

The word is misused as well as miswritten here. The substance in question is khas, q.v.

Soomra, s. Hind. from Pers. surma. Sulphuret of antimony, used for darkening the eyes, kuhl of the Arabs, the stimans and stilbum of the ancients. "With it, I believe, is often confounded the sulphuret of lead, which in N. India is called soorme (see is the feminine termination in Hindust.), and used as a substitute for the former: a mistake not of recent occurrence only, as Sprengel says, 'Distingueto Plinius maren a feminâ'" (Boyle on Ant. of Hindu Medicine, 100).

Soosie, s. Hind. from Pers. sus. Some kind of silk cloth, but we know not what kind. See passage from 1690, Ovington, under Alleja.

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 Sophy," as the Sultan of Turkey was "The Turk," or "Grand Turk," and the K. of Delhi the "Great Mogul." This title represented Saff, Safavâr, or Safi, the name of the dynasty which reigned over Persia for more than two centuries (1499-1722, nominally to 1736). The first king of the family was Isma'il, claiming descent from 'Ali and the Imâms, through a long line of persons of saintly reputation at Ardebil. The surname of Saff or Safi assumed by Isma'il is generally supposed to have been taken from Shâh Isma'il-ud-din, the first of his more recent ancestors to become famous, and who belonged to the class of Safis or philosophic devotees. After Isma'il the most famous of the dynasty was Shâh Abbas (1585-1629).

c. 1524. "Susiana, quae est Shushan Palatium illud regni Sophi."—Abraham Perisol, in Hyde, Synagoga Dissert. i. 76.

1560. "De que o Saf fi oy contente, e mandou gente em su ajuda."—Terecro, ch. i.

"Quae regiones nomine Persiens ei regnantur quem Turcae Chisibâs, nos Sophi vocamus."—Busbeq. Epist. iii. (171).


—in Hak. i. 381.

1568. "And all the Kings continued so with the name of Xa, which in Persia is a King, and Ishmael a proper name, where- by Xa Ismael, and Xa-thamas are as much as to say King Ismael, and King Thamas, and of the Turkes and Rames are called Sofii or Soffy, which signifies a great Captaine."—Linschoten, ch. xxvii.

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.

1619. "Alla porta di Sciaf Sofi, si sonarono nacchere tutto il giorno: ed insomma tutta la città e tutto il popolo andò in allegrezza, concordando infinita gente alla meschita di Schia Sofi, a far Gratiauram actionem."—P. della Valle, i. 506.

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 to- gether; I would attempt it."—Bosun, & Fletch., The Noble Gen- tlemen, v. 1.

c. 1630. "Ismael at his Coronation pro- claim'd himself King of Persia by name of Pot-Shaw-Ismael-Sophy. Whence that word Sophy was borrowed is much controverted. Whether it be from the Armenian idiom, signifying Wooll, of which the Shazes are made that ennobled his new order. Whether the name was from Sophy his grandam, or from the Greek word Sophas imposed upon
Aydar at his conquest 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 Israel's son, grand and great grandsons of Kings of Persia never continued that name, till this that now reignes, whose name indeed is Sophie, but casually."—Sir T. Herbert, ed. 1838, 236.


1656. "As when the Tartar from his Russian foe, By Astrakan, over the snowy plains Retires; or Bactrian Sophy, from the horns Of Turkish crescent, leaves all waste beyond The realm of Aladule, in his retreat To Tauris or Casbeen . . . .

Paradise Lost, x.

1673. "But the Suhah's Vicar-General is by his Place the Second Person in the Empire, and always the First Minister of State."—Fryer, 338.

1682. "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 Gombrone 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 Balloonches and Mackrats . . . threw off the Yoke of Obedience first, and in full Bodies fell upon their Neighbours in Caramania."—A. Ham. i. 108.

1815. "The Saffavean monarchs were revered and deumed holy on account of their descent from a saint."—Malcolm, H. of Pers., ii. 427.

1838. "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."—The Kuzzilbash, i. 192.

Souba, Soobah, s. Hind. from Pers. șubâ. A large Division or Province of the Mogul Empire (e.g. the Şubah of the Deccan, the șubah of Bengal). The word is also frequently used as short for șubadar, 'the Vicerey' (over a șubâ). It is also "among the Marathas sometimes applied to a smaller division comprising from 5 to 8 parafs" (Wilson).

c. 1594. "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 șubadar . . . upon which occasion the Sovereign of the world distributed 12 Lots of beetle. The names of the Soobahs were Allahabad, Agra, Owuh, Ajmeer, Ahmedabad, Buhar, Bengal, Dehly, Cabul, Lahoor, Multan, and Malwa: when his majesty conquered Bher, Khundees, and Ahmedanagar, they were formed into three Soobahs, increasing the number to 15."—Ayeen (Godwin), ii. 1–5.

1753. "Princes of this rank are called Subahs. Nizau al muluck was Subah of the Deccan (or Southern) provinces . . . The Nabobs of Condore, Cudape, Carnatia, Yalore, &c., the Kings of Fritichinopoly, Mysore, Tanjore, are subject to this Subahship. Here is a subject ruling a larger empire than any in Europe, excepting that of the Muscovite."—Orme, Fragments, 398–399.

1760. "Those Emirs or Nabobs, who govern great Provinces, are stiled Subahs, which import the same as Lord-Lieutenants or Vice-Roys."—Memoirs of the Revolution in Bengal, p. 6.

1763. "From the word Soobah, signifying a province, the Viceroy of this vast territory (the Deccan) is called Soobahdar and by the Europeans improperly Soobah."—Orme, i. 35.

1765. "Let us have done with this ringing of changes upon Soobahs; there's no end to it. Let us boldly dare to be Soobah ourselves . . . ."—Holwell, Hist. Events, &c., i. 183.

1783. "They broke their treaty with him, in which they stipulated to pay 400,000l. a year to the Soobah of Bengal."—Burke's Speech on Fox's India Bill, Works, iii. 486.

1804. "It is impossible for persons to have behaved in a more shuffling manner than the Soobah's servants have . . . ."—Wellington, ed. 1837, ii. 11.

1809. "These (pillars) had been removed from a sacred building by Monsieur Duplex, when he assumed the rank of Subah."—Lord Valentia, i. 373.

1823. "The Delhi Sovereigns whose vast empire was divided into Soobahs, or Governments, each of which was ruled by a Soobahdar or Viceroy."—Malcolm, Cent. India, i. 2.

Soubadar, Subadar, s. Hind. from Pers. šubādār, 'one holding a šūba' (see preceding art.).

(a). The Viceroy, or Governor of a šūba.

(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 under preceding article.

b.—

1675. "The Subidar of the Town being a Person of Quality . . . he (the Ambas
Soursop.  650  Sourarry.

sador) thought good to give him a Visit."—Eyre, 77.

1805. "The first thing that the Subidar of Vira Rajendra Pettah did, to my utter astonishment, was to come up and give me such a shake by the hand, as would have done me credit to a Scotsman."—Letter in Leyden's Life, 49.

Sourarry, s. Pers. sawär, 'a horseman.' A native cavalry soldier; a mounted orderly.

1824-5. "... The sawars who accompanied him."—Heber, Orig. 1. 404.

1827. "Hartley had therefore no resource save to keep his eye steadily fixed on the lighted match of the sawar... who rode before him."—W. Scott, The Surgeon's Daughter, ch. xiii.

Sowar, Suwar. s. Hind. from Pers. shutr-sawär, 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 misused by the Great Duke in the passage below, for a camel-driver, a sense it never has. The word written, or intended, may however have been surwaun (q.v.).

1834. "... I found a fresh horse at Sufer Jung's tomb, and at the Kutub a couple of riding camels and an attendant Shutter Suwar."—Mem. of Col. Mountain, 129.

1840. "Sent a Shuta Sarwar (camel driver) off with an express to Simla."—Osborne, Court and Camp of Ranj. Singh, 179.

1842. "At Pashawur, it appears by the papers I received last night, that they have camels, but no sawars, or drivers."—Letter of D. of Wellington, in Indian Administration of Ed. Ellenborough, 228.

Sowarry, Suwarree, s. Hind. from Pers. sawär. A cavalcade, a cortège of mounted attendants.

1803. "They must have tents, elephants, and other sawary; and must have with them a sufficient body of troops to guard their persons."—A. Wellesley, in Life of Munro, 1. 346.

1809. "He had no sawarry."—Ld. Valentia, i. 388.

1814. "I was often reprimanded by the Zemindars and native officers, for leaving the suwarre, or state attendants, at the outer gate of the city, when I took my evening excursion."—Forbes, Or. Mem. iii. 420.

1827. "Orders were given that on the next day all should be in readiness for the Suwarree, a grand procession, when the Prince was to receive the Begum as an honoured guest."—Walter Scott, The Surgeon's Daughter, ch. xiv.
SOWARRY CAMEL. 651

Sowarry Camel. A swift or riding camel. See Sowar, Shooter.

1853. "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 sawarí camel.' This was flattering me on a very weak point: there is but one thing in the world that I perfectly understand, and that is how to dress a camel."—Wanderings of a Pilgrim, ii. 36.

Sowcar, s. Hind. sāhākār; alleged to be from sādha, 'right,' and kār, 'doer,' Guj. sāvākār. A native banker; corresponding to the Chetty of S. India.

1863. "You should not confine your dealings to one sowcar. Open a communication with every sowcar in Poona, and take money from any man who will give it you for bills."—Wellington, Desp., ii. 1 (ed. 1897).

1886. "We were also sahukars, and granted bills of exchange upon Bombay and Madras, and we advanced money upon interest."—Pandurang Hari, 174.

Soy, s. A kind of condiment once popular. The word is Japanese si-yau,* Chin. shi-yu. 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.

1769. "... Mango and Saio, two sorts of sauces brought from the East Indies."—Journal of John Locke, in Ed. King’s Life of L., i. 249.

1888. "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.

1889. "... Soy, the choicest of all Sauces."—Ovington, 397.

1712. "Hoc legumen in coquina Japa-

nicastramque repilet paginam; ex eo nam-
ique conficitur: tum puls Miso dicta, quae
ferculis pro consistentia, et butyri loco
adideo: butyrum enim hoc coelo res ignota
est: tum in hiem dictum emhammas: quod
nisi ferucleis, certà fritias et assatis omní-
hus affunditur."—Kaempfer, Amoen. Exot.
p. 539.

1776. An elaborate account of the prepa-
ration of Soy is given in Thunberg’s

* A young Japanese fellow-passenger gave the pronunciation clearly as shi-yu.—A. B.

Travels, E. T., iv. 121–122; and more briefly by Kaempfer on the page quoted above.

Spin, s. An unmarried lady; popu-
lar abbreviation of ‘Spinstor.’

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-

TASE. The name in Japan tends to con-
firm this, and must be our ex-
cuse 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 Cas-
tilla."—Miss Bird’s Japan, i. 235.


1673. "The same Night we travelled easily to Megatana, using our Bowling-Pieces all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, Chitrelts, or Spotted Deer."—Fryer, 71.

1679. "There being convenience in this place for ye breeding up of Spotted Deer, which the Hon’ble Company doe every yeare order to be sent home for His Maj-
esty, it is ordered that care be taken to breed them up in this Factory (Madapal-
alam), to be sent home accordingly.—V. S. George Council (on Tour), 16th April, in Notes and Extracts, Madras, 1871.

1662. "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, Oct. 16th.

Squeeze, s. This is used in Anglo-

Chinese talk for an illegal exaction. It is, we suppose, the translation of a Chinese expression. It corresponds to the malatoka of the Middle Ages, and to many other slang phrases in many tongues.

1882. "If the licence (of the Hong mer-
chants) . . . was costly, it secured to them uninterrupted and extraordinary pecunary 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 Keung’ or the ‘Yellow River.’"—The Bankers at Canton, p. 36.

Station, s. A word of constant recur-
rence in Anglo-Indian colloquial. It is the usual designation of the place where the English officials of a dis-
trict, or the officers of a garrison (not in a fortress) reside. Also the aggregate society of such a place.

1866. "And if I told how much I ate at one Mofussil station, I'm sure 'twould cause at home a most extraordinary sensation." (Freely given 'The Dawk Bungalow', in Fraser, ixxiii. p. 391.

"Who asked the Station to dinner, and allowed only one glass of Simkin to each guest."—Ibid. 231.

**Stevedore.** S. One employed to stow the cargo of a ship, and to unload it. The verb *estivar* is used in both Sp. and Port. in the sense of stowing cargo, implying originally to pack close, as to press wool. *Estivador* is given in the Sp. Dictionaries only in the sense of a wool-backer, but no doubt has been used in every sense of *estivar*. See *Skeat*, s. v.

**Stick-Insect.** S. The name commonly applied to certain orthopterous insects, of the family *Phasmatidae*, 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 Guidaloro was the animated Stalk, of which there are different kinds. Some appear like dried straws tied together, others like grass . . ."—Ives, p. 20.

1880. "The Stick-insect.—The *Phasmatidae* or spectres . . . present as close a resemblance to small branches, or leafless twigs, as their congeners do to green leaves. . . ."—Emerson-Tennent, Ceylon, i. 262.

**Stink-wood.** S. *Fostidia Mauriti-ana*, 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 stinkwood into the pockets of respectable persons."—Birdwood (MS.).

**Stridhana, Stridhanna.** S. Skt. *strī-dhāna*, '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.

1875. "The settled property of a married woman . . . is well known to the Hindus under the name of stridhan."—Maine, *Early Institutions*, 321.

**Stupa.** See *Tope*.

**Sucker-Bucker, n. p.** A name often given in N. India to Upper Sind, from two neighbouring places, viz., the town of Sakkhar on the right bank of the Indus, and the island-fortress of Bakhkar or Bhakkar in the river. An alternative name is *Roree-Bucker*; from *Rohri*, a town opposite Bakkor, 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.

e. 1333. "I passed 5 days at Lahari . . . and quitting it to proceed to Bakar. They thus call a fine town through which flows a canal derived from the river Sind."—Ibn Battuta, ii. 114-115.

1521. Shah Beg "then took his departure for Bhakkar, and after several days' marching arrived at the plain surrounding Sakkhar."—Turkhdn Nama, in Elton, i. 311.

1544. "After a thousand sufferings we arrived at the end of some days' journey, at Siwan (Sehwan), and then, passing by Patara and Darlija, we entered the fortress of Bakkar."—Sidi 'Ali, p. 136.

1616. "Bukor, the Chief City, is called Bukor succor."—Terry.

**Sucket, s.** Old English. Wright explains the word as 'dried sweetmeats or sugar-plums.' Does it not in the quotations rather mean *loaf-sugar*?

1584. "White sucket from Zindi" (i.e. Sind) "Cambia, and China."—Barret, in Hakl. ii. 412.

c. 1620-30. " . . . . For this, This Candy wine, three merchants were undone; These suckets brake as many more."—*Beaven, and Fletch., The Little French Lawyer*, i. 1.

**Suclat, Sackcloth, etc., s. Pers. *sakallāt*, or *sakllāt*, *saklūtān*, *saklūtan*, 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. It has, however, been supposed that our word *scarlet* comes from some form of the present word (see *Skeat*, s. v. *Scarlet*)."*

* Here is an instance in which *scarlet* is used for "scarlet broadcloth."
But the fact that the Arab. dictionaries give a form sakīrāt must not be trusted to. It is a modern form, probably taken from the European word. The word is found in the medieval literature of Europe in the form sīkatun, 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. ʿṣāqāl, 'polishing' (see Siciligur); from Sicily (Ar. ʿṢīḥāt); and from the Latin cyclas, cycladatus. In the Arabic Vocabulista of the 13th century (Florence, 1871), sīklaṭūn is translated by ʿidās. The conclusion comes to the note on Marco Polo, based, partly but not entirely, on the modern meaning of sākālāt, was that sīklaṭūn was probably a light woolen texture. But Dozy and De Jong give it as étouffe de soie, broche d'or, and the passage from Édrisi supports this undoubtedly.

To the north of India the name sūkāt is given to a stuff imported from the borders of China.

1649. "The robes were then brought, consisting of valuable trocks of sāklaṭūn of various colours. ..."—Baitakāt, in Elliot, i. 148.

C. 1370? "His heir, his herd, was lyk saffroun That to his girdel raughte adoun Hise shoes of Corwedane, Of Bruges he were his hosen broun His Robe was of Sūklaṭūn That coste many a Jane."—Chaucer, Sir Thomas, 4 (Farnival, Ellerseme Text).

1590. "Suklāṭ-i-Rāmī o Foranōt o Portagālī" (Broadcloth of Turkey, of Europe, and of Portugal) ...—Ain (orig.) L. 110. Blochmann renders 'Scarlet Broadcloth' (see above).

1673. "Suffoḥaun is already full of London Cloath, or Sackcloth Londre, as they call it."—Fryer, 224.

"His Hose of London Sackcloth of any Colour."—Ib. 391.

1854. "List of Chinese articles brought to India."

"Sūklaṭ, a kind of camlet made of camel's hair."—Cunningham's Laddat, 242.

1862. "In this season travellers wear garments of sheep-skin with sleeves, the fleecy side inwards, and the exterior covered with Sooklaṭ, or blanket."—Punjab Trade Report, p. 57.

BROADCLOTH (Europe), ('Sūklaṭ, 'Mahoot')—Id. App. p. ccxxx.

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.

Sudder, adj., but used as s. Literally 'chief,' being Ar. ʿṣār. This term had a technical application under Mahommedan rule to a chief Judge, as in the example quoted in a footnote. * 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 Adawlat (sār ʿadāluṭ). This was till 1862, in Calcutta and in the N. W. P., the chief court of appeal from the Mo-fussil 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 Judiciary. A similar Court also superseded the Sudder Adawlut in the N. W. P.

C. Sudder Ameen, i.e. chief Ameen

* c. 1340. "The Sād-djahās ('Chief of the World') i.e. the Khāq-i-Kūlāt (Judge of Judges') ... possesses ten townships, producing a revenue of about 60,000 tankas. He is also called Sād-djahās, 'Shah-buddin Dimashkī, in Notices et Extraits, xii. 185."
This was the designation of the second rank 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.

Sugar, s. This familiar word is of Sanskrit origin. Sarkara originally signifies 'grit or gravel,' hence crystallized sugar, and through a Prakrit form sakkarā the Persian šalak har, the Greek σαχχαρός and σακχαρός, and the late Latin saccharum. The Arabic is sakkar, or with the article as-sakkar, and it is probable that our modern forms, It. zuccheri and succhero, Fr. sucre, Germ. Zucker, Eng. sugar, came, as well as the Span. azucar and Port. açucar, from the Arabic direct, and not through Latin or Greek. 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. The original habitat of the latter 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 Salmassius and later writers, that the original saccharon of Greek and Roman writers was not sugar but the siliceous concretion sometimes deposited in bamboos, and used in medieval medicine under the name of tabashir (q.v.). 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 Dictionary we read that by the word saccharum is meant (not sugar but) "a sweet juice distilled from the joints of the bamboo." This is nonsense. There is no such sweet juice distilled from the joints of the bamboo; nor is the substance tabashir at all sweet.† It could never have been called "honey" (see Dioscorides and Pliny below); and the name of bamboo-sugar appears to have been given it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. All the erroneous notices of σαχχαρός 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 phaenology continued down to the Middle Ages, at least in its application to uncrystallized products of the sugar-cane, and analogous substances. In the quotation from Pegolotti we apprehend that his three kinds of honey indicate honey, treacle, and a syrup or treacle made from the sweet pods of the carob-tree.

Sugar does not seem to have been in early Chinese use. The old Chinese books often mention shi-mi or 'stone-

* There is a statement of this kind in Piso's Montfias Aromaticus, 1658, p. 186. But we never did hear of any fact, nor can we now, to justify the statement. Piso does not appear to have been in the tropics himself.

† In fact, since this was written we have seen and tasted genuine tabashir, or siliceous deposit in bamboo. It is slightly bitter and physickly in taste, with no approach to sweetness. It is a hydrate of silica.
honey’ as a product of India and Persia. In the reign of Taitsung (627-650) a man was sent to Gangetic India to learn the art of sugar-making; and Marco Polo below mentions the introduction from Egypt of the further art of refining it. In India now, Chīnī (Chinese) is applied to the whiter kinds of common sugar; Mērī, or Egyptian, to sugar-candy; loaf-sugar is called kand.

c. A.D. 60.

“Quaque ferens rapidum diviso gurgite fontem
Vastin Indus aquis mixtum non sentit
Hydaspen:
Quaque bifunt tenera dulcis ab arundine succos . . .

Luutan, iii. 235.

“Aunt inventori apud Indos mel in arundinum foliis, quad aut non nas cell, est ilius arundinis humor dulcis et plumas gignat.” —Seneca, Epist. lxxxiv.

"It is called σάχαρις ῥόρ, 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 crunched by the teeth as salt is. Mixed with water and drunk, it is good for the belly and stomach, and for affections of the bladder and kidneys.” —Pliny, Hist. Nat. xii. 8.

c. 170. "But all these articles are hotter than is desirable, and so they aggravate fevers, much as wine would. But oxymels 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 . . .” —Calen, Methodus Medendi, viii.

c. 268. "In Indiciis stagnis naso arundines calamique dicuntur, ex quorum radicibus expressum suavisissimum succum bibunt. Vnde et Varro ait:

Indica non magno in arbores crescit arundo; Illus et lentis premitur radicibus humor, Dulcia qui negaquaque solum concedere nulba. . . .

Isidori Hispanicorum Origines, Liber xvi. cap. vii.

c. 1290. "Sunt insuper in Terra (Sancta)

1298. "Bengala est una provence vers medio . . . Il font grant marchandie, car il ont espl e galanga e gingiber e sucare et de maientre autres chieres espices.” —Marco Polo, Geog. Text. ch. cxxvi.

"Je voiz di que en ceste provence . . .

([Quinai or Chekiang] ‘naist et se fait plus sugar que ne fait en tout le aentre monde, et ce est encore grandissime vente.” —Id. ch. clii.

1343. "In Cyprus the following articles are sold by the hundred-weight (cantara di peso) and at a price in hensants: Round pepper, sugar in powder (polvere di zucchero) . . . sugars in loaves (zuccheri in pani), bees’ honey, sugar-cane honey, and carob-honey (mele d’aape, mele di cavanelli, mele di carubbe). . . ." —Pepolotti, 64.

Loaf sugars are of several sorts, viz. zuccheri mucchera, caffettino, and bambilonia; and mucchera, and dommaschino; and the mucchera 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 mucchera kind but little comes to the west, because nearly the whole is kept for the mouth and for the use of the Soldan himself.

"Zucchero caffettino is the next best after the mucchera . . .

"Zucchero Bambilonia is the best next after the best caffettino.

"Zucchero mucchiato is the best after that of Bambilonia. . . .

"Zucchero chauiti, 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 Orance of Morocco, and of Arabe, and they are all made originally in different seas; 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)." —Pepolotti, 360-365.

We cannot interpret most of the names in the preceding extract. Bambilonia is ‘Sugar of Babylon,’ i.e. of Cairo, and Dommaschino of Damascus. Mucchera, * Caffettino, and Musicatto, no doubt all represent Arabic terms used in the trade at Alexandria, but we cannot identify them.

c. 1345. "Pai vu vendre dans le Bengale . . . un rithi de sucre (al-suukkan), poise de Dilhy, pour quatre drochmes.” —Im Batusa, IV. 211.

1516. "Moreover they make in this city (Bengala, i.e. probably Chittagong) much and good white cane sugar (aququere branco de canas), but they do not know how to consolidate it and make loaves of it, so they wrap up the powder in certain wrappers of raw hide, very well stitched

* See also under Candy (Sugar), the second quotation.
up; and make great lots of it, which are despatched for sale to many parts, for it is a great traffic."—Barbosa, Lisbon ed., 362.

1807. "Chacun suit que par effet des regards de Farid, des monceaux de terre se changeaient en sucre. Tel est le motif du surnom de Schakar ganj, 'trésor de sucre' qui lui a été donné."—Arabist Mabjil, quoted by Garcin de Tassy, Rel. Mus. 65. (This is the saint, Farid-uddin Shakargarj) (C. A.D. 1268) whose shrine is at Pak Pattan in the Punjab.)

1810. "Although the sugar cane is supposed by many to be indigenous in India, yet it has only been within the last 50 years that it has been cultivated to any great extent. Strange to say, the only sugar-candy used until that time (20 years before the date of the book) 'was received from China; latterly, however, many gentlemen have speculated deeply in the manufacture. We now see sugar-candy of the first quality manufactured in various places of Bengal, and I believe it is at least admitted that the raw sugars from that quarter are eminently good."—Williamson, V. A., ii. 153.

Sultan, s. Arab. sultān, 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, šḥ or s. Thus shalṭēn in Daniel (e.g. vi. 26—'in the whole kingdom of my kingdom')—is exactly the same word. The concrete word, corresponding to sultān, in its post-classical sense, is šallāt, which is applied to Joseph in Gen. xlii. 6—'governor.' So Saladin (Yūsuf Salah-ad-dīn) was not the first Joseph who was sultan of Egypt.

C. 850. "Et en Ṭeβtēsitis Xevgēlēs tōiōn tovōn xevgēlēs anēbē̂n anōν ἱεροπλόον, ἀνδρὸν ἱερόν καὶ ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατικήν ἱεροτατική

c. 1075. (written c. 1130) "'Oi kai kathēlō̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̄
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 recognized in Samara, the name given in the text of Marco Polo to one of the kingdoms of this coast, intervening between Basma, or Pasem, and Dargioan or Dragooian, which last seems to correspond with Pedir. This must have been the position of Sumutra, 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. Sumudra, the ‘sea.’ At the very time of the alleged foundation of the town a kingdom was flourishing at Dwara Sumudra in S. India (see Dora Samoaonder).

The first authentic occurrence of the name is probably in the Chinese annals, which mention, among the Indian kingdoms which were prevailed on to send tribute to Kublai Khan, that of Sumutala. The chief of this state is called in the Chinese record Tu-han-pa-ti (Pauthier, Marc Pol, 605), which seems exactly to represent the Malay words Tuam-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 Sumutra, 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 Lambr, 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 Shomuthera. Fra Mauro, who derived much information from Conti, in his famous World-Map, calls the island Isola Siamotra 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 recognize the existence of a place called Samudra or Samdtara, 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 Shamatran, which seems to point to a place called Shamatra as his birthplace. And a distinct mention of “the island of Sumatra” as named from “a city of this northern part” occurs in the so-called “Voyage which Juan Serano made when he fled from Malaca 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 Sumatra,’ 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.*

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 Sumatra from a port of the said island.” (See in De Gubernatis, Viagr. Ital. 391.)

It is probable that before the Portuguese epoch the adjoining states of Pasei and Sumatra had become united. Mr. G. Phillips, of the Consular Service in China, was good enough to send to one of the present writers, when engaged on Marco Polo, a copy of an old Chinese chart showing the northern coast of the island, and this showed the town of Sumatra (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.

* Unless, indeed, the plunder was the other way. For there is reason to believe that Varthema never went east of Malabar.
This was fundamentally the same as that quoted below from Groeneveldt.

There was a village at the mouth of the river called Talu-manghin (qu. Telu-Samawe?). A curious passage also will be found below extracted by the late M. Pau- thier from the great Chinese Imperial Geography, which alludes to the disappearance of Sumatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name, given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter quoted above from the Bijdragen).

1298. “So you must know that when you leave the Kingdom of Basma (Pacem) you come to another Kingdom called Sambara on the same Island.”—Marcos Polo, Bk. iii. ch. 10.

c. 1300. “Beyond it (Lamuri, or Lambriv, near Achin) lies the country of Sumatra, and beyond that Darband Niâs, which is a dependency of Java.”—Rashiduddin, in Elliot, i. 71.

c. 1323. “In this same island, towards the south, is another Kingdom by name Sumoltra, in which is a singular generation of people.”—Odoire, in Cathay, &c., i. 277.

c. 1346. “... after a voyage of 29 days we arrived at the Island of Java.” (i.e. the Java Minor of Marco Polo, or Sumatra) ... “We thus made our entrance into the capital, that is to say into the city of Sumunatha. It is large and handsome, and is encompassed with a wall and towers of timber.”—Ibn Batuta, iv. 228–230.

1416. “Sumatra [Su-men-ta-la]. This country is situated on the great road of western trade. When a ship leaves Malaca for the west, and goes with a fair easterly wind for five days and nights, it first comes to a village on the sea-coast called Taulo-man; 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 Schimunatha.”—Conti, in India in XV. Cent., 9.

1459. “Isola Siamotra.”—Fra Mauro.

1498. ... Camatrrra is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind.”—Roteiro, 169.

1510. “Wherefore we took a junk and went towards Sumatra to a city called Fider.”—Varthema, 228.

1522. ... We left the island of Timor, and entered upon the great sea called Lant Chidol, and taking a west-south-west course, we left to the right the north, for fear of the Portuguese, the island of Zumatras, anciently named Taprobana; also Pegu, Bengala, Urizza, Chelim (see Cing) where are the Malabars, subjects of the King of Narsinga.”—Puyafette, Hak. Soc., 159.

1572. “Dizem, que desta terra, coa’as possantes Ondas o mar intrando, dividido A nobre ilha Samatra, que ja d’antes Juntas asbambas a gente antigua via: Chemoso foi dita, e das restantes Vees, d’ouro, que a terra produzio, Aurora por epitetho lhe ajuntarem Algumas que foase Ophir imaginaram.”—Camões, x. 124.

By Burton:

“From this Peninsula, they say, the sea parted with puissant waves, and entering more 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.”

1590. “The zabiel (i.e. citvet) which is brought from the harbour town of Sumatra), from the territory of Achin, goes by the name of Sumatra zabiel (ohn az bandaz-i Samatrâ az muzeâfit-i Achin awurdand, Samatrâ goyand).”—A. Blochmann, 78, (orig. i. 30).

1612. “It is related that Raja Shakur-ul-Nasir (see Sarun) 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?”—Sujara Malayu, in J. Ind. Archip., v. 316.

c.** “Sou-men-tala est située au sud-ouest de Tchen-ting-fong (la Cochín Chine) ... jusqu’à la fin du règne de Tching-lou (in 1429), ce roi ne cessa d’envoyer son tribut à la cour. Pendant les années suivants (1573-1615) il cessa de se rendre à deux, dont le nouveau se nomma A-tchi ... Par la suite on n’en entendit plus parler.”—Grande Geog. Impériale, quoted by Pauthier, Marc Pol, p. 567.

**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 befal that the galleon of Miguel de Macedo was lost on the Ilha Grandes of Malaca (?), where he had come to anchor, when a Sumatra 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, Decoeda, 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. Ham. li. 79.

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, i. 215.

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 Sundanese (Sondanzen). 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."

1516. "And having passed Sumatara 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 Sundá, which is at the end of the island of Sumatra, on a separate large island, which grows a great quantity of excellent pepper, and of which there is a great traffic from this port to China, this being in fact the most important merchandize exported thence. The country is very abundant in provisions, and rich in groves of trees, and has excellent water, and is peopled with Moors who have a Moorish king over them."—Correa, iii. 92.

1553. "Of the land of Java we make two islands, one before the other, lying west and east as if both on one parallel. . . . But the Jaos themselves do not reckon two islands of Java, 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 Chemano, 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 bound by the Island of Sunda, and separated from it by this river Chiamo, and on the east by the island of Bale, and that on the north they have the island of Madura, and on the south the unexplored sea." . . . etc.—Barros, IV. i. 12.

1554. "The information we have of this port of Calapa, which is the same as Cumda, and of another port called Bocaa, these two being 15 leagues one from the other, and 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 Maluaz, and it is purchased with cloths of Cambaya, Bengalla, and Choromandel."—A.Nunez, in Subsidios, 42.

1566. "Sonda, or Isola de' Mori appresso la costa della Giava."—Ces. Federici, in Romanus, iii. 391v. c. 1570.

"Os Sundas e Malaisos com pimenta, Con massa, e noz os ricos Bandanezes, Com roupa e droga Cambaka a opuneta, E com cravo os longinquos Malauizes."—Ant. de Abreu, Desp. de Malaca.

1598. Linschoten does not recognize the two islands. To him Sunda is only a place in Java:—

+ " . . . 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.

1. Apparently 50,000 quintals every two years.

U U 2
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 Hooghly 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. Sundaravan, (‘beautiful forest’); Sundari-vana, or -ban (‘Forest of the Sundari 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 Bakerganj district at the eastern extremity of the Sunderbunds; these are all suggestions that have been made. Whatever be the true etymology we doubt if it is to be sought in sundara or sundar. The name has never been in English mouths, or in English popular orthography, Soonderbunds, 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 Hooghly 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 Hooghly of what represents the old Saraswati River,

**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. 1156; see Blockman, as quoted further on, p. 226.

which enters the former at Sankral, not far below the Botanical Gardens and 5 or 6 miles below Fort William. This has led Mr. Blochmann to identify the Sunderi Bosch with the old Mahall Basandhart which appears in the Ain as belonging to the Sirkar of Sulmahabad (Glendenin’s Ayen, ii. 207, orig. i. 407; Blochm. in J.A.S.B. xii, 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 apprehend 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 with Arakan pirates)”in the morning early, and went past the Forest of Santry, so styled because (as has been credibly related) Alexander the Great with his mighty army was hindered by the strong rush of the ebb and flood at this place, from advancing further, and therefore had to turn back to Macedonia.”—Walter Schulz, 155.

c. 1666. “And thence it is” (from piratical raids of the Mugs, etc.) “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 Tigers.”—Bernier, E. T. 54.

1726. “This (Bengal) is the land wherein they will have it that Alexander the Great, called by the Moors, whether Hindostanders or Persians, Sulthean Iskander, and in their histories Iskender Doulcarmain, was . . . they can show you the exact place where King Porus held his court. The natives will prize much of this matter; for example, that in front of the Sanderie-wood (Sanderie Bosch, which we show in the map, and which they call properly after

* Basandhari is also mentioned by Mr. James Grant (1756) in his View of the Revenues of Bengal, as the Perguna of Belia-bussendary; and by A. Hamilton as a place on the Dam tiar, producing much good sugar (Fifth Report, p. 406; A. Ham, ii. 4). It would seem to have been the present Perguna of Balia, some 15 or 14 miles west of the northern part of Calcutta. See Hunter’s Bengal Gaz. i. 585.

† So called in the German version which we use; but in the Dutch original he is Schlotten.
him Ikanderie) 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 people died."—Petition of Shiek Mahmud Amern and others, to Govr. of Fort St. George, in Wheeler, ii. 41. 1785. "If the Jolinghy be navigable we shall soon be in Calcutta; if not, we must pass a second time through the Sundar- 

bans."—Letter of Sir W. Jones, in Life, ii. 53.

"A portion of the Sunderhunds ... for the most part overflowed by the tide, as indicated by the original Hindoo name of Chunderbund, signifying mounds, or offgiving of the moon."—James Grant, in App. to Fifth Report, p. 380. A note Mr. Grant notices the derivation from "Soonary wood," and "Sunnud-ban," "beautiful wood," and proceeds: "But we adhere to our own etymology rather ... above all, because the richest and greatest part of the Sunderbands is still comprised in the ancient Zemindarry pegmannah of Chunder deep, or lunar terri- 

tory." 1792. "Many of these lands, what is called the Sunder bands, and others at the mouth of the Ganges, if we may believe the history of Bengal, was formerly well inhabited."—Forrest, V. to Mergui, Pref. p. 5. 1793. "That part of the delta bordering on the sea, is composed of a labyrinth of rivers and creeks; this tract known by the name of the Woods, or Sunder- 

bunds, is in extent equal to the principality of Wales."—Bennell, Mem. of Map of Hind., 3d ed., p. 388. 1833. "The scenery, too, exceeded his expectations; the terrible forest solitude of the Sunderbunds was full of interest to an European imagination."—Oakfield, i. 38.

Sungtara, s. Pers. sangtara. The name of a kind of orange, probably from Cintra. See under Orange a quotation regarding the fruit of Cintra, from Abulfeda.

c. 1596. "The Sungtareh ... is another fruit. ... In colour and appearance it is like the citron (Tārānvi), but the skin of the fruit is smooth."—Babar, 328.

c. 1590. "Sirkar Silhet is very moun- 

tains. ... Here grows a delicious fruit called Soontara (śintara) in colour like an orange, but of an oblong form."—Agnes, Gradwin, ii. 10.

c. 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 Santāla, which I take to be a corruption of Sengtareh, 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 Pil- 

grim, ii. 99.

Sunn, s. Beng. and Hind. san, from Skt. sāna; 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. 1833. "Sunn ... a plant the bark of which is used as hemp, and is usually sown around cotton-fields."—Playfair, Tattel- 

Scherf, 98.

Sunnud, s. Hind. from Arab., sanud. A diploma, patent, or deed of grant by the government of office, privilege, or right. The corresponding Hindū (Skt.) word is tāsana.

1738. "They likewise brought sunnuds, or the commission for the nabobship."—Orme, Hist. (ed. 1803), ii. 294. 1739. "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 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 Per- 

son, that Person, who always hath passed to and fro, shall continue so to do, the other Person foresaid, 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 Molesta- 

tion."—Halsed, Code, 100-101.

1799. "I enclose you sunnuds for pensions 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 cen- 

tury."—Sir T. Munro, in Life, i. 249.

1809. "This sunnud is the foundation of all the rights and privileges annexed to a Jageer."—Harrington's Analysis, ii. 410.

Sunyāsee, s. Skt. sunyāṣṭi, lit. 'one who resigns, or abandons,' scil. 'worldly affairs;' a Hindū religious mendicant. The name of Sunnyassee 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 ex-
actions far and wide, and returning to
their asylum in the jungle when
threatened with pursuit. In the days of
Na-wāb Mīr Kāsīm 'Alī (1760-64)
they were bold enough to plunder the
city of Dacca; and in 1766 the great
geographer James Rennell, in an en-
counter with a large body of them in
the territory of Koch Bhār (see Cooch),
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,
did so apparently with what
was considered at the time to be suc-
cess, though we find the depredators
still spoken of by W. Hastings as
active, two or three years later.

1616. "Sunt autem Sanasses apud illos
Brachmānas quidam, sanctimoniae opinione
habentes, ab hominum scilicet consortio
semotii in solitudine degentes et nonnumquī
totius Indiæ corpus in publico profecti."—
Jowrie, Theor. i. 695.

1626. "Some (an unlearned kind) are
called Sanasses."—Purchas, Pilgrimage,
549.

1651. "The Sanyasys are people who
set the world and worldly joys, as they
say, on one side. These are indeed more
precise and strict in their lives than the
foregoing."—Rogerius, 21.

1674. "Sanadie, or Sanasi, is a dignity
more than that of Kings."—Faria y Sousa,
Asie Port., ii. 711.

1726. "The San-yāsē are men who,
forbidding the world and all its fruits,
be-take themselves to a very strict and retired
manner of life."—Valentijns, Chor., 73.

1766. "The Sanashy Fauqirs (part of
the same Tribe which plundered Dacca in
Cossim Ally's Time *) were in Arm to the
number of 7 or 800 at the Time I was
surveying Bārā (a small Province near
Boutan), 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
Sanashys in a pitched Battle . . . Our
Escorte, which were a few Horse, rode off,
and the Enemy with drawn Sabres imme-
diately surrounded us. Morrison escaped
unhurt, Richards, my Brother officer, re-
cived 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 the breadth of a
Hand, a Stab in the Arm, and a large Cut
on the head . . ."—MS. Letter from James
Rennell, dd. August 30th, in possession of
his grandson Major Rodat.

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 ser-
jant . . . the Sinnasses stood their ground,
and after the Sepoys had fired away their
ammunition, fell on them, killed and
wounded near 80, and put the rest to flight.
. . ."—Letter to President at Ft. William,
from Thomas Rumbold, Chief at Patna,
dtd. 20th April, in Long, p. 528.

1773. "You will hear of great disturb-
ances committed by the Sinnasses, or wan-
dering Fackeers, who annually infest the
provinces about this time of the year, in
pligrimgage to Juggergaut, going in bodies of
1000 and sometimes even 10,000 men."—
Letter of Warren Hastings, dd. 21st February,
in Gleig, i. 282.

, . . "At this time we have five battal-
ions of Sepoys in pursuit of them."—Do.
dd. 51st March, Gleig, i. 294.

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
greatly active men in India . . . Such are
the Sinnasses, the gypseys of Hindostan."—
Do. dd. dd. 20th August, in Gleig, 303-4.
See the same vol., also pp. 295, 296-7, 8,
365.

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 Sanyasaet, and
retiring from the world."—Pandurang Hori,
394.

Supārā. n.p. The name of a very
ancient port and city of Western India,
in Skt. Sūpārākau,² popularly Supāra.
It was near Wasī (Baccaim of
the Portuguese,—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
it from the sea being now dry. The
city is mentioned in the Mahābhārata
as a very holy place, and in other old

* This affair is alluded to in one of the extracts
in Long (p. 342): "Agreed . . . that the Fakiers
who were made prisoners at the retaking of Dacca
may be employed as Coolies in the repair of the
factory."—Procns. of Council at Ft. William, Dec. 6,
1769.

* Williams (Skt. Diet., s.v.) gives Sūpārāka as
"the name of a mythical country;" but it was
real enough. There is some ground for believing
that this is a word for Supāra on the coast of
Orissa, Xeráppa of Ptolomy.
Sanskrit works, as well as in cave inscriptions at Kārli and Nāsik, going back to the 1st and 2nd centuries of the Christian era. Excavations, affording interesting Buddhist relics, were made in 1882 by Mr. J. M. Campbell and Pandit Indrajit Bhagwanlal. The name of Supara is one of those which have been, plausibly connected, through SOPHIR, the Copie name of India, with the Ophir of Scripture. Some Arab writers called it the Sofala of India.

Souppara...

Γαρικον πατομον ἑκαπολα...
Δανγα...
Βαταν πατομον ἑκαπολα...
Σόμωλα em'tara kai anfr..."

Pluton, VII. i. i. § 6.

c. 460. "The King compelling Wijayo and his retired, 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 Supparaka..."—The Mahabharata, by Tournel, p. 46.

c. 500. "Σουφέρα, γραφέν, εν ἦ σο πολυτομοι λύκοι, και ὁ κρυφός, εἰς Ἰνδικ..."—Hesychius, s.v.

c. 551. "Cities of Hind... Cambay, Subhara, Sindan..."—Itatdibari, in Elliot, i. 27.

A.D. 1065. The Mahamandakika, the illustrious Anantadeva, the Emperor of the Konkan, has released the toll mentioned in this copper-grant given by the Sillaras, in respect of every cart belonging to two persons... which may come into any of the ports, Sri Sthanaika (i.e. Tana), as well as Nagapur, Surparraka, Chemuli (Ghaut) and others, included within the Koñkan Fourteen Hundred..."—Copper-Plate Grant, in Ind. Antiq., ix. 38.

c. 1150. "Subhara is situated 13 mile from the sea. It is a populous busy town, and is considered one of the entrepôts of India."—Edrisi, in Elliot, i. 85.

1321. "There are three places where the Friars might reap a great harvest, and where they could live in common. One of these is Supura, where two friars might be stationed; and a second is in the district of Parocco (see Broach), where two or three might abide; and the third is Columbus" (see Quillon).—Letter of Fr. Jordanus, in Cathay, 227.

c. 1330. "Sufalah Indica. Biruno nominatur Sifarath... De eo nihil memorandum inveni..."—Abothedy, in Gildemeister, 189.

1538. "Rent of the carga [see Cussa] of Supara... 14,122 fedees."—S. Botelho, Tombo, 175.


"We have just been paying a formal visit to his highness the peishwa, etc.—In Asiatic Annual Reg. for 1803, Chron. p. 89.

1846. "Supara is a large place in the Agawee 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 Vassell, Esq., in Trans. Bo. Geog. Soc., vii. 140.

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).

c. 545. "The Argoll" (i.e. Nargil, or coco-nut) "is at first full of very sweet water, which the Indians drink, using it instead of wine. This drink is called Ronco-surra, and is exceedingly pleasant."—Cosmas Indicius, Cathay, &c., clxxvi.

1563. "They grow two qualities of palm-tree, one kind for the fruit, and the other to give surra."—Garcia, f. 67.

1578. "Sura, which is, as it were, vino masto."—Acosta, 100.

1598. "... in that sort the pot in short space is full of water, which they call Sura, and is very pleasant to drink, like sweet whay, and somewhat better."—Linschoten, 101.

1609-10. "... A goodly country and fertile... abounding with Date-Trees, whence they draw a liquor, called Parve (see Toddy) or Sure..."—W. Finch, in Purchas, i. 436.

1648. "Là je fis boire mes mariniers de telles sortes que peu s'en fallut qu'il ne renverissent notre almadie au batteau: Ce breuvage estoit du sura, qui est du vin fait de palmes."—Moquot, Voyages, 252.

c. 1650. "Nor could they drink either Wine, or Sury, or Strong Water, by reason of the great Imposts which he laid upon them."—Tavernier, E. T., ii. 86.

* Peyxô perhaps is Tam. jamka, 'coco-nut.'
1653. "Les Portugais appellent ce tari ou vin des Indes, Sura... de cette liqueur le singe, et la grande charme-souris... sont extrêmement amateurs, aussi bien que les Indiens Mansulmans (sic), Parsis, et quelque tribus d'Indou..."—De la Boulaye-le-Gouz, ed. 1657, 263.

Surat, n.p. In English use the name of this city is accented Surât; but the name is in native writing and parlance generally Sûrât. 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 1887.

We do not know the origin of the name. Various legends on the subject are given in Mr. Campbell's Bombay Gazetteer (vol. ii.), but none of them have any probability. The ancient Indian Saurashtra was the name of the Peninsula of Guzerat or Kattywar, or at least of the maritime part of it. This latter name and country is represented by the differently spelt and pronounced Sôrath (see next article). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus:

"The names 'Surat' and 'Sûrath' are identical, both being derived from the Sanskrit Surâshtra; but as they belong to different places a distinction in spelling has been maintained. 'Surat' is the city; "Sûrath" is a prânt or district of Kattywar, of which Junâgarh is the chief town."—Elliot, v. 350 (see also p. 197).

Also:

"The Sanskrit Surâshtra and Gurjârâ 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 Saurashtra nor Guzerat in Gurjara. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy's Surastrene comprises Surat..."—Dowson (?), in Id. i. 359.

This last statement seems distinctly erroneous. Surat is in Ptolemy's Ἀδριαν, not in Συραστριφων, which represents, like Saurashtra, the peninsula. It must remain doubtful whether there was any connexion 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 Saurashtra or Sorath.

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 16th 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 Barboza previous to 1516 shows that the rise of its prosperity must have been rapid.

1516. "Having passed beyond the river of Reynel, on the other side there is a city which they call Gurate, 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..."—Barboza, Lisbon ed., 280.

1525. "The corjas (see Gorge) of cotton cloths of Guruste, of 14 yards each, is worth... 250 fedeus."—Lembrance, 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 Gurrate 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..."—Correia, iii. 377.

1553. "Thence he proceeded to the bar of the river Tapty, above which stood two cities the most notable on that gulf. The first they call Surat, 3 leagues from the mouth, and the other Reiner, on the opposite side of the river and half a league from the bank... The latter was the most sumptuous in buildings and civilization, inhabited by warlike people, all of them Moors inured to maritime war, and it was
from this city that most of the foists and ships of the King of Cambay's fleet were furnished. Surat was also adorned 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.

1554. "So saying they quitted their rowing-benches, got ashore, and started for Surat."—Sud' Ati, 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 Sulaimán, from the name of Sulaimán Sultan of Turkey. When he made his attempt to conquer the ports of Gujerát, he sent these ... with a large army by sea. As the Turks ... were chilfed to return, they left these mortars ... The mortars remained upon the seashore, until Khudáwând Khán built the fortress of Surat, when he placed them in the fort. The one which he had left in the country of Súrât (see next article) was taken to the fort of Junágarh by the ruler of that country."—Tabikât-i-Abkarî, in Ellis, v. 350.

c. 1590. "Surat is among famous ports. The river Taptí runs hard by, and at seven coss distance joins the salt sea. Rânír on the other side of the river is now a port dependent on Surat, but was formerly a big city. The ports of Khânádeví and Balsaí are also annexed to Súrât, Frutt, and especially the ananás, is abundant. ... The sectaries of Zaristásh, emigrant from Fars, have made their dwelling here; they revere the Zhand and Pazhand and erect their dogsma (or places for exposing the dead) ... Through the carelessness of the agents of Government and the commandants of the troops (Shah-salárán), a considerable tract of this Súrkâr is at present in the hands of the Frank, e.g. Daman, Sanján (see St. John's), Tarâpûr, Mâhím, and Basal (see [1] Bassein), that are both cities and ports."—Ain (orig.), i. 488.

1638. "Within a League of the Road we entered into the River upon which Súrât 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, and the greatness whereby they are encompassed. But the River, which is the Tapte ... is so shallow at the mouth of it, that Banks of 70 or 80 Tun can hardly come into it."—Mendâdlo, p. 12.

1690. "Suratt is reckoned the most fam'd Emporium of the Indian Empire, where all Commodities are vendible ... And the River is very commodious for the Importation of Foreign Goods, which are brought up to the City in Hoes and Yachts, and Country Boats."—Ovington, 218.

Súrath, more properly Sórath, and Sóreth, n.p. This name is the legitimate modern form and representative of the ancient Indian Sauráshta and Greek Syrastrenë, names which applied to what we now call the Kátyýwar Peninsula, but especially to the fertile plains on the seacoast. The remarkable discovery of one of the great inscriptions of Ašoka (a.c. 250) on a rock at Gírnâr, near Junágâr in Sauráshta, shows that the dominion of that great sovereign, whose capital was at Pata-níputra (Παταμβόδρομα) or Pátána, extended to this distant shore. The application of the modern form Súrath or Sórath has varied in extent. It is now the name of one of the four prants or districts into which the peninsula is divided for political purposes, each of these prants containing a number of small states, and being partly managed, partly controlled by a Political Assistant. Sórat occupies the southwestern portion, embracing an area of 5,220 sq. miles.

c. A.D. 80-90. "Ταύτης τά μὲν μνήμονα τῆς Συράττας συμφώνοντα Ἀβραὰ καλεῖται, τά δὲ περιθαλάσσων Σύραστρινή."—Pérygioré, i. 31.

c. 150. "Σύραστρίνη γ. γ. γ.; Βαρδάγμα τάκις; Σύραστρα κοίμας; "Μονόγλωσσον εμπόρον ... "

Ptolemy, VII. i. 2-3.

"Πάλιν ἡ μὲν παρὰ τὸ λιονίννα μέρος του Ἰνδ θάνατο καλεῖται τκους μὲν ... Ἰνδικήσυλλα ... καὶ ἡ περὶ τοῦ Κανή κόλπου Σύραστρινή."—Id. 55.

1645. "Εἰσών οὖν τὸ λαμπρὰ ἐμπόρον τῆς Ἰνδίκης ταύτα, ιεννωφ, 'Ορόφεν, Καλλάνα, Σάμηρ, Χαλά, πέντε ἐμπόρα ἐξουσίαι βαλλόντω τὰ πέντε."—Cosmas, Lib. xi. These names may be interpreted as Sind, Surath, Callian, Choul (?), Malabar.

c. 640. "En quittant le royaume de Fa-lapi (Vallabhi), il fit 500 li à l'ouest, et arriva au royaume de Sou-labah (Sourâchra). ... Comme ce royaume se trouve sur le chemin de la mer occidentale, tous les habitants profitent des avantages qu'offre la mer: ils se livrent au négocce, et à un commerce d'échange."—Isouen-Thang, in Pel. Bouloth, 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 Curati Mangalar,* 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.

* Mangalar (q.v.) on this coast, no doubt called Sorathi Mangalar to distinguish it from the well-known Mangalar of Canara.
and they bring hither coco-nuts, Rajara, which is sugar that they make drink of, emery, wax, cardamom, 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, Surat and Sutrah, occur.

1584. "After his second defeat Muzaffar Gujarati retreated by way of Champánir, Bispur, and Jhalawar, to the country of Sutrah, and rested at the town of Gonda, 12 kos from the fort of Jhunagard. He gave a tax of Mahmutadi and a jewelled dagger to Amin Khan Ghor, ruler of Surath, and so won his support."—Tabalkât-i-Akbâri, in Elliot, v. 437-438.

c. 1590. "Sircar Surat (Subrah) was formerly an independent territory; the chief was of the Ghelole tribe, and commanded 50,000 cavalry, and 100,000 infantry. He makes the port of Ghoheh (Gogo) to the port of Aremooy (Aréndâi), measures 125 cose; and the breadth from Sindhar (Sirdhâr), to the port of Diu, is a distance of 72 cose."—Ayên (Gladwin's), ii. 73.

1616. "7. Soret, the chief city, is called Janagar; it is but a little Province, yet very rich; it lies upon Guzarat; it hath the Ocean to the South."—Terry, ed. 1665, p. 354.

Surkunda, s. Hind. surkundâ. The name of a very tall reed-grass, Saccharum Sura, Roxb., perhaps also applied to Saccharum procercum, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a howda 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.—'s story about the main branch of a river channel probably rests on no better foundation.

1873. "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 'Sikander's channel.' Strange, is it not?—how that great individuality lingers through history."—Grant Duff, Notes of an Indian Journey, 106.

Surpoose, s. Pers. sar-posh ('head-cover'); 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 and surprouse."—John Shipp, ii. 159.

Surrapurda, s. Pers. surâpâra. A canvas screen surrounding royal tents or the like (see Conaut).

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."—Atm, i. 54.

Surrinjam, s. Pers. sar-anjam, lit. 'beginning-ending.' Used in India for 'apparatus,' 'goods and chattels,' and the like. But in the Mahratta 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.

Surrow, Serow, &c., s. H. sarâb, a big, odd, awkward-looking kind of antelope in the Himalaya, 'something in appearance between a jackass and a Tahir' (Tebr or Him. wild goat).—Col. Morkham in Jerdon. It is Nemos-hoedus bubalinâ, Jerdon.

Surwann, s. H. from Pers. sârâvân (from sâr in the sense of 'camel'), more properly sârbân, a camel-man.

1844. " . . . armed Surwans, or camel-drivers."—G. O. of Sir C. Napier, 83.


Suttee, s. The rite of widow-burning; i.e. the burning the living widow along with the corpse of her husband, as practised by people of
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 Fozlân. 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 where Islam has not prevailed 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.

In Diodorus we have a long account of the rivalry as to which of the two wives of Kétens, a leader of an 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; not but what there were some of the Greeks present who reproached such rites as barbarous and cruel. . ."—Diod. Sic. Biblioth., xix. 33-34.

1877.

"Felix Eois lex funeris una maritis Quae Aurora suis rubra colorat aquis; Namque ubi mortifero jacta est ultima lecto, Uxorum fusis stat pia turba comis; Et certamen habet leti, quae viva sequatur Conjugium; pudor est non licuisse mori. Ardent victrosis; et flammas pectora praebent, Impommente suis ora perusta viris."—Propertius, Lib. iii. xii. 15-22.

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

The same poet speaks of Evadne, who threw herself at Thebes on the burning pile of her husband Capanus (I. xv. 21), a story which Paley thinks must have come from some early Indian legend.
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 dependent 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."—Reinaud, Relation, de, i. 50.

c. 1200. "Hearing the Raja was dead, the Parnari became a sati;—dying she said:—The son of the Jadavari will rule the country, and bless my blessing on him!"—Chand Bardai, in Ind. Ant. i. 227.

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, as she will."—Odorico, in Cathay, i. 79.

"Also in Zampa or Champa:—"When a married man dies in this country his body is burnt, 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, in the death of a noble, or of any people of substance, their bodies are burnt; and shee their wives follow them alive to the fire, and for the sake of worldy 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 who do this have the higher reput for virtue and perfection among the rest."—Fr. Jordanus, 20.

c. 1343. "The burning of the wife after the death of her husband is an act among the Indians recommended, but not obligatory. 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 may secure the blessing on her husband and children with her kindred, wretched and despaired 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 Batuta, ii. 138.

c. 1430. "In Medit vero Indiæ mortus comburuntur, cumque his, ut plurimum vivae uxores ... una plur esse, prout fuit matrimonii conventio. Prior ex lege uritur, etiam quæ unica est. Sumuntur autem et aliae uxores quædam eo pacto, ut morte funus sui exornetur, isque fune parvus apud cos horribiliter insusceps, subtrahuntque igne uxor ornamenti cultu inter tubas tibiae saeque et cantus, et ipse psallentis more alacris rogam magno comitatu circuit. Adstat interea et sacerdos ... hortando suadens. Cum circumuerint illa saepius ignem prope suggestum consistit, vestasque exuens, lote de more præs corpore, tum sindonem albam indutæ, ad exhortationem dicentis in ignem prospicet."—N. Conti, in Poggiosi de Varitiae Fortunae, 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 remain in disgrace with all their kindred. And as it happens oft times that they are unwilling to do it, their Braham kinsfolk persuade them thereto, and this in order that such a fine custom should not be broken and fall into oblivion."—Sommarico de Genti, in Rambusio, 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.

"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 may have died; 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 burnt. If she did not do this she would not be looked upon as an honourable woman, nor as a faithful wife."—Pigafetta, E. T. by Lord Stanley of A., 154.

c. 1596. Cesare Federici notices the rite as peculiar to the Kingdom of "Booneger:"—"Vidi cosstr anstran e bestiali di quella gentilita; vaano primamme abbrasciare i corpi morti così d'huomini come di donne nobili; e si l'huomo è maritato, la moglie è obligata ad abbruscarsi viva col corpo del marito."—Orig. ed. p. 56.

This traveller gives a good account of a Suttee.

c. 1583. "In the interior of Hindostan it is the custom when a husband dies, for his widow willingly and cheerfully to cast herself into the flames (of the funeral pile), although she may not have lived happily with him.

* We cannot be sure that sati is in the original, as this is a condensed version by Mr. Beames.
Occasionally love of life holds her back, and then her husband's relations assemble, light the pile, and place her upon it, thinking that they thereby 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 Nama, in Elliot, vi. 69.

1583. "Among other sights I saw one I may note as wonderful. When I landed (at Nagapattam) 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, i. 82, 83.

1586. "The custom of the country (Java) is, that whencesoever the King doth die, they take the body so dead and burn it, and preserve the ashes of him, and within five days next after, the wives of the said King so dead, according to the custom and us of their country, every one of them goe together to a place appointed, and the chief of the women who was nearest to him in acompl, 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, and is as sharpe as a razor), stab themselves in their own blood, and fall a-groaning on their faces, and so ende their daies." —T. Candisch, in Hakkuyt, iv. 338.

This passage refers to Blambangan 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 Hindu custom here came in from the old Polynesian practices of a like kind, 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. Humboldt thus alludes to similar passages in old Javanese literature:

"Thus we may reckon as one of the finest episodes in the Brata Keda, the story how Satya Wati, when she had sought out her slain husband among the wide-spread heap of corpses on the battle-field, stabs herself by his side with a dagger." —Kawi-Sprache, i. 80 (and see the whole section, pp. 87–89).

1589. The usual account is given in Jaenschoten, ch. xxxvi., with a plate.

1611. "When I was in India, on the death of the Nalque of Maduré, a country situated between that of Malaunar and that of Cholmoneil, 400 wives of his burned themselves along with him." —Tezzira, i. 9.

c. 1620. "The author ... when in the territory of the Karnak ... arrived in company with his father at the city of Southern Machura (Madura), where, after a few days of delay, the women threw themselves at the same time into the fire." —Muhammed Sharif Hanafi, 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 worse mishap,—in such a case the relations of the 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 Giacemà, no one exercised either compulsion or persuasion; and she did the thing of her own free choice; both her kindred and herself exerting 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 Matter (Masti is what they call a woman who gives herself to be burnt upon the death of her husband)." —P. della Valle, ii. 671.

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.

c. 1650. "They say that when a woman becomes a Sattée, that is burns herself with the deceased, the Almighty pardons all the sins committed by the wife and husband and that they remain a long time in paradise; may if the husband were in the infernal regions, the wife by this means draws him from thence and takes him to paradise ... Moreover the Sattée, in a future birth, returns not to the female sex ... but she who becomes not a Sattée, 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." —Dobistán, 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:

c. 1648. "... there fell of a sudden so violent a Shower, that the Priests, willing to get out of the Rain which was falling, all set fire 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 Zenon and many Hollonders saw her, looking so gasly and grimly, that it was enough to have scar'd them; however the pain she endured 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.

Again:

"In most places upon the Coast of Coromandel, the Women are not burn't with their deceas'd Husbands, but they are bury'd alive with them in holes, which the Brahmins make a foot deeper than the tallness of the man and woman. Usually they chose a Sandy place; so that whilst 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 stiffe."—Id. i. 17L.

1607. Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelain, sent from Cheep (a Courtier in Persia)." With 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 horror when I think on't. The File of Wood was presently all on fire, because store of Oyl and Butter had been thrown upon it, and I saw at the time through 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 disturib'd; yea it was said, that she had been heard to pronounce with great force these two words, Fire, Twenty, to signify, because store of Oyl and Butter had been thrown upon it, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some Prophetical Spirit."—English Version, p. 92.

1677. Suttee, described by A. Bassing, in Valentyn v. (Ceylon) 300.

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 spared her former Admirer, andbeckned 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 Flames in her Arms, where they were both consumed, with the Corpse of her Husband."—A. Hom. i. 278.

"The Country about (Calcutta) being overspread with Paganists, the Custom of Wives burning themselves with their deceased Husbands, is also practis'd 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 Lodging. They lived lovingly many Years, and had several Children; at length she died, after he had settled in Calcuta, 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 at Dowlah, sacrificing a Cock on her Tomb, after the Pagan Manner."—Id. ii. 6-7.

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.

1787. "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. I took a Letter from Sir G. Male, in Partly, Papers of 1821, p. 1 ("Hindoo Widows")."

"My Father, said he (Pundit Rhadacanta), died at the age of one hundred years, and my mother, who was eighty years old, became a sati, and burned herself to expiate sins."—Letter of Sir Wm. Jones, in Johns, ii. 120.

1792. "In the course of my endeavours I found the poor Suttees had no relations at Dowlah, Sir G. Male, in Forbes, Or. Mem., ii. 304.

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 will 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."—Kehama, i. 12.

In all the poem and its copious notes, the word Suttee does not occur.
1838. "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.

1839. "Have you heard yet in England of the horrors that took place at the funeral of that unhappy 'sacred' girl? Four concubines, and seven slave-girls were burnt with him; not a word of remonstrance from the British Government."—*Letter 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 Gates of Somnauth*.

1856. "The pile of the suttee 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 suttee's groan; therefore as the fire springs up from the pile, there rises simultaneously with it a deafening shout of 'Victory to Umbh! Victory to Ranchor! and the horn and the hard rattling drum sound their loudest, until the sacrifice is consumed."—*Râs Mûld, ii.* 435.

1871. "Our bridal finery of dress and feast too often proves to be no better than the Hindu widow's 'bravery,' when she comes to perform suttee."—*Cornhill Mag.*, vol. xiv. 675.

1872. "La coutume du suicide de la Sûthi n'en est pas moins fort ancienne, puisque déjà les Grecs d'Alexandre la trouvèrent en usage chez un peuple au moins du Penjâb. Le premier témoignage tamoumane qu'on en trouve est celui de la Brihaddevatâ qui, peut-être, remonte tout aussi haut. A l'origine elle parait avoir été propre à l'aristocratie militaire."—*Barth, Les Religions de l'Inde*, 39.

Swallow, Swaloe, Swallowe, a. The old trade-name of the sea-slug, or Tripang, q.v. It is a corruption of the Dugi (Makassar) name of the creature, *swatoli* (see *Crawford's Malay Dict.*).

1788. "I have been told by several Buggesses that they sail in their Paduans to the northern parts of New Holland, a vessel called *Swallow* (Biche de Mer), which they sell to the annual China junk at Macassar."—*Forrest, V. to Mervys*, 88.

Swally, Swally Roads, Swally Marine, Swally Hole, n. p. *Swally*, 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 Arab. *swâthil*, 'the shores' (?)

1673. "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 embrazure."—*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*, 84.

1677. "The 22d of February 1677*½ from Swally hole the Ship was despatched alone."—*Id.* 217.

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 ship'd off."—*A. Ham, i.* 166.

1841. "These are sometimes called the inner and the outer sands of *Swallow*, and are both dry at low water."—*Horsburgh's India Directory*, ed. 1841, i. 474.

Swamy, Sammy, a. This word is a corruption of the Skt. *swâmin*, 'Lord.' It is especially used in South India, and in two senses: (a) A Hindu idol; especially, as Sammy, in the dialect of the British soldier. This comes from the usual Tamil pronunciation *sâmây*.

(b) The Skt. word is used by Hindus as a term of respectful address.

a. 1755. "Towards the upper end there is a dark repository, where they keep their Swamme, that is their chief god."—*Ives*, 70.

1794. "The gold might for us as well have been worshipped in the shape of a Swamy 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 tenon, and told the Bramins 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.

b. 1516. "These people are commonly called Jogues, and in their own speech they are called Zoame, which means Servant of God."—*Barbosa*, 99.

1615. "Tunc ad suos conversus: Eia Brachmanes, inquit, quid vobis videtur? Illi mirabundii nihil praeter Suami, Suami,
id est Domine, Domine, rethlerunt." Juvenc, Theis. 1. 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 Colliaud 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 Jumna Musjid and Palace are beautiful objects, though held by idolaters." Letters written during the Siege of Delhi, by Harvey Greathead, p. 112.

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. (O.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 that we know 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.

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."

1853. (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. 1853.

1877. (Indus). "This is the famous Swatch of no ground where the lead falls at once into 200 fathoms." Burton, Sind Revisited, 21.

Sweet Oleander. This is in fact the common oleander, Nerium odorum, Ait.

1880. "Nothing is more charming than, even in the upland valleys of the Madras 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, Linn.), 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 Kaledek, Ubi Jawa, and Ubi Kasila, 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 shakar-kund (Pers. Arab.), 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 Spagnola and in the others . . . and a ripe Batatas 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 spolt 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 Zamudio, 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" Raktaloo, alleged by Mr. Piddington, is worthless. 

ιά is properly an excellent Arum, but in modern use is the name of the common potato, and is sometimes used for the sweet potato. Raktaloo, more commonly rat-ιά, is in Bengal the usual name of the Yam, no doubt given first to a highly-coloured kind, such as Dioscorea purpurea, for rαt or rat-ιά means simply 'red potato'; a name which might also be well applied to the batatas, as it is indeed, according to Forbes Watson, in the Deccan.

There can be little doubt that this vegetable, or fruit as Oviedo calls it, having become known in Europe many years before the potato, the latter robbed it of its name, as has happened in the case of brazil-wood (q.v.). The batata is clearly the 'potato' of the fourth and others of the following quotations:

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..."—Pignettos, E. T. by Lord Stanley of A., p. 43.

1540. "The root which among the Indians of Spagnola Island is called Batata, the negroes of St. Thomè (C. Verde group) call Ignama, and they plant it as the chief staple of their maintenance; it is of a black colour, i.e. the outer skin is so, but inside it is white, and as big as a large turnip, with many branchlets; it has the taste of a chestnut, but much better."—Voyage to the I. of San 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."—Giraud. Besant, Hak. Soc. 80.

1588. "Wee met with sixteen or seventeen distilleries of Canoes full of Sausages, who came off to Sea into vs, and brought with them in their Boates, Plantains, Cocos, Potato-

roots, and fresh fish."—Voyage of Master Thomas Candish, Purchas, i. 96.

1600. "The Batatas are somewhat redder of colour, and in forme almost like Iniamas (see Yam), and taste like Earth-nuts."—In Purchas, ii. 957.

1615. "I tooke a garden this day, and planted it with Potatoes brought from the Liques, a thing not yet planted in Japan. I must pay a tax, or 5 shillings sterling, per annum for the garden."—Cole's Diary, i. 11.

1645. ". . . patata; c'est vne racine comme naneaux, mais plus longue et de couleur rouge et jaune: cela est de tres-bon goust, mais si l'on en mange souvent, elle degoute fort, et est assez venteuse."—Morquet, Voyages, 83.

1704. "There let Potatos mantle o'er the ground, sweet as the caene-juice is the root they bear."—Greinger, Bk. iv.

Syce, s. Hind. from Arab. सीस. 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., ghoravālā.

The Ar. verb, of which सीस is the participle, seems itself to be a loan-word from Syriac, sausāti, 'caux.'

1810. "The Syce, or groom, attends but one horse."—Williamson, V. M., i. 254.

w. 1838? "Tandis que les sais veillent les chiens rodeurs."—Leconte de Lisle.

Syceec, s. In China applied to pure silver bullion in ingots, or shoes (q.v.) The origin of the name is said to be ʂ (pron. at Canton saì and set) = ʂ', 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.

Syrias, Cyrus, s. 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 dealing with Pegu. The Burmese form is Than-lyeng, but probably the Ta-laing name was nearer that which foreigners give it. Syriam was the site of an English factory in the 17th century, of the history of which very little is known. See the quotation from Dalrymple below.

1587. "To Cinnamon a port of Pegu come ships from Mecca with woolen Cloth,
Scarlets, Velvets, Opium, and such like."—R. Fitch, in Hakluyt, ii, 393.

1600. "I went thither with Philip Brito, and in fifteen days arrived at Serian the chief city in Pegu. It is a lamentable spectacle to see the banks 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 rivers in such numbers that the multitude of dark-eyed rebels prohibited the way and passage of ships."—The Jesuit Andrew Bovee, in Purchas, ii. 1748.

c. 1606. "Philip de Brito issued an order that a custom-house should be planted at Serian (Serido), at which duties should be paid by all the vessels of this State which went to trade with the kingdom of Pegu, and the ports of Martavan, Tavay, Tenassarim, 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 galleons to impose an exceeding and excellent force of soldiers on board, that they might cruise on the coast of Tenassarim, and compel all the vessels that they met to come and pay duty at the fortress of Serian."—Bocarr, 193.

1695. "9th. That the Old house and Ground at Syrían, 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 be not sufficient."—Petition presented to the K. of Burma at Ava, by Ed. Fleetwood; in Dalrymple, A. E., ii. 374.

1726. Zierjang (Syrian) in Valentijn, Chor., &c., 127.

1727. "About 60 Miles to the Eastward of China Rackaar (see China-Buckeer) 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. Ham. ii. 31-32.

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.

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, § cxxv. (Markham, p. 141-2).

1589. "Il y a dans l'Inde quatre classes de Mahoméens : les Saiyids ou descendants de Mahomet par Huçân, les Schakhs ou descendants de Mahomé par raçinaux, les Pathans ou Afgans, et les Mogols. Ces quatre classes ont chacune fourni à la religion de saints personnages, qui sont souvent designés par ces dénominations, et par d'autres spécialement consacrés à chaque d'elles, telles que Mr pour les Saiyids, Khân pour les Pathans, Mirzâ, Beg, Aghâ, et Khândja pour les Mogols."—Garcin de Tassy, Religion Mus. dans l'Inde, 22.

(The learned author is mistaken here in supposing that the obselete term Moor was in India specially applied to Arabs. It was applied, following Portuguese example, to all Mahommedans.)
Sagar 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 Moslems, that call it Tabassir."—Linschoten, p. 104.

In the following passage, which we had overlooked till now, we are glad to find so judicious a writer as Royle taking the view that we have expressed already under Sugar:

1887. "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 to this name by the ancients; the same authors conjecturing this to be Tabasheer. . . . Considering that this substance is pure silica, it is not likely to have been arranged with the honeys and described under the head of περι Σακχαρον μελητον."—Royle on the Ant. of Hindu Medicine, p. 92.

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 faint 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. Sec-, article Bamboo.

Tabby, s. Not Anglo-Indian. A kind of watered silk stuff; Sp. and Port. tabi, Ital. tabino, Fr. tabis, from Arab. 'at-tabi, the name said to have been given to such stuffs from their being manufactured in early times in a quarter of Baghdad called al-attābiya. And this derived its name from a prince of the 'Omaiyad family called 'Attab.

12th cent. "The 'Attābiya . . . here are made the stuffs, called 'Attābiya, which are silks and cottons of divers colours."—Ibn Juba'ir, p. 227.

Taboot, s. The name applied in India to a kind of shrub, or model of a Mahommedan mausoleum, of hymy material, intended to represent the tomb of Husain at Kerbela, which is carried in procession during the Moharram (see Herklotis, 2nd ed. 119 seqq., and Garcin de Tassy, Relig. Museum, dans l'Inde, 36).

Tael, s. This is the trade-name of the Chinese ounce, viz., is 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. 8d., but the rate really varied with the price of silver. In 1879 an article in the Fortnightly Review puts it at 3s. 7¾d. (Sept. p. 362) ; the exchange at Shanghai in London by telegraphic transfer, April 13th, 1885, was 4s. 9¾d.

The word was apparently not got from the Malays, among whom tail or tahl is the name of a weight: and this again, as Crawford indicates, is probably from the India tula (q.v.).

The Chinese scale of weight, with their trade-names, runs: 16 taels = 1 catty, 100 catties = 1 peck = 133½ lbs. avoird.

Milburn gives the weights of Achin as 4 copanges = 1 mace, 5 maces = 1 mayam, 16 mayams = 1 tale, 5 tales = 1 buncal, 20 buncals = 1 catty, 200 catties = 1 bahar; and the catty of Achin as = 2 lbs. 10s. 13d. 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, 41.

1599. "Est et ponderis genus, quod Taal vocant in Malacca. Tael unus in Malacca pendent 16 masas."—De Bry, ii. 64.

"Four hundred cashes make a cowpan. Four cowpans are one mas. Foure masses make a Perdaw (see Pardaw in Suppl.) Foure Pardaws make a Tayel."—Capt. T. Davis in Purchas, i. 123.

c. 1608. "Bezar stones are thus bought by the Taille . . . which is one Ounce, and the third part English."—Saris, in do. 392.

1613. "A Tayel is five shillinge sterling."—Saris, in do. 393.

1643. "Les Portugais sont fort desirieux de ces Chinois pour esclaves . . . il y a des Chinois faictes a ce mestier . . . quand ils voyent quelque beau petit garcon ou fille . . . les enleuent par force et les cachent . . . puis viennent sur la rive de la mer, ou ils seacent que sont les Tranquans a qui ils les vendent 12 et 15 tayes chacun, qui est environ 25 escus."—Moquet, 342.

c. 1656. "Vn Religieux Chinois qui a esté aperis ans des femmes de debanche . . . il a perce le col avec vn fer chaud; a ce fer est attache vne chaine de fer
Tahseeldar, s. The chief (native) revenue officer of a subdivision (par-
gana or tālūk) of a district (zilla). Hind. from Pers. tāḥsidār and that
from Ar. tāḥsīl, 'collection.' This is a
term of the Mahommadan administra-
tion 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.

1799. "... He (Tippoo) divided his
country into 37 Provinces under Dewans
... and he subdivided these again into
1025 inferior districts, having each a Ti-
sheledar."—Letter of Munro, in Life, i. 215.

1808. "... he continues to this hour
tehsildar of the petty pergunnah of Shee-
pore."—Fifth Report, 383.

1810. "... the sircar, or tusselladar (cash-
keeper) receiving one key, and the master
retaining the other."—Williamson, V. M.,
i. 209.

Tailor-bird. 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
passing the thread through the leaf,
it makes a knot at the end to fix it."
(Jerdon). It is Orthotomus longicauda,
Gmelin (sub-fam. Drymoicinæ).

1883. "Clear and loud above all ... sounds the to-whoe, to-whoe, to-whoe 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. Aloded by its industrious
spouse, it will, when the monsoon comes
on, spin cotton, or steal thread from the
durze, 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.

Talaing, n. p. The name by which
the chief race inhabiting Pegu (or the
Delta of the Irrawadi) is known to the
Burmeses. The Tahseled was long the
rivals of the Burmese, alternately con-
quering and conquered, but the Bur-
mese have, on the whole, so long pre-
dominated, 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 Mûn.

Sir Arthur Phayre has regarded the
name Talaing as almost undoubted,
ly 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. Bengal,
vol. xiii. Pt. i.).

"The names given in the histories
of Tha-hţun 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 Karnā,
Kalinga, Venga, and Vizianagaram ...
probably mistaken for the more famous
Vijayanagar ... The word Talingâna
never occurs in the Peguan 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
Râmânya by settlers from Talingâna,
satisfactorily accounts for the name
Talaing, by which the people of Pegu
are known to the Burmese and to all
peoples of the west. But the Peguans
call themselves by a different name
... Môn, Mûn, or Mon" (ibid. p. 34).

Prof. Forchhammer, however, who
has lately devoted much labour to the
study of Talaing archaeology and litera-
ture, entirely rejects this view. He
states that prior to the time of Alom-
pra's conquest of Pegu (middle of last
century) the name Talaing was entirely
unknown as an appellation of the Muns,
that it nowhere occurs in either inscrip-
tions or older palm-leaves, and
that by all nations of Further India the
people in question is known by names
related to either Môn 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 the Burmese con-
quorer. They were no longer to bear
the name of Muns or Peguans. Alom-
pra stigmatized them with an ap-
pellation suggestive at once of their
submission and disgrace. "Talaing
means" (in the Môn 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 ‘Telugana’ 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 British 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 settled one.

1795. “The present King of the Birmans ... has abrogated some severe penal laws imposed by his predecessors on the Talians, 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, f.83.

Talapoin, s. A word used by Portugese, 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 term is obscure. Monseigneur Pallegoix, in his Desc. du Royaume Thai ou Siam (i. 23) says: “Les Européens les ont appelés talapoins, probablyment du nom de l’éventail qu’ils tiennent à la main, lequel s’appelle talapat,” qui signify feuille de palmier.” This at first seems to have nothing to recommend 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 Buddhais, i. 331 note), and by Bishop Bigandet. (J. Ind. Archip. iv. 220).

c. 1584. “... hua processo ... na qual se afirmou ... que lião quarenta mil Sa-derotes ... dos quas muytos tinhão diferentes dignidades, como erão Grepós (?), Talagrepos, Rotins, Negoips, Bicos, Sacu- reus e Chanfarauhos, os quas todas pelas vestiduras, de que lião ornados, e pelos divisas, e insignias, que levando na mão, se conhecido, quases erão buno, e quases erão outros.”—F. M. Pinto, ch. clix.

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 Grepós, Talagrepos (etc.) ... Now by the ornaments they wear, as also by the devices and ensigns which they carry in their hands, they may be distinguished.”—(p. 218).

“... O Chaubainha lhe mando hua carta por hum seu Grego Talapoy, religioso já de idade de cinenta anos.”—Pinto, ch. cxix.

“The Chaubainhaa sent the King a Letter by one of his Priests that was fourscore years of age.”—Cogan, p. 199.

c. 1583. “... Si veggono le case di legno tutte dorate, et ornate di bellissimi giardini fatti alla loro vanza, nelle quali habitano tutti i Talapoi, che sono i loro Frati, che stanno a governo del Pagodo.”—Gasparo Balbi, f. 96.

1586. “There are ... many good houses for the Talapoinis to preach in.”—E. Fitch, in Hald. ii. 99.

1597. “The Talapois persuaded the Lan-goman, brother to the King of Pegu, to warpe the Kingdome, which he refused, pretending his Oath. They replied that no Religion hindered, if he placed his brother in the Vahat, that is, a Golden Throne, to be adored of the people for a God.”—Nicolas 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 Talapois.”—Couto, V. vi. 1.

1659. “Whilst we looked on these temples, wherein these horrid idols sat, there came the Aracen Talpoors, or Priests, and fell down before the idols.”—Walter Schulse, Reisen, 77.

1681. “They (the priests) have the honour of carrying the Tallipot with the broad end over their heads foremost; which none but the King does.”—Knox, Ceylon, 74.
1689. "S'il vous arrive de fermer la bouche aux Talapoins et de mettre en évidence leurs erreurs, ne vous attendez qu'à les arrêter pour ennemis implacables."—Lett. Edif. xxxv. 64.

1690. "Their Religious they call Talapoins, who are not unlike Mendicant Fryers, living upon the Alms of the People, and so highly venerated by them that they would be glad to drink the Water wherein they wash their Hands."—Ovington, 592.

1696. "... a permettre l'entrée de son royaume aux Talapoins."—La Bruyère, Caractères, ed. Jonast, 1881, ii. 306.

1725. "This great train is usually closed by the Priests or Talapois and Musicians."—Valentin, v. 142.

1727. "The other Sects are taught by the Talapoins, who... preach up Morality to be the best Guide to human Life, and affirm that a good Life in this World can only recommend us in the next to have our Souls transmigrated into the Body of some innocent Beast."—A. Ham. i. 151.

1759. "When asked if they believed the existence of any Superior Being, they (the Cariancera*) replied that the Brahmahans and Pegu Talapains told them so."—Letter in D'Alembert, Or. Rep., i. 100.


c. 1818. "A certain priest or Talapoin conceived an inordinate affection for a garment of an elegant shape, which he possessed, and which he diligently preserved to prevent its wearing out. He died without correcting his irregular affection, and immediately becoming a leuse, took up his abode in his favourite garment."—Sangermann, p. 20.

1830. "The Phoangies, or Buddhist Monks, sometimes called Talapoins, a name given to them, and introduced into Europe by the Portuguese, from their carrying a band formed of tala-pot, or palm-leaves."—Stor. Rel., Feb. 21, p. 266, quoting Bp. Bigandet.

Talee, s. Tamil, tâli. A small trinket of gold which is fastened by a string round the neck of a married woman in S. India.

It may be a curious question whether the word may not be an adoption from the Ar. tahirî, "qui signifie proprement: prononcer la formule là 'âlâh... Cette formule, écrite sur un morceau de papier, servait d'amulette... le tout étant renfermé dans un étui auquel on donnait le nom de tahlîl" (Dozy & Engelmann, 346). These Mahomedan tahlîls were worn by a band, and were the origin of the Spanish word tali ('a baldric').

The Indian word appears to occur first in Abraham Rogerius, but the custom is alluded to by earlier writers, e.g. Gouvea, Synodo, f. 43v.

1651. "So the Bridegroom takes this tali, and ties it round the neck of his bride."—Rogerius, 45.

1672. "Among some of the Christians there is also an evil custom, that they for the greater tightening and fast-making of the marriage bond, allow the Bridegroom to tie a tali or little band round the Bride's neck; although in my time this was as much as possible denounced, seeing that it is a custom derived from Heathenism."—Balderston, Etony (German), 468.

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 Tali; and it is the sign of being a married woman."—Paria y Sousa, Asia Port., f. 107.


1726. "And on the betrothal day the Tali, or bride's betrothal band, is tied round her neck by the Brâman... and this she must not unte in her husband's life."—Valentin, Chorom., 51.

Taliar, Tarryar, s. A watchman (S. India). Tamil, tâliyâri.

1680. "The Peons and Tarryars sent in quest of two soldiers who had deserted... returned with answer that they could not light of them, whereupon the Peons were turned out of service, but upon Verona's intercession were taken in again and fined each one month's pay, and to repay the money paid them for Batte" (see Batta, and in Supp.;) "also the Pedda Neugu was fined in like manner for his Tarryars."—Fort St. George Cons., Feb. 10th. In Notes and Extracts, Madras, 1873, 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 talliars, and 200 peons."—In Do., ii. 74.
Talipot, s. The great-leaved fan-palm of S. India and Ceylon, Corypha umbraculifera. L. The name, from Skt. tal-patra, Hind. tālpat, 'leaf of the tāla 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, etc. See under 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.

c. 1328. "In this India there are certain trees which have leaves so big that five or six men can very well stand under the shade of one of them."—Fr. Jordanus, 29-30.

c. 1430. "These leaves are used in this country for writing upon instead of paper, and in rainy weather are carried on the head as a covering, to keep off the wet. Three or four persons travelling together can be covered by one of these leaves stretched out." And again: "There is also a tree called tal, the leaves of which are extremely large, and upon which they write."—N. Conti, in India in the XV. Cent., 7 and 13.


1881. "There are three other trees that must not be omitted. The first is the Talipot . . ."—Knox, 16.

1893. "The talipot 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-cast tree would be in this. A leaf of the talipot-tree is a tent to the soldier, a parasol to the traveller, and a book to the scholar."—Sydney Smith, Works, 3d ed., ii. 13.

1874. "... dans les embrasures ... stélaient des bananiers, des talipots . . ."—Pranz, Souvenirs d'un Cosaque, ch. iv.

1881. "The lofty head of the talipot palm . . . the proud queen of the tribe in Ceylon, towers above the scrub on every side. Its trunk is perfectly straight and white, like a slender marble column, and often more than 100 feet high. Each of the fans that compose the crown of leaves covers a semicircle 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 Arabic term, but of what it is not easy to say. Qu. tulāmīza, 'students, disciples?' 1

1338. "They treated me civilly, and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their Cadiīn, i.e. of their bishops, and of their Talismānī, i.e. of their priests."—Letter of Privy Pascal, in Cathay, &c., p. 239.

1471. "In questa città è una fossa d'acqua nel modo di una fontana, la qual' è guardata da quelli suoi Thalassimani, cioè preti; quest' acqua dicono che ha gran vertù contra la lebra, e contra le canalette."

Giosefo Barbero, in Raneus, lib. i. 107.

1535. "Non v' sarebbe più confusione S'a Damasco il Soldan desse l'assalto; Un mauer d'arme, un correr di persone É di talismanni un gridar d't."

Ariosto, xviii. 7.


1610. "Some hauing two, some foure, some sixe adjoyning turrets, exceeding high, and exceeding slender: turrast aloft on the outside like the maine top of a ship . . . from which the Talismanni with elated voices (for they yse no bels) do congregate the people . . ."—Sandy, p. 31.

1630. "The Fudali converse most in the Alcoran. The Dervisis are wandering wolves in sheepecloathing. The Talismanni regard the hours of their praying by turning the 4 houer's glasse. The Mygusini crie from the tops of Mosques, battaloguing Llaias Hyllula."—Sir T. Herbert, 267.

1678. "If he can read like a Clerck a Chapter out of the Alcoran . . . he shall * Hoggine is of course hurujis. But in the B. Museum there is a copy of Leunclavius, ed. of 1588, with MS. autograph remarks by Joseph Scaliger; and on the word in question he notes as its origin (in Arabic characters): 'Hujjat(?) Disputatio'—which is manifestly erroneous.
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 continue to reside there for the education of youth..."—Sir P. Rycaut, Present State of the Ottoman Empire, p. 54.

Tāliyamār, s. Sea Hind. for 'cut-water.' Port. talhamar.—Roebuck.

Tellica, s. H. from Arab. ta'llikāh. An invoice or schedule.

1682. "... that he... would send another Drogo or Customer on purpose to take our Tellica."—Hedges, Dec. 26.

Talook, s. This word (Arab. ta'lluk, from root 'alaq, 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 taksīldār. 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'lluk is an estate the profits of which are divided between different proprietors or classes of proprietors, one being superior, the other inferior (see next article).

Ta'lluk is also used in Hind. for 'department' of administration.

Talookdār. Hind. from Pers. ta'lukdār, 'the holder of a ta'lluk, in either of the senses of that word; i.e. either a Government officer collecting the revenue of a ta'lluk (though in this sense it is probably now obsolete everywhere), or the holder of an estate so designated. The famous Talookdārs of Oudh are large landholders, possessing both villages of which they are sole proprietors, and other villages, in which there are subordinate holders, in which the Talookdār is only the superior proprietor (see Carnegie, Kachari Technicalities).

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-i-Hindi. It is possible that the original name may have been thamar, ('fruit') of India, rather than tamar, ('date').

1298. "When they have taken a merchant vessel they force the merchants to swallow a stuff called Tamarindū, mixed in sea-water, which produces a violent purging."—Marco Polo, 2d ed., ii. 383.

c. 1335. "L'arbre appelé hammar, c'est à dire al-tamar-al-Hindi, est un arbre sauvage qui couvre les montagnes."—Mast-lik-al-abzor, in Not. et Est. xiii. 175.

1563. "It is called in Malavar puli, and in Guzerat ambil, and this is the name they have among all the other people of the Inds; and the Arab calls it tamari, because tamar, as you well know, is our tamar, or, as the Castilians say, datil [i.e. date], so that tamari are 'dates of India'; and this was because the Arabs could not think of a name more appropriate on account of its having stones inside, and not because either the tree or the fruit had any resemblance."—Garcia, f. 200.


1582. "They have great store of Tamarindos..."—Castañeda (by N. L.), f. 94.

1611. "That wood which we cut for firewood did all hang traced with cede of greene fruit (as big as a Bean-cod in England) called Tamarim; it hath a very soure tast, and by the Apothecaries is held good against the Scurvies."—R. Dounton, in Purchas, i. 277.

1829. "A singularly beautiful Tamarind tree (ever the most graceful, and amongst the most magnificent of trees)..."—Mem. of Col. Mountain, 98.

1877. "The natives have a saying that sleeping beneath the 'Date of Hind' gives you fever, which you cure by sleeping under a nim tree (Melia azedarachi), the lilac of Persia."—Send Revisited, i. 93.

The nim tree (pace Capt. Burton) is not the 'lilac of Persia' (see Bukyne). The prejudice against encamping or sleeping under a tamarind tree is general over India. But, curiously, Bp. Pallesgoix speaks of it as the practice of the Siamese "to rest and
The Tamarind-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 Seir fish, and from the Lates calcarifer, known as Cockup in Calcutta; and a rare inferior quality from the Polymerus (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 Cochin. Since I wrote my Fishes of Malabar I have made many inquiries as to Tamarind fish, and found that the white pomfret, where it is taken, appears to be the best for making the preparation."

Tamberanees, s. Malayal, tumburan, 'Lord; God, or King.' It is a title of honour among the Nairs, and is also assumed by Sáiva monks in the Tamil countries.


Tana, Tanna, n. p. Thâna, a town on the Island of Selseotte on the strait ('River of Tana') dividing that island from the mainland and 20 miles 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 a small port, and is the chief town of the District which bears its name.

c. 1020. "From Dhár southwards to the river Nerhudda, nine; thence to Mah-rah, rather eighteen; thence to Koukan, of which the capital is Tana, on the seashore, twenty-five parasangs."—Al-Biruni, in Elliot, i. 60.

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 Parocc, ten days' journey distant therefrom, and I have since baptised more than twenty, besides thirty-five who were baptised between Thana and Supers (Supars)."

—Letter of Friar Jordanus, in Cathay, &c., 226.

c. 1329. "And having thus embarked I passed over in 28 days to Thana, where for the faith of Christ four of our Minor Friars had suffered martyrdom... The land is under the dominion of the Sarcens..."

—Fr. Odoric, in Cathay, &c., i. 57-58.

1516. "25 leagues further on the coast is a fortress of the before-named king, called Tana-Mayambo" (this is perhaps rather Bombay)—Barrosa, 68.

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 oars 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, iii. 290.

1673. "The Chief City of this Island is called Tanaw; in which are Seven Churches and Colleges, the chiefest one of the Paulitines... Here are made good Stuffs of Silk and Cotton."—Fryer, 73.

Tana, Thana, s. A Police station. H. thâna, thânâ. 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. "Thânâ means a corps of cavalry, matchlockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the Thânâ, and to despatch provisions (russad—see russud) to the next Thânâ."—Pâdâshah namah, quoted by Blochmann, in Ain, i. 315.

Tanadar, Thanadar, s. The chief of a police station, Hind. thânâdâr. 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 Dom Manoel constitutes João Machado to be Tanadar and captain of land forces in Goa. —Archivo Port. Oriental, fasc. 5, 1-8.

1519. "Senhor Duarte Pereira; this is the manner in which you will exercise your office of Tanadar of this Isle of Tygoari (i.e. Goa), which the Senhor Capitão will now encharge you with."—Ib. p. 35.

c. 1548. "In Aguaci is a great mosque (miynâqâ), which is occupied by the tana- dars, but which belongs to His Highness; and certain petayas (yards?) in which bate
Tanga, s. Mahr. tāńk, Turki tānga. 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 7½d. And Mr. W. Erskine has stated that the word tānga or tankā is of Chaghatai Turki origin, being derived from tang, which in that language means white (H. of Baber and Humayun, i. 346). Though one must hesitate in differing from one usually so accurate, we must do so here. He refers to Josafa Barbaro, who says this, viz., that certain silver coins are called by the Mingrelians tetari, by the Greeks aspri, by the Turks akheh, and by the Zagatais tengh, all which words in the respective languages signify ‘white.’ We do not however find such a word in the dictionaries of either Vambréy or of Payet de Courteille;—the former only having tangah, ‘fer-blanc.’ And the obvious derivation is the Sansk. tākha, ‘a stamped (or silver) equal to 4 māshas, . . . a stamped coin.’ The word, in the forms tākā (see tucka) and tānga (for these are apparently identical in origin) is, ‘in all the dialects, laxly used for money in general’ (Wilson).

In the Lahore coinage of Mahmūd of Ghazni, A.D. 418, 419 (A.D. 1027-28) we find on the Sanskrit legend of the reverse the word tankā in correspondence with the dirham of the Arabic obverse (see Thomas, Pathān Kīns, p. 49).

Tankā or Tanga seems to have continued to be the popular name of the chief silver coin of the Dehli 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. And in fact this application of the word, in the form tākā, is usual in Bengal down to our own day. Ibn Batuta indeed, who was in India in the time of Mahmomed Tughlak, 1333—1343 or thereabouts, always calls the gold coin then current, a tanka or dinar of gold. It was, as he repeatedly states, the equivalent of 10 silver dinars. These silver dinars (or rupees) are called by the author of the Masālik-al-Abṣār (c. 1340) the ‘silver tanka of India.’ The gold and silver tanka continue to be mentioned repeatedly in the history of Feroz Shah, the son of Mahommed (1351—1388) and apparently with the same value as before. At a later period under Sikandar Buhol (1488-1517), we find black (or copper) tankas, of which 20 went to the old silver tanka.

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 Linschoten and Grose. Indeed the name still survives at 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 tanga 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 děngi. See a quotation under Copeck.

c. 1335. ‘According to what I have heard from the Shaikh Mubarak, the red lak contains 109,000 golden tankas, and the white lak 100,000 (silver) tankas. The golden tanka, called in this country the red tanka, is equivalent to three mithkāl, and the silver tanka is equivalent to 8 hāsh-kānî dirhams, this dirham being of the same weight as the silver dirham current in Egypt and Syria.’—Masālik-al-Abṣār, in Notices et Extraits, xiii. 211.

C. 1340. ‘Then I returned home after sunset and found the money at my house. There were 3 bags containing in all 5693 tankas, i.e., the equivalent of the 55,000 dinars (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 deducting of course the tenth part according to Indian custom. The value of the piece called tanka is 2½ dinars in gold of Barbary.’—Ibn Batuta, ii. 425. (Here the gold tanga is spoken of).

c. 1370. ‘Sultan Firoz issued several varieties of coins. There was the gold tanka, and the silver tanka.’ &c.—Tahrîk-i-Firoz Shâhî, in Elliot, iii. 357.

1404. ‘. . . vna sua moneda de plata que llamâo Tangaes.’—Clavijo, f. 46b.

1516. ‘. . . a round coin like ours, and with Moorish letters on both sides, and about the size of a fanon of Callout . . . and its worth 55 maravedis; they call these tanga, and they are of very fine silver.’—Barboza, 45.

c. 1584. ‘Todar . . . fixed first a golden
asked as the enormous remuneration for one stone, which induced the Ghakkar 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 (Richta) was completed."—Tarikh-i-Khán-Jáhán Lodí, in Elliot, vol. x. 115.

These are the Bahuí or Sikandari tankas of copper, as are also those in the next quotation from Elliot.)

1598. "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 altin; 20 a grifna; 100 a pottina; and 200 a ruble."—Herberstein, in Ramusio, ii., f. 158v.

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 640,000 zora naqd-i tankas."—Tabakdt-i-Akbwí, in Elliot, vol. v. 186.

1598. "There is also a kind of reckoning 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, for five Tangas good money are as much as five Tangas badde money."—Linschoten, ch. 35.

1615. "Their moneys in Persia of silver, are the . . . the rest of copper, like the Tangas and Pisos of India."—Richard Steele, in Purchas, i. 543.

c. 1750-60. "Throughout Malabar and Goa, they use tangas, vintins, and pardoo xeraphin."—Grose, i. 283.

The Goa tanga was worth 60 reis, that of Ormus 62 1/4 to 69 3/4 reis.

1815. " . . . one tangá . . . a coin about the value of fivepence."—Malcolm, H. of Persia, ii. 250.

**Tangun, Tanyan, s.** Hind. tán-gan; apparently from Tibetan rTa-ní-da, the vernacular name of this kind of horse (rTa=‘horse’). The strong little pony of Bhútán and Tibet.

c. 1590. "In the confines of Bengal, near Kuch [Bahú], another kind of horses occurs, which rank between the ját and Turkish horses, and are called tàng-han: they are strong and powerful."—Ain, p. 138.

1774. "2d. That for the possession of the Chittagong Province, the Deb Raja shall pay an annual tribute of five Tangun Horses to the Honorable Company, which was the acknowledgment paid to the Deb Raja."—Treaty of Peace between the H. E. I. C. and the Rajah of Boontan, in Aitchison's Treaties, i. 144.

"We were provided with two tångun 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.

1780. " . . . had purchased 35 Jhawah or young elephants, of 8 or 9 years old, 60 Tänkun, or ponies of Manila and Pegu."—H. of Hydýw Násír, 383.

" . . . small horses brought from the mountains on the eastern side of Bengal. These horses are called tányans, and are mostly pyebald."—Hodges, Travels in India, 1793, p. 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 Tångun or Tanyan, 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 Nepal, 135.

**Tanjore, n. p.** A city and District of S. India; properly Tánjávúr (‘Low Town’?), so written in the inscription on the great Tanjore Pagoda (11th century).

**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, Shakespear gives: "Tank’h (in Guzerat), an underground reservoir for water." Wilson gives: "Tánkén or tåken, Mahr., . . . Tánk (said to be Guzeráthí). A reservoir of water, an artificial pond, commonly known to Europeans in India as a Tank. Tánkí, 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 and 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 Márwúr, he says, "they collect the rain water in reservoirs called Tank, 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 Betool district; on asking him if at the top of Bowergur there was any spring, he said No, but there was a Tanka or place made of pulka (stone and cement) for holding water.” Once more, in an Appendix to the Report of the Survey of India for 1881-2, 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 tankás” (App. p. 21). See also quotation below from a Report by Major Strahan. It is not easy to doubt the genuineness of this word, which may possibly be from Sansk. tāḍāga, tāṭāga, or tāṭaka, ‘a pond, pool, or tank.’

Fr. Paolo, on the other hand, says the word tanque used by the Portuguese in India was Portoguesa corrotta, which is vague. But in fact tanque is a word which appears in all the 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 Rajputāna, 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 Guzerati and Maharati 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 estan, mod. étang, Sp. estanque, a word which we have also in old English and in Lowland Scotch, thus:

1589. “They had in them stungs or pondes of water full of fish of sundrie sortes.”—Parkes’ Mendoza (Hak.Soc.) ii. 40.

c. 1765.

“[I never drank the Muses’ tank,
Castalia’s burn and a' that;
But when it streams, and richly reams,
My Helicon I ca’ that.—Burns.

It will be seen that Pyrrad de Laval uses estang, as if specifically, for the tank of India.

1498. “And many other saints were there painted on the walls of the church, and these wore diadems, and their portraiture was in a divers kind, for their teeth were so great that they stood an inch beyond the mouth, and every saint had 4 or 5 arms, and below the church stood a great tanque wrought in cut stone like many others that we had seen by the way.”—Rotoreio de Vasco da Gama, pt.

“...So 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 (Anchediva) 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 foot 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 fossa d’acqua morta).”

—Varthema, 149.

“Near to Calicut there is a temple in the midst of a tanca, that is, in the middle of a pond of water.”—Ibid. 175.

1563. “In this place where the King (Bahadur Shah) established his line of battle, on one side there was a great river, and on the other a tank (tanque) of water, such as they are used to make in those parts. For as there are few streams to collect the winter’s waters, they make these tanks (which might be more properly called lakes) all lined with stone. They are so big that many are more than a league in compass.”—Barros, IV. vi. 5.

c. 1610. “Son logis estoit eloigné près d’une lieue du palais Royal, situé sur un estang, et basty de pierres, ayant bien demy lien de tour, comme tous les autres estangs.”—Pyrrad de Laval, ed. 1679, i. 262.

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 Hakluyt, v. 50.

1648. “ . . . a standing water or Tank . . .” —Van Twist, Gen. Beschr. 11.

1672. “Outside and round about Surate 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.”—Baldus, 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."—Orra, i. 354.

1799. "One crop under a tank in Mysore or the Carnatic yields more than three here."—T. Munro, in _Life_, i. 241.

1829. "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.

1833. "... all through sheets 124, 125, 126, and 131. the only drinking water is from 'tankas,' or from 'toba.' 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 tankas, whilst their cattle migrate to places where the well-water is fit for use."—Report on Cent. Ind. and Rajputana Topogr. Survey (Bicknecor & Jeysulmeer). By Major C. Strahan, R.E., in _Report of the Survey in India_, 1882-83, App. p. 4.

_Taptee R._, n. p. _Tāpē_; also called _Tāpē_. The river that runs by the city of Surat.

c. 1630. "Suvat is ... watered with a sweet River named Tappee (or Tindy), as broad as the Thames at Windsor."—Sir T. Herbert, ed. 1638, p. 36.

1813. "The sacred groves of Pulparra are the general resort for all the Yogees, Senasses, and Hindoo pilgrims ... the whole district is holy, and the Tappee in that part has more than common sanctity."—Forbes, _Or. Mem._, i. 286.

"_Tappee or Tapyti._"—_Ib._ 244.

_Tappā_, 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. O. P. Brown suggests connexion with the French étape (which is the same originally as the English staple). It is sometimes found at the end of last century written tappa or tappay. But this seems to have been derived from Telugu clerks, who sometimes write tappā as a singular of _tappālu_, 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 S. and West, Mr. Beames assigns to it an Aryan origin: "tappā 'post-office,' i.e. place where letters are stamped, tappā 'letter-post' (tappā + alay = 'stamping-house')" connecting it radically with tāpā 'a coop,' tāpā 'to tap,' 'flatten,' 'beat down,' tapak 'a sledge hammer,' tāpā 'to press,' &c. (?)

1799. "You will perceive that we have but a small chance of establishing the tappāl to Fooniah."—_Wellington_, i. 50.

1800. "The Tappāl does not go 30 miles a day."—_T. Munro_, in _Life_, i. 244.

1809. "要求ing only two sets of bearers I knew I might go by tappāl the whole way to Seringapatam."—_Ed. Valentina_, i. 336.

_Tare and Tret_. Whence comes this odd form in the books of arithmetic? Both partners apparently through Italy. The first Fr. tare, It. _tara_, from Arabic _tarāḥa_ 'to reject,' as pointed out by Dozy. Tret is alleged to be from Italian _tirare_ to crumble or grind, perhaps rather from _trito_, ground or triturated.

_Tareghe_, 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 Telugu _taraga_, 'the occupation of a broker'; Tamil, _taraigari_, 'a broker.'

1588. "Sono in Pegu otto sensi del Re che si chiamano _Tareghe_ li quali sono obligati di fare vendere tutte le mercanzie ... per il prezzo corrente."—_Oro. Federici_, in _Barrasi_, iii. 396.

1583. "... e se fosse almeno che un tempo del pagamento per non pagar si abassasse dalla città, o si ascesse, il Tarreca e obbligato pagar per lui ... i Tarreca così si demandano i sensi."—G. Balbi, _f._ 107a, 198.

1587. "There are in Pegu eight Brokers, whom they call _Tareghe_, which are bound to sell your goods at the price they be Woorth, and you give them for their labour two in the hundred: they be bound to make your debt good, because you sell your merchandises upon their word."—_R. Fitch_, in _Haklyye_, ii. 393.

_Tariff_, s. This comes from Arab. _ta'rīf_, _ta'rīfa_, 'the making known.' Dozy states that it appears to be com-
paratively modern in Spanish and Port. and has come into Europe apparently through Italian.

TAROUK, or TAROUP, n. p. Burm. 
Taruk, Tarup. 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 Taruk-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 Tsin; though the coupled names Taruk 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 Taruk is a form of Turk, whilst Taret is now applied to the Manchus. It seems to us probable that Taruk and Taret are probably meant for "Turk and Tartar" (see H. of Burma, pp. 8, 11, 56).

TASHREEF, s. This is the Ar. tashrif, 'honouring'; and thus "conferring honour upon anyone, as by paying him a visit, presenting a dress of honour, or any complimentary donation" (Wilson). In Northern India the general use of the word is as one of ceremonious politeness in speaking of a visit from a superior or from one who is treated in politeness as a superior; when such an one is invited to 'bring his tashrif,' i.e. 'to carry the honour of his presence,' 'to descend 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: 

1874. "He (Lingapa, naik of Poona-males) had, he said, carried a tashriff to the English, and they had refused to take it..."—Op. cit., i. 84.

1880. "It being necessary to appoint one as the Company's Chief Merchant (Verona, deceased), resolved Bero Pedda Vincadatry do succeed and the Tashriifs be given to him and the rest of the principal Merchants, viz., 3 yards Scarlet to Pedda Vincadatry, 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 Tashiriff, he also is Tashiriff with 2½ yards Scarlet cloth."—Fort St. George Consns., April 6th. In Notes and Extracts, Madras, 1873, p. 15.

1885. "Gopall Pandit 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 Tashiriff as followeth" (a list of presents follows).—In Wheeler, i. 148.

TATTOO, and abbreviated, Tat, s. A native-bred pony. Hind. tatī.

C. 1824. "Tughlak sent his son Mahommed to bring Khurmir back. Mahommed seized the latter and brought him to his father mounted on a tattu, i.e. a pack-horse."— Ibn Batuta, iii. 207.

1784. "On their arrival at the Choultry they found a miserable doolity and 15 tattoo horses."—In Seton-Karr, i. 15.

1785. "We also direct that strict injunctions be given to the baggage department, for sending all the lean Tattos, bullocks, &c., to grass, the rainy season being now at hand."—Tippoo's Letters, 165.

1804. "They can be got for 25 rupees each horseman upon an average; but, I believe, when they receive only this sum they must tattos... From 30 to 35 rupees each horse is the sum paid to the best horsemen."—Wellington, i. 174.

1808. "These tutluus are a breed of small ponies, and are the most useful and hardy little animals in India."—Broughton's Letters, 156.

1810. "Every servant... goes share in some tattoo...which conveys his luggage."—Williamson, Vade Mecum, 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, 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 Hari, 51.

C. 1831. "... mon tattoo est fort au dessous de la taille d'un arabe..."—Jacquemont, Correspondance, i. 347.
TATTY.  687

TAZEEA.

c. 1840.  "With its bright brass patent axles, and its little hog-maned tatts, And its ever jatty harness, which was always made by Watts . . ."

A few lines in honour of the late Mr. Simms, in Parker's Bole Fonjis, 1841, ii. 215.

1853.  "... Smith's plucky proposal to run his notable tat, Pickler."—Oakfield, i. 94.

1875.  "You young Gentlemen rode over on your tatts, 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. ṭaṭṭi and ṭatti.  'A screen or mat made of the roots of a 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 first quotation, though Dr. Fryer does not mention the grass-mats:

c. 1665.  "... or having in lieu of Cellarage certain Kas-Kanays, 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 Pomyon-bottles, water them from without."—Bernier, E. T., 79.

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, p. 47.

1808.  "... now, when the hot winds have set in, and we are obliged to make use of tattins, a kind of screens made of the roots of a coarse grass called Kus."—Broughton's Letters, 110.

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 tattins which are easily applied to a house one story high."—Id. Valentia, 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 tattins or screens of sweet scented grass, were suspended."—Forbes, Or. Mem. iv. 6.

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 Kuzzulkbash, i. ii.

Taut, s. Hind. ṭāṭ; sackcloth.

1820.  "... made into coarse cloth taut, by the Bragaries and people who use pack bullocks for making bags (goots [see Gunny]) for holding grain, &c."—Tr. Bo. Lit. Soc., iii. 244.

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.

1753.  "The greater part of this tract is mountainous, and inhabited by the nation of Branuweis 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. 3. 4.

1763.  "Also some of the rich people in a place subject to the Kingdom of Pegu, called Tavoe, 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. Balbi, f. 125.

1787.  "... Hand of Tavi, from which cometh great store of Tinne which serveth sall India."—R. Fitch, in Hakl., ii. 395.

1795.  "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 Browne, who is the only one surviving of four that were accidentally drove into Tawvy by Storm, as they were going for Atecheen about 10 years ago, in the service of the English Company."—Petition to King of Burma, presented at Ava by Edward Fleetwood, in Dalrymple's Or. Repr., ii. 374.

Tazeea, n. A. —P. —H. —la'ziya, 'mourning for the dead.' In India the word is specially applied to the representations, in flimsy material, of the tombs of Hussein and Hassan which are carried in the Mulharram processions. In Persia it seems to be applied to the whole of the mystery-play which is presented at that season.
The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mahommedans or Hindus) the Mulharram has become. And the attempt to carry the Tazeenas through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe.

1889. "There were more than a hundred Taziyns, each followed by a long train of Fugueers, dressed in the most extravagant manner, beating their breasts...such of the Mahratta Sardars as are not Brahmins frequently construct Taziyns at their own tents, and expend large sums of money upon them."—Broughton's Letters, 72.

1899. "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 dawîl, établie en commémoration du martyre de Huçain, laquelle est semblable en bien de points à celle du Durga-puja. ...Le ta'ziya dure dix jours comme le Durga-puja. 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 Huçain."—Garcín de Tassuy, Rel. Musulm., p. 11.

Tea, s. Crawfurd alleges that we got this word in its various European forms from the Malay Te, the Chinese name being Chhā. The latter is indeed the pronunciation attached, when reading in the 'mandarin dialect,' to the character representing the tea-plant, and is the form which has accompanied the knowledge of tea to India, Persia, Portugal, Greece (rota), and Russia. But though it may be probable that Te, like several other names of articles of trade, may have come to us through the Malay, the word is, not the less, originally Chinese, Tē (or Tay as Medhurst writes it) being the utterance attached to the character in the Fuh-kien dialect. The original pronunciation, whether direct from Fuh-kien or through the Malay, accompanied the introduction of tea to England as well as other countries of Western Europe, This is shown by several couplets in Pope, e.g. 1711.

"...There stands a structure of majestic frame
Which from the neighbouring Hampton
takes its name.

Here thou, great Anna, whom three
Realms obey,
Dost sometimes counsel take, and sometimes tea."

Rape of the Lock, iii.

Here tay was evidently the pronunciation, as in Fuh-kien. The Rape of the Lock was published in 1711. In Gray's Trivia, published in 1720, we find tea rhyme to pay, in a passage needless to quote (ii. 296). Fifty years later there seems no room for doubt that the pronunciation had changed to that now in use, as is shown by Johnson's extemporised verses (circa 1770):

"I therefore pray thee, Renny, dear,
That thou wilt give to me
With cream and sugar soften'd well,
Another dish of tea,"—and so on.

(In Johnsoniana, Boswell, ed. 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 Treat of Sarah, &c.

And in Zedler's Lexicon (1745) it is stated that the English write the word either Tee or Tea, but pronounce it Tiy, which seems to represent our modern pronunciation.

Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary Bhi-ya, which is believed to date from long before our era, under the names Kēō and K'u-tu (K'u- 'bitter'), and a commentator on this work who wrote in the 4th cent. A.D. describes it, adding "From the leaves can be made by boiling a hot beverage" (On Chinese Botanical Works, &c., p. 13). But the first distinct mention of tea-cultivation in Chinese history is said to be a record in the annals of the T'ang Dynasty under A.D. 793, which mentions the imposition in that year of a duty upon tea. And the first western mention of it occurs in the next century, in the notes of the Arab-traders, which speak not only of tea but of this fact of its being subject to a royal impost. Tea does not appear to be mentioned by the medieval Arab writers upon Materia Medica, nor (strange to say) do any of the European travellers to Cathay in the 13th and 14th centuries make mention of it. Nor is there any mention of it in the curious and interesting narrative of the Embassy sent by Shah Rukh, the son of the great Timur, to China (1419-1421)."* The first European

* Mr. Major, in his Introduction to Parke's
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 Mahomed, a Persian merchant who visited Venice. Among other matters the Hajji detailed the excellent properties of Chiai-Catai (i.e. Pers. Chā-i-Khištāt, '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 Mendoça on China. The earliest notices of which we are aware will be found below. Milburn give 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 "rare teas," chiefly the production of China, provided by the Secretary of the Company for His Majesty, appear:

"22 lbs. of tea at 50s. per lb. = £56 17 6 For the two cheefe persons that attended his Majesty, then . . . . . . 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 100 lbs. weight of the best toy that you can get." The first importation actually made for the Co. was in 1669, when two camisters were received from Bantam, weighing 14½ lbs. (Milburn, ii. 331). A.D. 1681. "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 salkh. It has more leaves than the ratb'ah (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. 1543. "Moreover, seeing the great de-

light that I above the rest of the party took in this discourse of his, he (Chaggg Memet, i.e., Hajji Mahomed) told me that all over the country of Cathay they make use of another plant, that hath his leaves, which is called by those people Chini Catai: it is produced in that district of Cathay which is called Cachan-fu. It is a thing generally used and highly esteemed in all those regions. They take this plant whether dry or fresh, and boil it well in water, and of this decoction they take or give none on an empty stomach, and it removes fever, headache, stomach-ache, pain in the side or joints; taking care to drink it as hot as you can hear; it is good also for many other ailments which I cannot now remember, but I know gout was one of them. And if any one chance to feel his stomach oppressed by overmuch food, if one 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, and judging from what he said these people would at any time gladly swap a sack of rhubarb for an ounce of Chini Catai. These people of Cathay say (he told me that) 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, Dichiarazioni, in i. 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 Porcelain . . . with a kind of drinke which they call cha, which is somewhat bitter, red, and medicinall, which they are wont to make with a certayne concoction of herbes." —Da Crus, in Purchas, iii. 180.


"Usum vitis ignorant (Japonii): oryzâ exprimunt vinum: Sed ipsi quoque ante omnia delectantur haustibus aquæ poene ferventibus, insperso quem supra dixi- nus pulvere Chiae, quæ eum potientem diligenter facient sunt, ac principes interdum viri suis manibus eidem temperandæ ac miscendæ, amicorum honoris causæ,
Thee, novit, tea just he licet China's pretty "Maer of" China), went use China a "Dans (June) It Et justly digestion what. bowers. (Tea), columns Cik, certaine at is tur." praestent tionem, your put there which nunc est and their thought something is send diat in. (This good good Germ. abuse and drunk 1638. 1667. 1672. 1677. "Maer de Cià (of These) sender achtung op eenije 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 drank a little tea and some serry." — Burnet, Hist. of Own Time, Oxford ed. 1625, ii. 876. 1688. "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 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. 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. 1729. "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 gandy cups the steamy treasure pours; And sweetly smiling, on her bended knee, Presents the fragrant quintessence of Tea." Darwin, Botanice Garden, Loves of the Plants, Canto ii. 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-s (dialectically Bu-f) 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. 1711. "There is a parcel of extraordinary fine Bohea Tea to be sold at 36s. 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. * Queen Catharine.
1711. "Oh had I rather unadmired remained
On some lone isle or distant northern
land;
Where the gilt chariot never marks the
way,
Where none learn ombre, none e'er taste
hohea."

Belinda, in Rape of the Lock, iv. 153.

The last quotation, and indeed the
first also, shows that the word was then
pronounced Bohay. 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 Gentoes of India, Arrabs and
Persians . . . that of 45 Taile would not
fetch the Price of green Tea of 10 Taile a
Peckull."—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
taste,
Sometimes called green, Bohea's the
greater name."

Allan Ramsay's Poems, ed. 1800, i. 213-4.

1736. "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 . . .
Tonge, Rosmaryn Tea, rare and very dear;"

Valentinj, iv. 14.

1737. "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. Ham.
i. 289.

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 Chateau 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-hu (tè) the Amoy pronunciation
of the characters Kung-fu, 'work
or labour.'

4. Hyson (a green tea). This is He-
(heí and at in the south) ch'un =
'bight-spring,' characters which some
say formed the hong name of a tea-
merchant named Le, who was in the
trade in the dist. of Hiu-ning (S.W.
of Hang-chau) about 1700; others say
that He-chun was Le's daughter, who
was the first to separate the leaves, so
as to make what is called Hyson

C. 1772.

"And Venus, goddess of the eternal smile,
Knowing that stormy brows but ill be-
come
Fair patterns of her beauty, hath or-
dained
Celestial Tea;—a fountain that can cure
The ills of passion, and can free from
frowns."

To her, ye fair! in adoration bow!
Whether at blushing morn, or dewy eve,
Her smoking cordials greet your fragrant
board
With Hyson, or Bohea, or Congo
crown'd."—R. Ferguson, Poems.

5. Oolong (bl. tea). Wu-lung =
"black dragon"; respecting which
there is a legend to account for the
name.

of characters pôh-hao = "white-down."

7. Oouchong (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.

8. Souchong (do.) Siu-chung—Can-
ton for Siau-chung="little-sort."

1781. "Les Nations Européennes retirent
de la Chine des thés connus sous les noms
de thé hong, thé vert, et thé saothon."—
Sonnerat, ii. 249.

9. Twankay (green tea). From
T'yun-kí, the name of a mart about
15 m. S.W. of Hwei-chau-fu in
Ngan-hwei.* Twankay is used by
Theodore Hook as a sort of slang for
'tea.'

10. Young Hyson. This is called
by the Chinese Yü-t'sièn = "rain-
before," or "Yu-before," because
picked before Kuh-yu, a term falling
about 20th April. According to Giles
it was formerly called, in trade, Ucham,
which seems to represent the Chinese
name.

In an "Account of the Prices at which
Teas have been put up to Sale, that

* Bp. Moule says (perhaps after W. Williams?)
from T'un-k'i, name of a stream near Yen-chau-fu
in Chi-kiang.
arrived in England in 1784, 1785" (MS: India Office Records), the Teas are (from cheaper to dearer):—

"Bohea Tea. Congou. Souchong."

Singlo (?). Hyson.

Tea-caddy, s. This name, in common English use for a box to contain tea for the daily expenditure of the household, is probably corrupted, as Crawford suggests, from catty, a weight of 1½ lb. (q.v.) A 'catty-box,' meaning a box holding a catty, might easily serve this purpose and lead to the name. This view is corroborated by a quotation which we have given under caddy (q.v.)

A friend adds the remark that in his youth 'Tea-caddy' was a Londoner's name for Harley Street, due to the number of E. I. Directors and proprietors supposed to inhabit that district.

Teapoy, s. A small tripod table. This word is often in England imagined to have some connexion 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.

Tipālī is a Hindustāni, or perhaps rather an Anglo-Hindustāni word for a tripod, of hybrid etymology, from Hind. tīn = 3, and Pers. pāē, 'foot.' The legitimate word from the Persian is sipāt (properly sipādga), and the legitimate Hindi word tirpad or tripad, but tipālī or teapoy 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, seapoy.

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.

Sipādga occurs in 'Ali of Yezd's history of Timur, as applied to the trestles used by Timur in bridging the Indus (Elliot, iii. 482).

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 teapoy is... Well, then, a teapoy or tinepo 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 teapoy all the same,' said Mr. Havethelucks."—Peregrine Pursway, i. 112.

Teak, s. The tree, and timber of the tree, known to Botanists as Tectona grandis, L., N. O. Verbenaceae. The word is the Malayālam 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 Sansk. name of the tree is šāka, whence the modern Hind. name sāguṇ or sāgāṇ 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 sūnokāva of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. sāgāti, 'made of 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. Teak has continued to recent times to be imported into Egypt. See Forskal, quoted by Royle (Hindu Medicine, 128).

The gopher-wood of Genesis is translated sāj in the Arabic version of the Pentateuch (Royle).

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 acubic yard of 72 kinds of wood, where the name "Sāgaun," 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 Apolos, 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 Oman. Thither they are wont to despatch from Barygaza, to both these Ports of Persia, great vessels with brass, and timbers and beams of teak (συγιαύνον και δοκόνον, and horns, and spars of shisham (συγιαύνον), and of ebony. . . ."—Peripl. Maris Erythr., § 35-36.

c. 800. (under Harun al Rashid) "Fazl continued his story... I heard loud wailing from the house of Abdalah... they told me he had been struck with the
TEAK.

judán, that his body was swollen and all black . . . . I went to Rashid to tell him, but I had not finished when they came to say Abdallah was dead. Going out at once I ordered them to hasten the obsequies . . . . I myself said the funeral prayer. As they let down the bier a slip took place, and the bier and earth fell in together; an intolerable stench arose . . . a second slip took place. I then called for planks of teak (ság) . . . . —Quotation in Mas'údí, Prairies d'Or, vi. 294-299.

c. 880. "From Kol to Sindán, where they collect teak-wood (ság) and cane, 18 farsíshas."—Ibn Khádádhhá, in J. As., S. VI., tom. v. 204.

c. 940. " . . . The teak-tree (ság). This tree, which is taller than the dates-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 depots of Basra, of Trék and of Egypt . . . ."—Mas'údí, ill. 12.

Before 1200. "Abúl-dhálí 'the Sindian, describing the regions of Hind, has these verses:

* * *

"By my life! it is a land where, when the rain falls,

Jadshas and pearls spring up for him

who wants ornaments.

There too are produced musk and camphor and ambergris and agila,

* * *

And ivory there, and teak (al-ság) and aloeswood and sandal . . . .

Quoted by Kacwini, 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:

1567. "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 Achen (Achán), and you must arrange how to treat this matter, particularly with the King of Achen."—In Archiv. Port. Oriental, fasc. 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 . . . ."—Sousa, Oriente Conquistado (1710), ii. 265.

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, Kiati Malaisi dicta."—Lib. vi. cap. 16.

On this island, 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 Kiati but Jati. Kiati seems to be a mistake of some kind growing out of Kayu-jati, 'Teak-wood.'

1644. "Há nestas terras de Damam muyta e boa madeyra de Teca, a milhor de toda a India, e também de muyta parte do mundo, porque com ser muy fals de laurar he perduravel, a particularmente nam lhe tocando agoa."—Bocarro, MS.

1675. "At Cock-crow we parted hence and observed that the Shrds 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.

"Teke by the Portuguese,

Sogwan by the Moors, is the firmest Wood they have for Building . . . . in Height the lofty Pine exceeds it not, nor the sturdy Oak in Bulk and Substance . . . . This Prince of the Indian Forest was not so attractive, though mightily glorious, but that . . . ."—Ibid. 178.

1727. "Gundovee is next, where good Quantities of Teak Timber are cut, and exported, being of excellent Use in building of Harbour Ships."—A. Ham., i. 178.

1744. "Teaka is the name of a costly wood which is found in the Kingdom of Martaban in the East Indies, and which never decays."—Zeidler, Univ. Lexicon, a.v.

1759. "They had endeavoured to burn the Teak Timbers also, 'but they lying in a swampy place, could not take fire.'—Capt. Alve, Report on Loss of Negrais, in Dalmynple, i. 340.

c. 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 teakwood, and bound with iron spikes and bolts."—Price's Tracts, i. 191.

1793. "The teak forests, from whence the marine yard at Bombay is furnished with that excellent species of ship timber, lie along the western side of the Gout mountains . . . on the north and north-east of Basseen . . . I cannot close this subject without remarking the unpardonable negligence we are guilty of in delaying to build teak ships of war for the service of the Indian seas."—Rennell, Memoir, 3d ed. 260.

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 chhatras or umbrellas which in ancient times, as royal emblems, crowned these structures. Burmese k'it, an umbrella.
1800. "... In particular the Tee, or umbrella, which, composed of open ironwork, crowned the spire, had been thrown down."—Simms, i. 193.

1855. "... gleaming in its white plaster, with numerous pinnacles and tall central spire, we had seen it (Gaudapala Temple at Pugan) from far down the Irawadi, looking 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 htec. The latter has broken from its stays at one side, and now leans over almost horizontally..."—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. Used in N. India. Hind. टे.क्.

Tehr, Tair, &c., s. The wild-goat of the Himalaya; Hemitragus jemalaeus, Jerdon. In Nepal it is called झोरल.

Tejpat, s. See Malabathrum.

1833. "...Last night as I was writing a long description of the tez-pat, the leaf of the cinnamon-tree, which humble pickles beef, leaving the honour of crowning heroes to the Laurus nobilis. ..."—Wanderings of a Pilgrim, 1. 278.

1872. Tejpat is mentioned as sold by the village shopkeeper, in Govinda Samanta, i. 223.

Telinga, n.p. H. Tilangā. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the middle ages, Telingana or Telingānā, sometimes Tilang or Tiling. Though it has not, perhaps, been absolutely established that this came from a form Tilinga, the habitual application of Tri-Kalinga, apparently to the same region which in later days was called Tilinga, and the example of actual use of Tilinga, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see Bp. Caldwell’s Dravidian Grammar, 2d ed., Introd. pp. 30 seqq., and the article Kling in this book).

A.D. c. 150. "Τρίγλυτος, το καὶ τριλίγιγνον Βαρσ, καὶ τον Τίλαντον...κ. τ. λ."—Ptolemy, vi. 2, 23.

1309. "On Saturday the 10th of Sha'bān, the army marched from that spot, in order that the pure tree of Islam might be planted and flourish in the soil of Tilang, and the evil tree which had struck its roots deep, might be torn up by force... When the blessed canopy had been fixed about a mile from Arangal,* the tents around the fort were pitched so closely that the head of a needle could not get between them."—Amur Khwarī, in Elliot, iii. 80.

1321. "In the year 721 H. the Sūltān (Ghiyās-ud-dīn) sent his eldest son, Ulugh Khān, with a canopy and an army against Arangal and Tilang..."—Zia-ud-dīn Būrī, in, do. 231.

c. 1335. "For every mile along the road there are three dāwāl (post stations)...

1800. "... and so the road continues for six months' marching, till one reaches the countries of Tiling and Ma'lār..."—Tom Batuta, ii. 192.

1608. "...and the country, which the Turushkas (Turks, i. e. Mahomedans) conquered Magadh, many abodes of Learning were founded; and though they were inconsiderable, the continuance of instruction and exercismus was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Trilinga..."—Taranatha’s H. of Buddhism (Germ. Tr. of Schiefner), p. 264. See also 116, 158, 166.

c. 1614. "...up to that time none of the zamindārs of distant lands, such as the Rājā of Tilang, Pega, and Malabar, had ventured upon disobedience or rebellion..."—Firishta, in Elliot, vi. 549.

1793. "...Telingana, of which Warangal was the capital, comprehended the tract lying between the Kistnah and Godavery Rivers, and east of Vissāpūr..."—Rennell’s Memoir, 3d ed., p. [cxi].

Telinga, s. This term in the last century was frequently used in Bengal as synonymous with Sepoy, or a native soldier disciplined and clothed in quasi-European fashion; 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..."—Seir Mutagherm, ii. 92.

* Warangal, N.E. of Hyderabad.
TENASSERIM.

1760. "... Sepoys, sometimes called Telingeas."—Grose, in his Glossary, see vol. I. iv.

1760. "300 Telingeas are run away, and entered into the Beeboom Rajah's service."—In Long, 235; see also 236, 237, and (1761) p. 258, "Tellingera."

1766. "... Gardi (see Gardee), which is now the general name of Sipahies all over India, save Bengal... where they are stiled Telingeas, because the first Sipahies that came in Bengal (and they were imported in 1757 by Colonel Olive) were all Telingas or Telougous born... speaking hardly any language but their native..."—Note by Tr. of Sir Mutagh, ii. 93.

c. 1805. "The battalions, according to the old mode of France, were called after the names of cities and forts... The Telingeas, 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 Angrezee... I have been a Telinga... in the Company's service, and have eaten their salt. I will do your errand."—Sir Walter Scott, The Surgeon's Daughter, ch. xiii.

1883. "We have heard from natives whose grandfathers lived in those times, that the Oriental portions of Olive's army were known to the Bengalis of Nuddea as Telingeas, because they came, or were supposed to have accompanied him from Telinga or Madras."—Saty. Review, Jan. 29th, p. 120.

**TELLOOGO.**

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 Chincote, where it begins to yield to the Oriya, and inland it prevails as far as the eastern boundary of the Marâtha country and Mysore, including within its range the 'Geded Districts' and Kurnâl, a considerable part of the territories of the Nizam... and a portion of the Nagpur country and Gopâvâna."


Telugu is the name given to the language by the people themselves,* as the language of Teligâna (q.v.). It is this language (as appears in the passage from Fryer) that used to be, perhaps sometimes is still, called *Gentoo* at Madras.

1873. "Their Language they call generally *Gentoo*... the peculiar name of their speech is Telinga."—Fryer, 35.

1793. "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."—Kemnet, Memoir, 9d ed. p. [cxi].


1298. "All the people of this city, as well as the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called tembul..."—Marco Polo, ii. 358.

1498. "And he held in his left hand a very great cup of gold as high as a half-almude pot... into which dish he spat a certain herb which the men of this country chew for solace, and which herb they call atambhor."—Botelho 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."—Farthema, 110.

1568. "Only you should know that Avicenna calls the betre (betel) tembul, which seems a word somewhat corrupted, since everybody pronounces it tambul, and not tembul."—Garcia, f. 37 h.

**Tenasserim**, 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 Tenasserrim Provinces," or often as "the Tenasserim Provinces." We have the name probably from the Malay form Tana-sari. We do not know to what language the name originally belonged. The Burmese call it Ta-nen-tha-ri.


1442. "The inhabitants of the shores of the Ocean come thither (to Hormuz) from the countries of Chin, Java, Bangâla, the cities of Zirbâd (q.v.) of Sotokotta, of *Shahbâdor* (see Sarnau), the isles of Diwh Mahal (Maldives)."—Abdur-razzâk, in Notices et Extraits, xiv. 429.

1498. "Tenasçar is peopled by Christians,
and the King is also a Christian... in this land is much brassy, which makes a fine vermillion, as good as the grain, and it costs here 3 cruzados a baar, whilst in Quayro (Cairo) it costs 60; also there is here aloe-wood, but not much."—Roteiro de 

1506. "At Tenazar grows all the verzi (brazil), and it costs 1½ ducats the baar, equal to 4 kantars. This place, though on the coast, is on the mainland. The King is a. Carolle; and Thence come pepper, cinnamon, cloves, mace, nutmeg, galanga, camphor that is eaten, and camphor that is not eaten... This is indeed the first mart for spices in India."—Leonardo Ca' Masser, in Archivo Stor. Ital., p. 23.

1510. "The City of Tarnassari is situated near to the sea, etc."—Varthema, 106.

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 named Tanassery, there are a hundred leagues..."—Barbosa, 188.

1568. "The Pilot told vs that we were by his altimetre not farre from a citie called Tanassary (Tenasserim), in the Kingdom of Pegu."—C. Frederikse, in Hakl., ii. 339. See Lancaster.

c. 1590. "In Cambayat (Cambay) a Nàt-huda gets 800 R. . . . In Pegu and Dah-nasari, he gets half as much again as in Cambay."—Ain-i-Akberi, i. 251.

1727. "Mr. Samuel White was made Shawbandaur or Custom-Master at Merjea and Tanasserin, and Captain Williams was Admiral of the King's Navy."—A. Ham., ii. 64.


Thur, s. Hind. tâgu, 'moist (land) from tar, 'moist' or 'green.' The term is especially applied to a belt of marshy and jungly land which runs along the foot of the Himalaya north of the Ganges, being that zone in which the moisture, which has sunk into the talus of porous material, exudes.

A tract on the south side of the Ganges, now part of Bhagalpur, was also formerly known as the Jungle-terye (q.v.).

1738. "Hellowra, though standing very little below the level of Cheeria Ghat's top, is nevertheless comprehended in the Turry or Turryani of Nepaul... Turryani properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepaul, as well as the low tract bordering immediately on the Company's northern frontier."—Kirkpatrick's Nepaul (1811), p. 40.

1824. "Mr. Boulderson said he was sorry to learn from the raja that he did not consider the unhealthy season of the Thur 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, i. 250-251.

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.

1833. "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. 298.

1840. "... The thermometer at 112° all day in our tents, notwithstanding tatties, thermantidotes,* and every possible invention that was likely to lessen the stifling heat."—Osborne, Court and Camp of Ranjett Singh, 182.

1853. "... then came punkahs by day, and next punkahs by night, and then tatties, and then therm-antidotes, till at last 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., cxxiv. p. 718.

1880. "... low and heavy punkahs swing overhead; a sweet breathing of wet khasikas grass comes out of the therm-antidote..."—Sir Ali Baba, 112.

*This book was printed in England, whilst the author was in India; doubtless he was innocent of this quaint error.
R. Drummond’s *Illustrations of Guzerat*, &c. (1808). But it has acquired a specific meaning, which cannot be exhibited more precisely or tersely than by Wilson: “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 turbans or handkerchiefs round their necks, and then plundering them and burying their bodies.” The proper specific designation of these criminals was *phânsigar*, from *p'ânshëi*, ‘a noise.’

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, a century earlier, described a similar gang caught and executed near Surat.

The *Phânsigars* (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 *Ramasescana;* or a Vocabulary of the peculiar Language used by the *Thugs*, with an Introduction and Appendix, descriptiv 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 William (then Capt.) Sleeman, a wise and admirable man, under the government and support of Lord William Bentinck.

c. 1665. “Les Voleurs de ce pays-là sont les plus adroits qui soient; ils ne se lamentez d’un certain lasset à rend coulant, qu’ils savent jeter si subitement au col d’un homme, quand ils sont à sa portée, qu’ils le manquent jamais; en sorte qu’en un moment ils l’étranglent...” &c.—*Thevenot*, v. 123.

1673. “They were Fifteen, all of a Gang, who used to lurk under Hedges in narrow Lanes, and as they found Opportunity, by a Device of a Weight tied to a Cotton Bow-string made of Gut, 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 *Les Talonts*, to be hang’d; whereas being delivered to the Catowal or Sheriff’s Men, they led them two Miles with Ropes round their Necks to some Wild Date-trees; In their way thither they were cheerful, and went singing, and 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, 37.

1785. “Several men were taken up for a most cruel method of robbery and murder, practised on travellers, by a tribe called *Phanseegurs*, or strangers... 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.

1806. “*Phanseo.* 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,* a.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, Mahomedans even were admitted: but the great majority are Hindus; and among these the Brahmins, chiefly of the Bundelcund tribes, are in the greatest numbers, and generally direct the operations of the different bands.”—Malcolm, *Central India,* ii. 187.

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 Sauger 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 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 Somnouth.

1874. "If a Thug makes strangling of travellers a part of his religion, we do not allow him the free exercise of it."—F. W. Newman, in Fortnightly Review, N.S., vol. xv. p. 181.

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 Tatsien-lu on the borders of Szechuen, the last a length of 1800 miles. The origin of the name is obscure, but it came to Europe from the Mahomedans of Western Asia; its earliest appearance being in some of the Arab Geographies of the ninth century.

Names suggestive of Tibet are indeed used by the Chinese. The original form of these was (according to our friend Prof. Terrien de la Cuiperie), Tu-pet; 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-pet, afterwards corrupted into Tu-pok and Tu-fan. We are always on ticklish ground in dealing with derivations from or through the Chinese. But it is doubtless possible, perhaps even probable, that these names passed into the western form Tibet, through the communication of the Arabs in Turkestan with the tribes on their eastern border. This may have some corroborative from the prevalence of the name Tibet, or some proximate form, among the Mongols, as we may gather both from Carpini and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the Bedhimor several hundred years later. These latter write the name (as represented by I. J. Schmidt), Tibet and Tobot.

851. "On this side of China are the countries of the Taghaezhaz and the Khakan of Tibet; and that is the termination of China on the side of the Turks."—Religion, &c., trad. par Reinaud, (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 gaité et de bien être qui persister jusqu'à l'arrivée."—Ibn Khuraidha, in J. As., Ser. vi. tom. v. 329.

c. 910. "The country in which lives the goat which produces the musk of China, and that which produces the musk of Tibet are one and the same; only the Chinese get into their hands the goats which are nearest their side, and the people of Tibet do likewise. The superiority of the musk of Tibet over that of China is due to two causes; first, that the musk-goat of the Tibet side of the frontier finds aromatic plants, whilst the tracts on the Chinese side only produce plants of a common kind."—Religion, &c. (pt. 2.), pp. 114-115.

c. 930. "This country has been named Tibet because of the establishment there of the Himyarites, the word thabat signifying to fix or establish oneself. This etymology is the most likely of all that have been proposed. And it is thus that Di-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 Kaṭān above those of Nizzar, saying:—"

"Tis they who have been famous by their writings at the gate of Merv, And who were writers at the gate of China, Tis they who have bestowed on Samar-kand the name of Shamr, And who have transported thither the Tibetans" (Al-Tubbatisa).—Mas'adi, i. 382.

c. 976. "From the sea to Tibet is 4 months' journey, and from the sea of Fars to the country of Kanaq is 3 months' journey."—Ibn Hawkal, in Ibn Fakih, ii. 33.

c. 1020. "Byzæsar 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

* 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. 198, 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-Dimashki—'I have seen over the great gate of Samarkand an iron tablet bearing an inscription, which, according to the people of the place, was bestowed by Himyarite characters, and as an old tradition related, had been the work of 'Tobha'.—Shahâbelddin Dimashki, in Net. et Est., xiii. 254.
it Tibet looks red and Hind black."—Al-
Biruni, in Elliot, i. 57.

1075. "Teo μάχαι, ἄδικα σφοδρά εἰδη εἰσιν' ἄν
ὁ κρίταις γίνεται ἐν πάλιν τοις πολλοῖς Χοηράς
ἀνατολικά, λεγόμενα Τοῦ τοῦ πάτρι' ἐστὶν ἐν τη
χρονον καθόδησαν 'τούτοις ἐκ των ἄνθρωπων
ἐμπιστεύεται διὰ τῆς Ἰδικῆς μετακομίσεως' δένει ἐν ὑπὲρ
τοὺς μελανθέας καὶ τοὺς κάστας, ἣν ἔπεσε διὰ τῶν ἔνα
χιόνων ἄλκτοπας δὲ εν ὑμᾶς ἐπεραναίνει ζωνο
τῶν μονοπόρτων μεγίστου ιδίων δορκάνων."—
Symon Seth, quoted by Bochart, Hieros.

1165. "This prince is called in Arabic Sultan-al-
Tars-al-Kāhār ... 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
which country that quadrupled is found which yields the musk."—Robbt Benjamin,
in Wright's Early Travels, 106.

c. 1200. "He went from Hindustan to the Tibet
land ... From Tibet he entered the boundaries of
China."

Sikandar Nāmah, E. T. by Capt.
H. W. Clarke, K.E., p. 585.

1247. "Et dum reverteretur exercitus ille, vidit
seculit Mongolorum, venit ad terram Budha-
Tebet, quos bello vincerunt; qui sunt
paganii. Qui consuetudinem mirabilis imo
potius miserabilis habent: quia cum alici-
cujus pater humanae naturae debiment
solvit, omnem congregant parentelam ut
cumven tantum nobis diebatur pro
certo."—Joan. de Plano Carpini, in Rec.
de Voyages, iv. 653.

1283. "Post istos sunt Tebet, nomines
solentes comedere parentes suos defunctos,
ut causa pietatis non facerent alius sa-
pulumon eis nisi visceram sua."—Rubruq.
in Reveil de Voyages, &c., i. 239.

1299. "Tebet est une grandissime pro-
vince que lengaies ont por elles, et sont
ydres. ... Il sunt main grant laironz
... il sunt main custumes; il ont grandimes
chez mastrin qe sunt grant come asnes et
sont mult buen a prendre bestes sauavges.
"—Marco Polo, Geogr. Text. ch. cxvi.

1330. "Passando questa provincia grande
parte de la gran regia ch'io chiama Tibet,
che una prenni din'India ed etutta
al gran Cane ... la gente de questo con-
trade dimora in tende che sono fatte di
feltri neri. La principale citta e fatta
tutta di pietre bianche a nere, e tutte le
vie lastricate. In questa citta dimora
il Astasi (Abass!) che viene a dire in nostro
modo il Pape."—Fr. Odorico, Palestine
MS., in Cathay, App. p. 121.

c. 1340. "The said mountain (Karúchik,
the Himalaya) extends in length a space of
3 months' journey, and at the base is the
country of Thabbat, which has the ante-
lopes which give musk."—Ibn Batuta, iii.
438-439.

**Tical. s.** This (tikāl) is a word which has
long been in use by foreign traders to
Burma, for the quasi-
standard weight of (uncoined) current
silver, and it is still in general use in
B. Burma as applied to that value.
This weight is by the Burmese them-
selves called kyat, and is the hun-
dredth part of the viss (q.v.), being
thus equivalent to about 1 ½ rupee in
value. The origin of the word tikāl is
doubtful. Sir A. Phayre suggests that
possibly it is a corruption of the Bur-
inese words to-kyat, "one kyat." On
the other hand perhaps it is more
probable that the word may have re-
presented the Indian tākā (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 tikāl is according to
Crawfurd a silver coin, as well as a
weight equivalent to 25½ 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.

1585. "Auertendosi che vna bis di peso è per 40 once Venetiane, e ogni bis è
tecalli cento, e vn gito val tecalli 25, e vn abocco val tecalli 12½."—G. Balbi (in Pegu), f. 108.

1688. "The proportion of their (Siamese)
Money to ours is, that their Tical, which
weighs no more than half a Crown, is yet
worth three shillings and three half-pence."

La Loubère, Eng. tr., p. 72.

1727. "Pegu Weight.
1 Piece is ... 39 on. Troy,
or 1 Viece ... 100 Teculis.
140 viece ... 1 Bahasar.
The Bahaar is 3 Pecul China."—A. Ham., ii.
317.

1759. "... a dozen or 20 fowls may
be bought for a Tical (little more than ½ a
Crown)."—In Dalrymple, Or. Repert., i.
121.

1775. Stevens, New and Complete Guide
to E. I. Trade, gives
"Pegu weight: 100 moon = 1 Tual (read Tical).
100 tual (tical) = 1 vis = 5 lb. 5 oz. 5 dr.
aver.
150 vis = 1 candy."

And under Siam:
"80 Tuals (ticals) = 1 catty.
50 Catties = 1 Pecul."

1788. "The merchandise is sold for
tecullas, a round piece of silver, stamped
and weighing about one rupee and a
quarter."—Forrest, V. to Merryut, 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 gary is a hired carriage,
a ticca doctor is a surgeon not in the
regular service but temporarily en-
TIFFIN.

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 quotation to be of Indian origin.

c. 1755. "These gentry (the band with nautch-girls) are called Tickytau boys, from the two words Ticky and Tau, which they continually repeat, and which they chant with great vehemence."—Ivanhoe, 75.

Tiffin, s. Luncheon, Anglo-Indian and Hindustani, at least in English households. Also to Tiff, v. to take luncheon. Some have derived this familiar word from Ar. tāfannun, 'diversion, amusement,' but without history, or evidence of such an application of the Arabic word. Others have derived it from Chinese ch'ih-fan, 'eat-rice,' which is only an additional example that anything whatever may be plausibly resolved into Chinese monosyllables.

We believe the word to be a local survival of an English colloquial or slang term. Thus we find in the Lexicon Balatronicum, compiled originally by Capt. Grose (1786): "Tiffing, eating or drinking out of meal-times," besides other meanings. Wright (Dict. of Obsolete and Provincial English) has: "Tiff, s. (1) a draught of liquor, (2) small beer;" and Mr. Davies (Supplemental English Glossary) gives some good quotations both of this substantive and of a verb "to tiff," in the sense of "take off a draught." We should conjecture that Grose's sense was a modification of this one, that his "tiffing" was a participial noun from the verb to tiff, and that the Indian tiffin is identical with the said participial noun. This has perhaps some corroboration both from the form "tiffing" used in some earlier Indian examples, and from the Indian use of the verb "to tiff."

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 Toddy and the like he says:

"Homines autem qui eas (potiones) colligunt se praeparant, dicuntur Portugallico nomine Tiffadores, atque opus ipsum Tiffar; nostratibus Belgis tyfferen" (Herb. Amsterdam, 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:

Tiff, s. In the old English senses, (in which it occurs also in the form tipp, and is probably allied to tipple and tipsey).

(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 Idler, No. 33.

(2) For small beer:

1804.

"... make waste more prodigal Than when our beer was good, that John may float To Skyx in beer, and lift up Charon's boat With wholesome waves : and as the conduits ran With claret at the Coronation.
So let the channels flow with single tiff For John I hope is crown'd . . ."

On John Dawson, Butler of Christ Church, in Bishop Corbet's Poems, ed. 1807, pp. 207-8.

To Tiff, v. in the sense of taking off a draught.

1812.

"He tiff'd his punch and went to rest."

Combe, Dr. Syntax, I. Canto v. (This is quoted by Mr. Davies.)

Tiffin (the Indian substantive).

1810. "The (Mahommedan) ladies, like ours, indulge in tiffinings (slight repasts), it being delicate to eat but little before company."—Williamson, India Menum, i. 382.

"(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
TIFFIN.

in her situation, which was next below Mess. Fashionait, 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 tiffany, were all delightful to her in reciting . . .—The Countess and Gerturd, 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 tiffany . . ."—Sted, Wonders of Zillora, ch. iii.

1832. "Reader! I, as well as Pliny, had an uncle, an East Indian Uncle . . . everybody has an Indian Uncle . . . He is not always so orientally rich as he is reputed; but he is always orientally munificent. Call upon him at any hour from two till five, he insists on your taking tiffany; and such a tiffany! The English corresponding term is luncheon: but how meager a shadow is the European meal to its glowing Asiatic cousin."—De Quincy, Cauterity of Roman Meals, in Works, iii. 259.

1847. "Come home and have some tiffany, Dobbin," a voice cried behind him, as a pudgy hand was laid on his shoulder . . . But the Captain had no heart to go a-festing with Joe Sedley."—Vaniti Fair, ed. 1867, i. 293.

1850. "A vulgar man who enjoys a champagne tiffany and swallows 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, Farewell Address.

1882. "The last and most vulgar form of 'nobbling' the press is well known as the luncheon or tiffany 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 . . ."—Satyri Review, March 25th, 357.

To Tiff, in the Indian sense.

1808. "He hesitated, and we were interrupted by a summons to tiff at Floyer's. After tiffany Close said he should be glad to go."—Eliphantone, 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 tiffany, I was cold and unwell."—Rus, p. 283.

Tiffany here is a participle, but its use shows how the noun tiffany would be originally formed.

1816. "The huntsman now informed them all They were to tiff at Bobb'ry Hall. Mounted again, the party starts, Upset the hackeries and carts, Hammers and palinguins and doollies, Doblets and borrawas (?) and coollies.

The Grand Master, or Adventures of Qui Hi, by Quiz (Canto viii.).

1829. "I was tiffing with him one day, when the subject turned on the sagacity of elephants . . ."—John Ship, ii. 357.

1830. "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. "Llook here, RANDOLPH, don't you know," said Sir Pee, . . . 'Here you've been gallivanting through India, riding on elephants, and tiffany with Rajabs . . ."—Punch, Essence of Parliament, April 25th, 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 Γώντας, tigris, is said to be from the old Persian word for an arrow, tigra, which gives the modern P. (and Hind.) tir. * Pliny says of the River Tigris: "a celeritate Tigris incipit vocuri. Its appellant Medi sagittanam" (vi. 27). In speaking of the animal and its "velocitatis trenenda," Pliny evidently glances at this etymology, real or imaginary. So does Pausanias probably, in his remarks on its colour.

C. B.C. 325. "The Indians think the Tiger (vön γώντας) a great deal stronger than the elephant. Nachusas says he saw the shot tigra, but did not see the beast itself, and that the Indians assert the tiger to be as big as the biggest horse; whilst in swiftness and strength there is no creature to be compared to him. And when he engages the elephant he springs on its head, and easily throttles it. More-
over, the creatures which we have seen and call tigers are only jackals which are dappled, and of a kind bigger than ordinary jackals." — Arrian, Indica, x.

We apprehend that this big dappled jackal (θαυ) is meant for a lyæna.

c. a. 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 variegated colour, like the skin of a tiger. The wood is very heavy; but if it is struck against some solid substance it chatters like a piece of pottery." — Theophrastus, Hist. of Plants, Bk. V. c. 4.

c. a. c. 321. "And Ulpianus . . . said: Do we anywhere find the word used as a masculine, τὸν τίγρατιν for I know that Philemon says thus in his Neaera:

'A. We've seen the tigress (τὴν τίγρατιν) that Seleucus sent us;
Are we not bound to send Seleucus back Some beast in fair exchange?'

In Athenaeus, xiii. 57.

c. a. 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 tamed one led by four persons seized a mule by its hinder leg, overpowered it, and dragged it to him." — Strabo, xv. ch. 1, § 37 (Hamilton and Falconer's E. T., ii. 97).

c. b. c. 19. "And Augustus came to Samos, and again passed the winter there . . . and all sorts of embassies came to him; and the Indians who had previously sent messages proclaiming friendship, now sent to make a solemn treaty, with presents, and among other things including tigers, which were then seen for the first time by the Romans; and if I am not mistaken, by the Greeks also." — Dio Cassius, Bk. Iv. 9.


c. a. D. 70. "The Emperor Augustus . . . in the yeare that Q. Tubero and Fabius Maximus were Consuls together . . . was the first of all others that showed a tame tygre within a cage: but the Emperor Claudius foure at once Tygres abered in Hircania and India: this beast is most dreadful for incomparable swiftness." — Pliny, by Ph. Holland, i. 204.

c. 60-90. "Wherefore the land is called Dachanabasë, 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 sorts of wild beasts, panthers and tigers (τίγρες) and elephants, and immense serpents (εἶχοντας) and hyenas (εῖχοντας) and cynocephala 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 Martida (Martichora), and by the Greeks Andro-phantas (Man-eater), I am convinced is really the tiger (τὴν τίγρατιν). 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,—the tale handed about by the Indians,—I don't believe it to be true, but only 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 sun-light he takes that colour and looks red; or perhaps it may be because of his going so fast, and because even when not running he is constantly darting from side to side; and then (to be sure) it is always from a long way off that they see him." — Pausanias, IX. xvi. 4.


Thus Marco Polo can only speak of this huge animal, striped black and red and white, as of a Lion. And a mediev. bestiary has a chapter on the Tigre which begins: 'Une Beste est qui est appelé Tigre, c'est une maniere de serpentin.' — (In Cahier et Martin, Mélanges d'Archéol. li. 140).

1474. "This meane while there came in certain men sent from a Prince of India, wth certain strange bestes, the first whereof was a feuax ledd in a chayney by one that had shayed them which they call in their language Babureth. She is like unto a lionesse; but she is redde coloured, streaked all over wth blakke strykes; her face is redde wth certain white and blacke spottes, the heale white, and tayled like the lyon: seeming to be a marvalous fiers beast." — Joseph Barker, Hak. Soc., pp. 53-54.

Here again is an excellent description of a tiger, but that name seems unknown to the traveller. Babureth is in the Italian original Baburth, Pers. babr, a tiger.

1553. "... Beginning from the point of Cingapura and all the way to Pulcocumbilam, 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 anything saves the poor people from these bestes it is the combust that 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 the place, that a tiger leapt into a garden surrounded by a good high timber fence, and lifted a beam of wood with three slaves who were laid by the heels, and with these made a clean leap over the fence."—Barroso, II. vi. 1.

1583. "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 asserted that the ferocity of these animals was such that they would press even into the water to seize their prey."—Gasparo Balbi, f. 94 v.

1585. "We went through the wildernesse because the right way was full of thieves, when we passed the country of Gourara, where we found but few Villages, but almost all Wildernesse, 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 Comibles, 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 Majestick, the Teeth gnashing ... ."—Fryer, 176.

1689. "Les tigres et les léopards sont considérés, autant par les Hindous que par les musulmans, comme étant la propriété des ti'rs (see Dier): aussi les naturels du pays ne sympathisent pas avec les Européens pour la chasse du tigre."—Garcin de Tassy, Rel. Mus., p. 24.

**Tinall, s.** Borax. Pers. tinkār, but apparently originally Sansk. tānak, and perhaps from the people so-called who may have supplied it, in the Himalaya—Tānakas of the Ptolemy.

1563. "It is called borax and crisocola; and in Arabic tinār, and so the Guzeratis call it ... ."—Garcia, f. 78.

c. 1500. "Having reduced the Kharal to small bits, he adds to every man of it 1½ seras of tangār (borax) and 3 seras of pounded natrum, and kneads them together."—Ayn, i. 26.

**Tindal, s.** Malayāl. tāndal, Telugu. tāndālu, also in Mahār. and other vernaculars tāndel, 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.

1348. "The second day after our arrival at the port of Kaliakari this princess invited the nakōdāh or owner of the ship, the ḫurarī (or see Cranny) or clerk, the merchants, the persons of distinction, the tandīl ... ."—Ibn Batuta, iv. 250.

The Moorish traveller explains the word as makaddacm al-rajād, which the French translators render as " général des piétons," but we may hazard the correction of "Master of the crew." (See a foot-note s.v. Moecuddum.)

c. 1590. "In large ships there are twelve classes. 1. The Nākhūdā, or owner of the ship ... 3. The Tandīl, or chief of the ḫulacīs or sailors (see Glassy) ... ."—Ain, i. 280.

1673. "The Captain is called Nacquradah, the boatswain Tindal ... ."—Fryer, 107.

1758. "One Tindal, or corporal of Lascars."—Orme, ii. 339.

**Tinnevelly, n. p.** A town and district of Southern India, probably Tipu-nee-vele, 'Sacred Rice-hedge,' or 'Sacred Bamboo-hedge.'

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 Nawāb of Arcot (Culdwell, H. of Tinnevelly).

**Tiparry, s.** Beng. tipārī or tepārī, the fruit of _Physalis peruviana_, L. N. O. Solanaceae. It is also known in India as 'Cape gooseberry,' and sometimes as 'Brazil cherry.' It gets its generic name from the fact that the inflated calyx encloses the fruit as in a bag or bladder (_phora_). 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 _-teipā_,'inflated,' which gives a name to a species of _tetrodon_ or globe-fish, a fish which has the power of dilating the cesophagus in a singular manner.

The native name of the fruit in N.W. India is _mako_, but _tipārī_ 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 'tisparra'; this they pound, after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste."—U. S. Expedition, by C. Wilkes, U.S.N., v. 81.

1878. "... The enticing tipsi in its crackly covering..."—In My Indian Garden, 49-50.

Tippoo Sahib, n. p. The name of this famous enemy of the English power in India was, according to C. P. Brown, taken from that of Tipu Sultan, a saint whose tomb is near Hyderabad.

Tirkut, s. Foresail. Sea Hind. From Port. *brigante* (Roebuck).

Tiyan, n. p. Malayal. *Tyyan,* or *Tivan,* pl. *Tyiar* or *Tiver.* The name of what may be called the third caste (in rank) in Malabar. The word signifies 'Islander'; and the people are supposed to have come from Ceylon.

1510. "The third class of Pagans are called *Tiva,* who are artizans."—Varthema, 142.

1516. "The cleanest of these low and rude people are called *Twias* (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 cleanest cattle in the country."—Barbosa, Lisbon ed. 385.

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.

1559. "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 *tobacco,* and immediately perceived the sharp fetid smell of this truly diabolical and stinking smoke, I was obliged to go away in haste, and seek some other place."—Giovanni Benzoni, Hak. Soc., p. 81.

1585. "Et hi" (viz. Ralph Lane and the first settlers in Virginia) "... reduces Indicam illam plastam quam *Tabaccanum* vocant et *Nicotiana,* qua contra cruditates ab Indis *sacoti,* ut erant, in Anglam primitus, quod susam, interolerant. Ex illo sano tempore usu coepit esse cereberrimo, et magno pretio, dum quam plurimi gravem interideon illius fumum, aliis lascivientes, aliis valetudinis consulentes, per tubulam testaceum incipiente aviditate passim pau-runt, et mox e naribus efflant; adeo ut tabernae *Tabaccanum* non minus quam cer-vicariae et vitisaceae passim per oppida habentur."

1592. "Into the woods thenceforth in haste shee went..."—Erst in *The Faerie Queen,* III., v. 32.

1597. "His Lordship" (E. of Essex at Villafranca) "... 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 enemies, which made his Lordship cast his pipe from him, and listen to the shooting."—*Commentaries of Sir Francis Vere,* p. 62.

1598. "Col. Odes me marle what pleasure or felicity they have in taking this rudeish 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 scape it; he voided a bushel of soot yesterday upward and downward... it's little better than rats-bane orescaker."—*Every Man in His Humour,* ill. 2.


1604 or 1605. "In Bijapūr 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 in receiving my presents, and asking me how I had collected so many strange things in so short a time, when his eye fell upon the tray with the pipe and its appurtenances: he expressed great surprise and examined the tobacco, which was made
up in pipefuls; he inquired what it was, and where I had got it. The Nawab Khán-
I‘Azam replied: “This is tobacco, which is well known in Mecca and Medina, and this
doctor has brought it to me 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 approached and forbade his
doing so” . . . (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
ask to for some; indeed all, without ex-
ception, wanted some, and the practice
was introduced. After that the merchants
began to sell it, so the custom of smoking
spread rapidly.” His Majesty, however,
did not adopt it.”—Asaad Bey, in Elliot, vi.
163—167.

1610. “The Turkes are also incredible
takers of Opium . . . carrying it about
them both in peace and in warre; which
they say expelleth all fears, and makes
them courageous; but I rather think giddy
headed . . . . And perhaps for the self
same cause they also delight in Tobacco;
they take it through reeds that have inynded
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 Morat Bassa
not long since commanded a pipe to be
thrust through the nose of a Turke, and so
to be led in derrision through the Citie,) no
question but it would prove a principsal
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, 66.

1615. “Il tabacco ancora usano qui” (at
Constantinople) “di pigliar in conversazione
per gusto: ma io non ho voluto mai pro-
varne, e ne avera cognizione in Italia che
moli ne pigliano, ed in particolare il
signore cardinale Crescenzio, ch’ha fatto volta
per l’Italia per insegnargli del signor
don Virgilio Orino, che primo di tutti, se
io non falo, gli anni addietro lo portò in
Roma d’Inghilterra.”—P. della Valle, i. 76.

1616. “Such is the miraculous omni-
potence of our strong tasted Tobacco, as it
cures all sorts of diseases (which neither 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 goe to bed, it makes
one sleep soundly, and yet being taken
when a man is asleep it provoketh 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 stronger) it would serve for
a precious Relicke, both for the Superstitious
Priests, and the insolent Puritanes, to cast
out devils withall.”—R. James I., Counter-
blaste to Tobacco, in Works, pp. 219—220.

1617. “As the smoking of tobacco
(timbak) had taken very bad effect upon
the health and mind of many persons, I
ordered the king should practise the
habit. My brother Sháh ‘Abbas, also
being aware of its evil effects, had issued a
command against the use of it in Irán.
But Khán-I‘Alam was so much addicted to
smoking, that he could not abstain from it,
and often smoked.”—Memoirs of Jahangir,
in Elliot, vi. 531.

1629. “Incipit nostro secolo in immens
crescere usus tobacco, atque affict
hominum quidem delectatione, ut
qui illi semel assueti sint, difficilis postea
abstinent.”—Bacon, H. Vitae et Mortis,
in B. Montague’s ed. x. 169.

We are unable to give the date or
Persian author of the following ex-
tract (though clearly of the 17th
century), which with an introductory
sentence we have found in a fragmen-
tary note in the handwriting of the
late Major William Yule, written in
India about the beginning of this
century:

“Although Tobacco be the produce of an
European Plant, it has nevertheless been
in use by Physicians and others amongst
us 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,
between a short period after its introduction
into Hindostan; and the produce of it
rewarded the Cultivator far beyond every
other article of Husbandry. This became
more especially the case in the reign of
Shah Jehan (commenced A.H. 1637) when
the Practice of Smoking pervaded all Ranks
and Classes within the Empire. Nobles
and Beggars, Pious and Wicked, Devo-
esters and Freethinkers, poets, historians,
rhetoricians, doctors and patients, high and
low, rich and poor, all! all seemed in-
toxicated with a decided preference over
every other luxury, nay even often over the
necessities of life. To a stranger no offer-
ing with a more acceptable to a White
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 delerious
Plant! Nature recoils at the very idea of
touching the Saliva of another Person, yet

* See the same passage rendered by Blochmann,
in Ind. Antiq, i. 164.
† Some notice of Major Yule, whose valuable
Oriental MSS. were presented to the British Mu-
useum after his death, will be found in Dr. Rieu’s
Preface to the Catalogue of Persian MSS. (vol. iii.
p. xvii.)
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, applies 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 Appartments: it gives joy to the Beholder in our public Halls. The Music of its sound puts the warbling of the Nightingale to Shame, and the Fragrance of its Perfume brings a Blush on the Cheek of the Rose. Life in short is prolonged by the Fumes inhaled at each inspiration, whilst every expiration of them is accompanied with extatic delight. . . . coteria desunt.

1760. "Tambakī. It is known from the Madair-ı-Rahimi that the Tobacco came from Europe to the Dakhin, and from the Dakhin to Upper India, during the reign of Akbar Shah (1566–1605), since which time it has been in general use."

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, l. 276–77.

Tobacco. s. The leather nose-bag in which a horse's food is administered. 1908. "... stable boys are apt to serve themselves to a part out of the poor beasts and substance: to prevent which a thrifty housewife sees it put into a tobra, or mouth bag, and spits thereon to make the Hostler loathe and leave it alone."—Drummond, Illustrations, &c.

Toddy. s. A corruption of Hind: tāri, i.e. the fermented sap of the tār or palmrya (Sansk. tāl), and also of other palms, such as the date, the coco-palm, and the Curyota uren; 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 tāl-tree seems to be indicated, though confusedly, in this passage of Megasthenes from Arrian: e. 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 McCrellie.

circa 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."—Fryer-Jordanum. 16.

1611 "Palmity Wine, which they call Taddy."—N. Dravton, in Purchas, i. 298.

1615. "... And then more to glad yee Weele have a health to all our friends in Tadee." Verses to T. Coryat, in Crudities, ill. 47.

1623. "... on board of which we stayed till nightfall, entertaining with conversation and drinking tari, a liquor which is drawn from the coco-nut trees, of a whitish colour, a little turbid, and of a somewhat rough taste, though with a blending of sweetness, and not unpalatable, something like one of our vini piccanti. It will also intoxicate, like wine, if drunk over freely."—P. della Valle, ii. 530.

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 Boulaye-le-Grand, 246.

1673. "The Natives singing and roaring all Night long; being drunk with Toddy, the Wine of the Cocoee."—Fryer, 53.

1705. "... As for the rest, they are very respectful, unless the Seamen or Soldiers get drunk, either with Toddy or Bang."—Ibid. 91.

1719. See also Wheeler, ii. 125, by which it appears that this word was in common use in Madras in 1710.

1826. "Besides the Liquor or Water in the Fruit, there is also a sort of Wine drawn from the Tree called Toddy, which looks like Whey."—Dampier, i. 293.

1705. "... cette liqueur s'appelle tarif."—Ludlitt, 43.


1877. "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 'tody.'"—Bp. Caldwell, 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:

1755.  “The lads an’ lasses, blythely bent
To mind baith saul an’ body,
Sit round the table, weel content
An’ steer about the toddy.”

Burns, The Holy Fair.

1798. “Action of the case, for giving her a dose in some toddy, to intoxicate and inflame her passions.”—Roots’s Reports, i. 80.

1804. “. . . I’ve nae fear for ’t;
For siller, faith, ye ne’er did care for ’t,
Unless to help a needful body,
An’ get an antrin glass o’ toddy.”

Tannahill, Epistle to James Barr.

**Toddy-bird, s.** We do not know for certain what bird is meant by this name in the quotation. The nest would seem to point to the Baya, or Weaver-bird (Placenus Baya, Blyth); but the size alleged is absurd; it is probably a blunder.

c. 1750-60. “It is in this tree (palmyra or banyan, q. v.) 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.

**Toddy-Cat, s.** This name is in S. India applied to the Paradoxurus Musangia, Jerdon. It infests houses, especially where there is a ceiling of cloth (see chutt). Its name is given from its fondness, real or supposed, for palm-juice.

**Tola, s.** An Indian weight (chiefly of gold or silver), not of extreme antiquity. Hind. tola (Sansk. tula, a balance, tuli to lift up, to weigh). The Hindu scale is 8 rattis (q. v.) = 1 masha, 12 mashes = 1 tola. Thus the tola was equal to 96 rattis. The proper weight of the ratti, which was the old Indian unit of weight, has been determined by Mr. E. Thomas as 175 grains, and the medieval tanga which was the prototype of the rupee was of 100 rattis weight. “But . . . the factitious rattis of the Muslims was merely an aliquot part $\frac{1}{2}$ of the comparatively recent tola, and $\frac{3}{4}$ of the newly devised rupee.”

By the Regulation VII. of 1833, putting the British India coinage on its present footing (see under Seer) the tola weighing 180 grs., which is also the weight of the rupee, is established by the same regulation, as the unit of the system of weights, 80 tolas = 1 ser, 40 ser = 1 maund.

1563. “I knew a secretary of Nizamoxa, a native of Coraçon, who ate every day three tollas (of opium), which is the weight of ten cruzados and a half; but this Coraçon (Khoraasán), though he was a man of letters and a great scribe and official, was always nodding or sleeping.”—García, f. 1556.

1610. “A Tole is a rupee chattalany of silver, and ten of these Toles are the value of one of gold.”—Havikins, in Purchas, i. 217.

1615-16. “Two tole and a half being an ounce.”—Sir T. Roe, in Purchas, i. 545.

**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. Till recently it was only a money of account, representing 10,000 dinars; the latter also having been in Persia for centuries only a money of account, constantly degenerating in value. The tomaun in Fryer’s time (1677) is reckoned by him 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 × 13s. 8d.) is the same as Fryer’s.

In the first two 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. 1347. “I was informed . . . that when the Kân assembled his troops, and called the array of his forces together, there were with him 100 divisions of horse, each composed of 10,000 men, the chief of whom was called Amir Tumân, or lord of 10,000.”— Ibn Batuta, 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 Tisutco: likewise ten thousand in a single word Tma: twenty thousand, Duvetma: thirty thousand, Tipm.”—Herberstein, Della Moscovia, Ramusio, iii. 159.

1619. “L’ambasciadore Indiano . . . .”
Tombaek, s. An alloy of copper and zinc, i.e., a particular modification of brass, formerly imported from Indo-Chinese countries. Port. tambaca, from Malay têmberg and tâmbaga, 'copper,' which is again from Sansk. tambika and tāmra.

1602. "Their drummers are huge pannies made of a metal called Tombaga, which makes a most hellish sound."—Scott, Discoveries in Java, in Purchas, i. 180.

1699. "This Tommy 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 Bornes, and the Moniclines, in others more alloyed, as at Siam."—Ovington, 510.

1799. "The Productions of this Country (Siam) are prodigious quantities of Grain, Cotton, Benjamin . . . and Tambanck."—In Dalrymple, i. 119.

Tom-tom, s. Tamtam, a native drum. The word comes from India, and is chiefly used there. Forbes (Ras-Mala, ii. 401) says the thing is so called because used by criers who beat it tôm-tâm, 'place by place,' i.e., at 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 təmætəma, in Malay it is toî-toî, all with the same meaning.

In French the word tom-tom 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.

1698. "It is ordered that to-morrow morning the Choultry Justices do cause the Tom Tom to be beat through all the Streets of the Black Town . . ."—In Wheeler, i. 268.

1711. "Their small Pipes, and Tom Toms, instead of Harmony made the Discord the greater."—Lockyer, 235.

1755. In the Calcutta Mayor's expenses we find:

"Tom Tom, R. 1 1 0 . . ."—In Long, 56.

1764. "You will give strict orders to the Zemindars to furnish Oil and Musshahal, and Tom Toms and Pipemen, &c., according to custom."—Ibid., 391.

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."—Abd 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 . . ."—Munro, 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 Maharratans in my vicinity kept up such a confounded noise with the tamtams, cymbals, and pipes, that to sleep was impossible."—Scott, ch. iv.

1836. "'Did you ever hear a tom-tom, Sir?' sternly replied the Captain. . . . 'A what?' asked Hardy, rather taken aback. 'A tom-tom.' 'Never!' 'Nor a gum-gum?' 'Never!' 'What is a gum-gum?' eagerly inquired several young ladies."—Sketches by Boc, The Steam Excursion.

1852. "The first musical instruments were without doubt percussive sticks, calabashes, or tom-toms."—Herbert Spencer, First Principles, 356.

1881. "The tom-tom is ubiquitous. It knows no rest. It is content with depriving man of his. It selects by preference the hours of the night as the time for its malign influence to assert its most potent sway. It reverberates its dull unmeaning monotonous through the fitful dreams which sheer exhaustion brings. It inspires delusive hopes by a brief hush only to break forth with refreshed vigour into wilder ecstasy of maniacal fury—accompanied with nasal incantations and protracted howls . . ."—Overland Times of India, April 14th.

Tonga, s. A kind of light and small two-wheeled vehicle, Hind. tāną. 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 and Darjeeling.

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 Nadik.

1879. "A tongha dak has at last been started between Rajpore and Dehra. The first tonga took only 5½ hours from Rajpore to Saharanpore."—Pioneer Mail.

1880. "In the (Times) of the 19th of April we are told that 'Syud Mahomed Pachah has repulsed the attack on his farm instigated by certain moollahs of tonga dak.' . . . 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 dak 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 10th.

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, 17th June, 1881.

Tonicatchy, Tunnyketch. s. In Madras this is the name of the domestic water-carrier, who is generally a woman, and acts as a kind of under housemaid. It is a corr. of Tamil tannir-kissi, an abbreviation of tannir-kodatti, 'water-woman.'

c. 1750. "Voudriez-vous me permettre de faire ce trajet avec mes gens et mes bagages, qui ne consistent qu'en deux malles, quatre cages de vin, deux ballots de toiles, et deux femmes, dont l'une est ma cuisinière, et l'autre, ma tannie karete ou porteuse d'eau?"—Haafner, i. 242.

1792. "The Armenian . . . now mounts a bit of blood . . . and . . . dashes the mud about through the streets of the Black Town, to the admiration and astonishment of the Tawny-ketches."—Madras Courier, 28th April.

Tonjon, 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 jampan (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 'tham-jangh,' which might mean 'support-thigh.' The word is perhaps one adopted from some transanganetic language.

Mr. Platts in his new Hindustani Dict. (1884) gives as forms in that language tämjam and tämjan.

A rude conveyance of this kind in Malabar is described by Col. Welch under the name of a 'Tellicherry chair' (ii. 40).

c. 1804. "I had a tonjon, or open palanquin, in which I rode."—Mrs. Sherwood, Autobiog., 283.

1810. "About Dacca, Chittagong, Tipperah, and other mountaineous parts, a very light kind of conveyance is in use, called a taam-jang, i.e. 'a support to the feet.'"—Williamson, V. M., i. 322—3.

"Some of the party at the tents sent a tonjon, or open chair, carried like a palankee, to meet me."—Maria Graham, 166.

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.

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 saddlebow, pretending to throw a lance, showing his teeth, and uttering a loud quack!"—Letters from Madras, 290.

Toolsy, s. The holy Basil of the Hindus (Oeimum sanctum, L.), Sansk. tulsi 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 ecclesiastic quoted below. See also Ward's Hindus, 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.

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 Cata-
mint, or (by them called) Tula, which they worship every Morning, and tend with Diligence."—Pryer, 199.

1842. "Veneram a planta chamada Tulosse, por dizerem o do pateo dos Deoses, e por isó é commum no pateo de suas casas, e todas as manhis lhe vão tributar veneração."—Annaes 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.

Toomong. 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 repre-
sentatives of the old Mahommedan dynasty of Malacca, which took refuge in Johor, and the adjoining islands (in-
cluding Bintang especially), when exp-
pelled by Albuquerque in 1611, whilst the Tumangong was a minister who had in Peshwa fashion appropriated the power of the Sultan, with heredi-
tary tenure: and this chief now lives, we believe, at Singapore. Crawfurd says: 'The word is most probably Javanese, and in Java is the title of a class of nobles, not of an office' (Malay Dict. s.v.)

1884. "Singapore had originally been purchased from two Malay chiefs; the Sultan and Tumangong 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."—Avenaugh, Reminis. of an Indian Official, 273.

Toon, Toon-wood, s. The tree and timber of the Cedrela Toona, Roxb. N.O. Meliaceae. Hind. tun, and tân, 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). A sp. of the same genus (C. sinensis) is called in Chinese ch'un, which looks like the same word.

1810. "The tun, 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 (Athenaeum, 22d July, 1837). This may be Cedrela Toona."—

Royle's Hindu Medicine, 30.

Toorkey. s. A Turki horse, i.e. from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turokian horse-
breeders of Asia Minor.

1298. ". . . the Turcomans . . . dwell among mountains . . . down where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as Tarquins, are reared in their country . . ."—Marco Polo, Bl. i. ch. 2.

1785. "Four horses bought for the Company—Pogadas. One young Arab at . . . 160 One old Turkey at . . . 40 One Atchin at . . . 20 One of this country at . . . 20"

Fort St. George Consultations, 6th March, in Notes and Extracts, Madras, 1871.

1782. "Wanted one or two Tanyans (see Tazung) rising six years old, Wanted also a Bay Toorkey, or Bay Tuzi Horse for a Buggy . . ."—India Gazette, Feb. 9th.

"To be disposed of at Chyretty . . . a Buggy, almost new . . . a pair of uncommonly beautiful spotted Toorkeys."—Id. 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. 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. tattia, an oxide of zinc, but the for-
mation of the word is obscure. Possibly

* Brandis, Forest Flora, 73.

St. Julien et P. Champion, Industries Anciennes et Modernes de l'Empire Chinois, 1869, p. 75.

Wells Williams says: "The peh-tung argentin, 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; these proportions are nearly those of German silver."—Middle Kingdom, ed. 1885, ii. 19.

† Voyages d'Exploration, ii. 160.
the last syllable is merely an adjective suffix, in which way nādē is used in Persian. Or it may be nāgā in the sense of lead, which is one of the senses given by Shakespeare. In one of the quotations below tutenague is confounded with cutēn (see Calay). Moodien Sheriff gives as synonyms for zinc, Tam. tuttanāgam, Tel. tūttanāgam, Mahr. and Guz, tūtti-nāga.

Sir G. Staunton is curiously wrong in supposing (as his mode of writing seems to imply) that tutenague is a Chinese word.

1605. "4500 Pikals of Tintenaga (for Tutenaga) or Spelter."—In Valentijn, v. 329.

1644. "That which they export (from Cochín to Orossa) is pepper, although it is prohibited, and all the drugs of the south, with Calaym, Tutunaga, wares of China and Portuguese; jewelled ornaments; but much less nowadays, for the reasons already stated..."—Bocarro, MS., f. 316.

1675. "... from thence with Dollars to China for Sugar, Tea, Porcelain, Lac-cered Ware, Quicksilver, Tathinag, and Copper..."—Fryer, 86.

1679. Letter from Daccā reporting... "that Daccā is not a good market for Gold, Copper, Lead, Tin, or Tutenagne."—Fort St. George Consultations, Oct. 31, in Notes and Extracts, Madras, 1871.

1727. "Most of the Spunge in China had pernicious Qualities because the Subterraneous Grounds were stored with Minerals, as Copper, Quicksilver, Alum, Tootenague, &c."—A. Ham., ii. 228.

1750. "A sort of Cash made of Tootenague is the only Currency of the Country."—Some Ac. of Cochín China, by Mr. Robert Kirso, in Datrympe, i. 245.

1750. "At Quedah, there is a trade for ealin or tutenagne... to export to different parts of the Indies..."—Dunn, New Directory, 5th ed. 338.

1797. "Tu-tena-gag 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 Aect. 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 the Pers. (from Turkish) top-chî, a gunner. Various other etymologies have however been given. That given by Orme below (and put forward doubtfully by Wilson) from topî, '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 the natives (with a shade of disparagement) as Topi-walas (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 called themselves gente de chapeo (see also the quotation below from Ovington). Possibly however this was merely a misrendering of topas from the assumed etymology. The same Fra Paolino, with his usual fertility in error, propounds in another passage that topas is a corruption of do-blâshiga, 'two-tongued' (in fact is another form of dubash, q.v.), viz., using Portuguese and a debased vernacular (pp. 50 and 144).

The Topaz on board ship is the sweeper, who is at sea frequently of this class.

1602. "The 12th ditto we saw to seaward another Champanje (Sampan) wherein were 20 men, Meetigos and Topas."—Van Spilbergen's Voyage, p. 34 (pub. 1648).

1673. "To the Fort then belonged 300 English, and 400 Topazes, or Portuguese Firemen."—Fryer, 66.

In his glossarial Index Fryer gives "Topazes, Musketeers."

1680. "It is resolved and ordered to entertain 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 do., 159.

1690. "A Report spread abroad, that a Rich Moor Ship belonging to one Abdal Ghafor, was taken by Hat-men, that is, in their (the Moors) Dialect Europeans..."—Ovington, 411.

1705. "... Topazes, qui sont des gens du pays qu'on elève et qu'on habilie à la Françoise, lesquels ont esté instruits dans la Religion Catholique par quelques uns de nos Missionnaires..."—Lalitier, p. 45-46.

1711. "The Garrison consists of about 250 Soldiers, at 91 Fanhams, or 12. 2s. 9d. per Month, and 200 Topases, or black Mungrel Portuguese, at 50, or 32 Fanhams per Month."—Lochyer, 14.

1727. "Some Portuguese are called To-
passes...will be served by none but Portuguese Priests, because they indulge them more and their Villany."—A. Ham.

1745. "Les Portugais et les autres Catholiques qu'on nomme Mestices et Topasses, également comme les naturels du Pays y viennent sans distinction pour assister aux Divins mystères."—Norbert, ii. 51.

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, and Seapoyes, altogether about Two Thousand (2000)."—Ms. Consultations at Ft. St. David, 1st March. (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. Company, p. 57.

"The Topasses of which the major Part of the Garrison consisted, every one that knows Madrass knows it to be a black, degenerate, wretched Race of the antient Portuguese, as proud and bigoted as their Ancestors, lazy, idle, and vitious 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 for a Soldier."—Ib. 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.

1758. "There is a distinction said to be made by you...which, in our opinion, done no worse 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.

1785. "Topasses, black foot soldiers, descended from Portuguese marrying natives, called topasses because they wear hats."—Carraccioli's Olive, iv. 564.

The same explanation is in Orme, i. 80.

1787. "... Assuredly the mixture of Moormen, Rajahpoots, Gentoes, 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, Narrative, 321.

1817. "Topasses, or persons whom we may denominate Indo-Portuguese, either the mixed produce of Portuguese and Indian parents, or converts to the Portuguese, from the Indian, faith."—J. Mill, Hist. iii. 19.

Topes, s. This word is used in three quite distinct senses, from distinct origins.

a. H. top. A cannon. This is Turkish topp, adopted into Persian and Hindustani. We cannot trace it further back.

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 Tamil ṭōppu, Telugu ṭōpu, 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 bāghā.

1673. "... flourishing pleasant Tops of Plantains, Cocoes, Gualvas."—Pryer, 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 Fort St. David, in Cons. of May 5th, 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 Faquire's Top, or the grove of the Faquire."—Orme, i. 273.

1799. "...Upon looking at the Tops as I came in just now, it appeared to me, that when you get possession of the bank of the Nullah, you have the Top as a matter of course."—Wellington Despatches, i. 23.

1809. "... behind that a rich country, covered with rice fields and topes."—Ld. Valentinian, i. 587.

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 topes are married, a ceremony at which all the village attends, and large sums are often expended."—Forbes, Or. Mem. iii. 56.

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 the Sansk. stūpa through the Pali or Prakrit ṭhāpo. * The word was first

* According to Sir H. Elliot (i. 505), Stupa in Icelandic signifies 'a Tower.' We cannot find it in Cleasby.
introduced to European knowledge by Mr. Elphinstone in his account of the Tope of Manikya in the Rawul Pindi district.

Tope-khana, s. The Artillery, Artillery Park, or Ordnance Department, Turco - Pers. top-khana "cannon-house" or "cannon-department." The word is the same that appears so often in reports from Constantinople as the Tophaneh. Unless the traditions of Donna Tofana are historical, we are strongly disposed to suspect that Aqua Tofana may have had its name from this word.

"Khan Dowran and the rest of the Omrahs, with their forces, and all the King's Topoonna, kept guard round the Port."—(Reference lost.)

1765. "He and his troops knew that by the treachery of the Tepe Khonnah Drager (i.e., Darogha), the cannon were loaded with powder only."—Holtwell, Hist. Events, &c., i. 96.

Tope, s. A hat, Hind. topi. This is sometimes referred to Port. topo, 'the top' (also tope, 'a top-knot, and topete, a 'toupee'), which is probably Teutonic, identical with English and Dutch 'top,' L. German topp, French tope, &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 Calicut") we have: "barrete (i.e. a cap): topy."—Roteiro, 118.

The following explanation 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 a moleira hunhs topetes por signall que sam Christios."—Ib. 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 its importunity."—Dry Leaves from Young Egypt, 2.

1853. "Tope, a solar helmet."—Wills, Modern Persia, 263.

Topee-wala, s. Hind. topi-wala; '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) Topeewala and Puggarywala were used in Guzerat and the Mahratta country for 'Europeans' and 'natives.'

The author of the Persian Life of Hydur Naik (Or. Tr. Fund, by Miles) calls Europeans Kalâk-posh, i.e. 'hat-wearers' (p. 83).

1803. "The descendants of the Portugese . . . . unfortunately their ideas of Christianity are so imperfect that the only mode they hit upon of displaying their faith is by wearing hats and breeches."—Sydney Smith, Works, 3d ed. iii. 5.

1874. "... you will see that he will not be able to protect us. All topiwâlas . . . . are brothers to each other. The magistrates and the judge will always decide in favour of their white brethren."—Govinda Samanta, ii. 211.

Toreull, s. This word occurs only in Castanheda. It is the Malayalam tiru-koyil, 'temple.' See i. 253, 254; also the Eng. Trans. of 1582, f. 151. In fact, in the 1st ed. of the 1st book of Castanhoda, toreull occurs where pagode is found in subsequent editions.

Toshakonna, s. P. H. toshakhâna. 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 toshâ-khâna is a special department attached to the Foreign Secretariat of the Government of India.

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 toshakanah, 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.

Tostdaun, s. Military Hind. tosdân for a cartouche-box. The word appears to be properly Pers. tshedân, 'provision-holder,' a wallet.

Toty, s. Tamil-Canaresse, topi; in S. India a low-caste man who in villages receives certain allowances for acting as messenger, etc., for the community.

1730. "Il y a dans chaque village un homme de service, appelé Totti, qui est chargé des impositions publiques."—Lettres Édifi., xiii. 371.

Toucan, s. This name is very generally misapplied by Europeans to the various species of Hornbill, for-
merly all styled *Buceror*, 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 Malay 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 *Rhaphastos* or *Zygodactyle*. *Tuhang* 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 *tuhang* in Malay 'an artificer,' but, as Willoughby tells us, the Spaniards called the real S. American toucan 'carrinetero' from the noise he makes. And yet there seems no room for doubt that *Toucan* is a Brazilian name for a Brazilian bird. See the quotations, and especially Thevet's, with its date.

The *Toucan* is described by Oviedo (c. 1535), but he mentions only the name by which "the Christians" called it,— in Ramusio's Italian *Picto* (? Beccuto; Sommario, in Ramusio, iii. f. 60).

1558. "Sur la côte de la marine, la plus fréquente marchandise est le plumage d'vn osse, qu'ils appellent en leur langue *Toucan*, lequel descrivons sommairement puis qu'il vient à propos. C'est osse est de la grandeur d'vn pigeon... Au reste c'est osse est merveilleusement difforme et monstrueux, ayant le bec plus gros et plus long quasi que le reste du corps."— *Les Singularitez de la France Antarctique*, autrement nommée Amérique... Par T. André Thevet, Natif d'Angoulesme. Paris, 1558, f. 91.


See also (1599) *Aldrovandus, Ornitholog.,* lib. xii. cap. 19, where the word is given toucham.

**Traga,** s. The extreme form of *dhurna* (q.v.) among the Rajputs and connected tribes, in which the com-plainant puts himself, or some member of his family, to torture or death, as a mode of 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.

1863. A case of *traga* is recorded in Sir Jasper Nicoll's *Journal*, at the capture of Gwilgarh by Sir A. Wellesley. See note to Wellington, ed. 1837, ii. 387.

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. 91.

1819. For an affecting story of *Traga*, see *Macmurdio*, in *Bo. Lit. Soc. Trans.,* i. 281.

**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 *Taranagar-padi*, 'Sea-Town' or 'Wavetown.'

1610. "The members of the Company have petitioned me, that inasmuch as they do much service to God in their establishment at Negapatam, both among Portuguese and natives, and that there is a settlement of newly converted Christians who are looked after by the catechumens of the parish (freguezia) of *Trangabar*..."— *King's Letter*, in *Livros das Monções*, p. 285.

**Travancore,** n. p. The name of a village south of Trevandrum, from which the reigning dynasty of the kingdom which is known by the name has been called. The true name is said to be *Tiru-vidan-kodu*, shortened to *Tiruvamkodu*.

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 *Bay 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.

Trineny, n. p. Skt. Tri-venā, 'threefold braid'; a name which properly belongs to Pravigna (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 names 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 _metas_ or religious fairs attract many visitors.

1862. "...if I refused to stay there he would certainly stop me again at Tripangy some miles further up the River."—Hedges, _Ms. Journal_, Oct. 14.

1705. "... pendant la Lune de Mars ... il arrive la Fête de Trigny, c'est un Dieu enfermé dans une manière de petite Mosquée, qui est dans le milieu d'une tres-grande plage ... au bord du Gange."—Luiller, 89.

Trichies or Trichies, 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 under _cheroot_). Some excellent practical scholars seem to be entirely without the etymological sense.

1876. "Between whiles we smoked, generally Manillas, now supplanted by foul Dinadigul and fetid Trichies."—Burton, _Sind Revisted_, i. 7.

Trichinopoly, n. p. A district and once famous rock-fort of S. India. The etymology and proper form has been the subject of much difference. Mr. C. P. Brown gives the true name as Chiruda-palli, 'Little-Town.' This may safely be rejected as mere guess, inconsistent with facts. The earliest occurrence of the name on an inscription is (about 1520) as _Tiruśśa-palli_, apparently 'Holy-rock-town.' In the _Tevarām_ the place is said to be mentioned under the name of Sirapalli. Some derive it from _Tri-sira-puram_, 'Three-head-town,' with allusion to a 'three-headed' demon.


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 Tiruxerapali, capital of Madura, and taking prisoner the Nabab who governed it."—Report of the Port. Viceroy, in _Bosqujo dos Possessos_, &c., _Documentos_, iii. p. 19 (1858).

1761. "After the battle Mahomed 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-nātha-malai_, or _Taraṅga-malai_. The last ('Sea-Hill') seems conceived to fit our modern pronunciation, but not the older forms. It is perhaps _Tri-kone-malai_, for 'Three-peak-Hill.' There is a shrine of Siva on the hill, called _Trinconēwara_.

1558. "And then along the coast towards the north, above Baticalou, there is the kingdom of _Triquinamale_."—Barrow, _Hist.,_ 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 Ceylon), where he made the land and a haven called _Frequent_ between _Triquillimale_ and the point of _Jafanapatam._"—Couto, _V_. i. 5.

1672. "_Triquennemal_ 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."—_Baldaeus_, 413.

1675. "The Cinghalesse 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 rest near the Hill of Tricoenmale with 1800 or 2000 men ..."—_Ryklof van Goens_, in Valentijn (Ceylon), 210.

1685. "_Triquinimal_ ..."—Ribeiro, _Fr. Tr._, 6.

1728. "_Trikenemal_, properly _Tricoenmale_" (i.e. _Triquinmale_).—Valentijn (Ceylon), 19.

... "_Trikennale_ ..."—Ibid. 103.

1727. "... that vigilant Dutchman was soon after them with his Fleet, and
forced them to fight disadvantageously in Trankalumaya Bay, where the French lost one-third of their Fleet, being either sunk or burnt."—A. Ham., i. 343.

1761. "We arrived at Trimoneomale in Caylone (which is one of the finest, if not the best and most capacious Harbours in the World) the first of November, and employed that and part of the ensuing Month in preparing our Ships for next Campaign."—MS. Letter of James Bennet, Jan'y. 31st.

Triang. s. The sea-slug (Holothuria). This is the Malay name, see Swallow, and Beche-de-mer.

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-kâdi, 'sacred—creeping tank.' Sheshagiri Saiati gives it as Tiru-alli-kâmi, 'sacred—lily.' (Nymphaea juba) tank.'

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 Trivanicale than we are here."—Fort St. George Consuls, 2nd Feb. In Notes and Extracts, Madras, 1871, No. I. p. 28.

1679. "The Didwan (?) Divan) from Conjeveram, who pretends to have come from Court, having sent word from Triplicane that unless the Governor would come to the garden by the river side to receive the Phyrmaund he would carry it back to Court again, answer is returned that it hath not been accustomary for the Governors to go out to receive a bare Phyrmaund except there come therewith a Scorpion (see Serpent) or Tashreef' (see Tashreeb).—Do., do., 2nd Dec. in Notes and Extracts, 1873, No. III. p. 40.

Trivandrum, n. p. The modern capital of the state now known as Travancore (q.v.). Properly Tiru-(v)anantâ-puram, 'Sacred Vishnu-Town.

Trumpâk, n. p. This is the name by which the site of the native suburb by which the city of Ormuz on the famous island of that name is known. The real name is shown by L. Stiffe's account of that island (see Geogr. Magazine, i. 18) to have been Tûrûn-bagh, 'Garden of Turûn,' and it was properly the palace of the old Kings, of whom more than one bore the name of (Tûrûn or Tûrûn Shah).

1507. "When the people of the city saw that they were so surrounded, that from no direction could water be brought, which was what they felt most of all, the principal Moors collected together and went to the king desiring him earnestly to provide a guard for the pools of Turumbaque, which were at the head of the island, lest the Portuguese should obtain possession of them ...."—Comment. of Alboquerque, E. T. by Birch, i. 175.

1610. "The island has no fresh water .... only in Tûrûm-baque, 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 that is planted."—Teixeira, Rel. de los Reyes de Hormuz, 115.

Tucka. s. Hind. tâkâ, Beng. tâka. This is the word commonly used among Bengalis for 'a rupee.' But in other parts of India it (or at least tâkâ) is used differently as for aggregates of 4, or of 2 pice, e.g. (pânch tâkâ paisa, five tâkâ of pice, generally in N. W. P. = 20 pice). It is most probably a form of tanga (q.v.) and of Skt. tânka, a stamped coin.

1874. '"... How much did my father pay for her?'

'... He paid only ten tâkâs.'

'I may state here that the word rupâ, or as it is commonly written rupees or rupi, is unknown to the peasantry of Bengal; at least to Bengali Hindus peasants; the word they invariably use is tâkâ."—Govinda Samanta, i. 209.

Tuckâvee. 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. takârâ, from Ar. kavar, 'strength,' thus literally 'a reinforcement.'

Tuckeed. s. An official reminder. Ar. Hind. tâkêd, emphasis, injunction, and verb tâkêd karna, to enjoin sternly, 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. E. Becker, in (unpublished) Memoir, p. 28.

Tulwaur. s. Hind. tulwâr and tarwâr, a sabre. Williams gives Skt. taravâri and tarabhâlika.

1853. "The old native officer who carried the royal colour of the regiments was cut down by the blow of a Sikhs tulwar."—Oakfield, ii. 78.
Tumasha. s. An entertainment, a spectacle (in the French sense), a popular excitement. It is Arab. tamāshi, 'going about to look at anything entertaining.' The word is in use in Turkestan (see Schuyler, below).

1610. "Here are also the ruins of Ramichand (qu. Ramchand's) Castle and Houses which the Indians acknowledge for the great God, saying that he took flesh upon him to see the Tumasha of the World."

—Finch, in Purchas. i. 436.


1763. "... We were discovered by some that told our Banyan ... that two Englishmen were come to the Tomasia, or Sight ..."—Fryer, 159.

1765. "Tumashars. Ce sont des réjouissances que les Gentils font en l'honneur de quelqu'un de leurs divinités."—Luitlire, 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.

1856. "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 Turkestan. i. 176.

Tumlet, s. Domestic Hind. tamlat, being a corruption of tumber.

Tumlook, n. p. A town, and anciently a sea-port and seat of Buddhist learning on the west of the Hoogly near its mouth, formerly called Tamralipti or -lipta. It occurs in the Mahâbhârata and many other Sanskrit works. "In the Dasa Kumâra and Vrihat Katha, collections of tales written in the 9th and 12th centuries, it is always mentioned as the 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. 155).

§. 150.

"... καὶ πρεπεί σεντρὶ τὰ πολεμὰ (Γάγγη) πολεῖς; Παλαμβάνδρα Βασιλείων Ταμαλίπτης;" Ptolemy's Tables, Bk. vii. i. 73.

§. 410. "From this, continuing to go eastward nearly 50 ymians, 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 ..."—Beal, Travels of Fah Hian, &c. (1859), pp. 147-148.

1762. "Tamboli and Banzia are two Portuguese villages, where they have their churches, and salt business."—Valentijn, v. 159.

Tumtum, s. A dog-cart. We do not know the origin.

1866. "'We had only 3 coss to go, and we should have met a pair of tumtums which would have taken us on.'—The Duck Bungalow, 384.

Tuna, Tuncaw, &c., s. Pers. Hind. tankhwa, pron. tankhâ. Properly an assignment on the revenue of a particular locality in favour of an individual; but in its most ordinary modern use it is merely a word for the wages of a monthly servant.

For a full account of 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.

1760. "You have been under the necessity of writing to Mr. Howell (who was sent to collect in the tuncars ... The low men that are employed in the tuncars are not to be depended on."—The Nawab to the Provost and Council of F. Wm., in Long, 235.

1778. "These rescripts are called tuncaw, and entitle the holder to receive to the amount from the treasuries ... as the revenues come in."—Orme, ii. 276.

Tura, s. Or. Turk. türa. This word is used in the Autobiography of Baber, and in other Mahommedan military narratives of the 16th century. It is admitted by the translators of Baber that it is rendered by them quite conjecturally, and we cannot but think that they have missed the truth. The explanation of türa which they quote from Meninski is "reticulatus," and combining this with the manner in which the quotations show these tübra 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 tübra, and says, "Tübras are nose-
bags, but ... Badáání makes the meaning plain, by saying they were filled with earth (Törkisch-Badáání, f. 136) ... The sacks used by Sher Shah as temporary fortifications on his march towards Haji-pútãná were türás” (Elliott, vi. 469). It is evident however that Baber’s türás were no tobras (q.v.), whilst a reference to the passage (Elliott, iv. 405) regarding Sher Shah shows that the use of bags filled with sand on that occasion was regarded as a new contrivance. The türás of Badáání may therefore probably be a misreading; whilst the use of gabions implies necessarily that they would be filled with earth.

1526. (At the Battle of Pánipat) “I directed that, according to the custom of Túra, the gun-carriages should be connected together with twisted bull-hides as with chains. Between every two gun-carriages were 6 or 7 türás (or breastworks). The matchlock men stood behind these guns and türás, and discharged their matchlocks. It was settled, that as Pánipat was a considerable city, it would cover one of our flanks by its buildings and houses, while we might fortify our front by türás ...” —Baber, p. 304.

1528. (At the siege of Chánder) “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 türás and scaling-ladders, and to serve the türás which are used in attacking forts ...” —Ibid., p. 376.

The editor’s note at the former passage is: “The meaning (viz. ‘breastwork’) assigned to Túra 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 Túr, viz. reticulata. The Túras 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 Túras, 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 Mahráti and in Telugu to the Mahommedans (Turks). Like this is Túrak which the Burmese now apply to the Chinese. See Tarouk.

**Turban.** s. Some have supposed this well-known English word to be a corruption of the Pers. Hind. sirband * (‘head-wrap’). This is however quite inconsistent with the history of the word. Wedgwood’s suggestion that the word may be derived from Fr. turbín, ‘a whlek,’ 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 corrupted by those from Rycat and from Galland, &c. The proper word was apparently dulband. Some modern Persian dictionaries give the only meaning of this as ‘a sash.’ But Meminsky explains it as ‘a cloth of fine white muslin; a wrapper for the head;’ and Vladimir also gives it this meaning, as well as that of a ‘sash or belt.’* In doing so he quotes Shakespeare’s diet., and marks the use as ‘Hindustani-Persian.’ But a merely Hindustani use of a Persian word could scarcely 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, ‘solleris,’ admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms Tulipan, 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.

1487. “... tele bambagine assai che loro chiamano turbanti; tele assai colla sale, che lor chiamano sexe (sash) ...” —Letter on presents from the Sultan to L. de Medici, in Roscoe’s Lorenzo, ed. 1825, ii. 571–2.


Thus given in Danett’s translation (1593): “These Estradiots are soldiers like to the Turkes Lanzaries, and attired both on foote and on horsebacke like to the Turks, save that they weare not upon their head such a great roule of linnen as the Turkes do call’d [sic] Tolliban.”—p. 325.

* The Pers. parta is always used for a ‘waist-belt’ in India, but in Persia also for a turban.

† Busbecq (1564) says: “... ingens ubique furorem copia offerebatur, Nereissorum, Hacchinorum, et sorum quos Turcae Tulipan vocavit.” —Epist. i, Elzevir ed. p. 47.
1687. "Mahomed Alibeg returning into Persia out of India . . . presented Cha-Seg the second with a Coco-nut about the big-ness of an Apple; egg . . . there was taken out of it a Turban that had 60 cubits of calicaut in length to make it, the cloth being so fine that you could hardly feel it." —Tavernier, E. T., p. 127.

1687. In a detail of the high officers of the Sultan's Court we find:

"5. The Tulbentar Aga, he that makes up his Turban.
A little below another personage (apparently) is called Tulban-Oghlani ('The Turban Page')—Ricaut, Present State of the Ottoman Empire, p. 14.

1711. "Their common Dress is a piece of blew Callico, wrap'd in a Role round their Heads for a Turbat." —Pryer, 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 a Tulbentar or Dubendara Aga, or Dubendar Aga, also called by some Dubend Oghlani (Oghlani), or Page of the Turban." —Zedler, Universal Lexicon, s.v.

1760. "They (the Sepoys) are chiefly armed in the country manner, with sword and target, and wear the Indian dress, the turban, the caboy 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 Somnauth.

**Turkey.**

s. This fowl is called in Hindustani perã, very possibly an indication that it came to India, perhaps first to the Spanish settlements in the Archipelago, across the Pacific, as the red pepper known as Chili did. In Tamil the bird is called vän-kõr, '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 Pavoindae, the guinea-fowl, Meleagris of the ancients. Minshew's explanations (quoted below), show strange confusions between the two birds. The French Cog d'Inde or Divond points only ambiguously to India, but the German Calcutatische Hahn and the Dutch Kalkoen (from Calicaut) 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 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 first brought by the Portuguese from the Malabar coast.

Dr. Caldwell cites a curious disproof of the antiquity of certain Tamil verses from their containing a simile of which the turkey forms the subject. And native scholars, instead of admitting the anachronism, have boldly maintained that the turkey had always been found in India (Dravidian Grammar, 2nd ed. p. 137). Padre Paulino was apparently of the same opinion, for whilst explaining that the etymology of Calicut is "Castle of the Fowls," he asserts that Turkeys (Galli d'India) came originally from India; being herein, as he often is, positive and wrong. In 1615 we find W. Edwards, the E. I. Company's agent at Ajmir, writing to send the Mogul "three or four Turkey cocks and hens, for he hath three coocks 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-Rûmī, 'fowl of Rûm' (i.e. of Turkey), probably a rendering of the English term.

c. 1550. "One is a species of peacock that has been brought to Europe, and commonly called the Indian fowl."—Giraldino Benzon, p. 148.

1627. "Emly Cocke, or cocke of India, avis ita dicta, quod ex Africa, et nonnulli volunt alti, ex India vel Arabia ad nos altata sit. B. Janischi hunc. T. Sáuliamy hunc, Calecutische hunc... H. Pavon de las Indias. G. Poule d'Inde. H. 2. Gallegreeze. L. Gallo-pauco, quod de viriusque natura videtur participare... aseva Numidice, a Numidice, Meleagris... a melas, i. niger, et ejusmodi, aegre, quod in Aethiopia praecipue inveniuntur."

A Türkis, or Ginnie Henne... .

*I. Gallina d'India. H. Galina Morisca. G. Poule d'Inde. L. Penelope. Aus Parasornis. Meleagris... .

"A Ginnie cocke or hen: ex Guinea, regione Indica... unde furient prass ad itias regiones transportati. vi Eýirim-cocis or henn. — Minshew's Guide into Tongues (2d edition).


1750–52. "Some Germans call the turkeys Calcutta hena; for this reason I looked about for them here, and to the best of my remembrance I was told they were foreign."

—Olof Toreen, 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 traditor.

Turnee, or Tunnee, s. An English supercargo. Sea-Hind. and probably a corruption of attorney. (Roebuck.)

Turpuun, s. Sea-Hind. A tarpaulin. (Ibid.)

Tussah, Tusser, s. A kind of inferior silk, the tissues of which are now commonly imported into England. Anglo-Indians generally regard the termination of this word in r as a vulgarism, like the use of solar for solah (q.v.); but it is in fact correct. For though written in Milburn (1813) tusha, and tushe (ii. 158, 244), we find it in the Ain-i-Akbari as tasar, and in Dr. Buchanan as tasar.

The term is supposed to be adopted from Sansk. tásara, trásara, 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.

The first mention of tasar in English reports is said to be that by Michael Atkinson of Jangipur, as cited below in the Linsenec Transactions of 1804 by Dr. Roxburgh (see Official Report on Sericulture in India, by J. Geoghegan, Calcutta, 1872).

c. 1590. "Tassar, per piece... ½ to 2 Rupees."—Ain, i. 94.
1726. "Tessersse... 11 ells long and 2 ells broad..."—Valentijn, v. 178.

1796. "... I send you herewith for Dr. Roxburgh a specimen of Bugby Tussah silk... There are some of the Palm of Christi species of Tussah to be had here... I have heard that there is another variation of the Tussah silkworm in the hills near Bauglipoor."—Letter of 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 Tussah silk, which is woven into a cloth called Tussah doctehr, much worn by Bramics and other sects of Hindoos."—Roxburgh, Bib., 34.

c. 1809. "The chief use to which the tree (Terminalia elata, or Asam) is however applied, is to rear the Tasar silk."—F. Buchanan's Flora Bengal (in Montgomery Martin, 157 seq.).

1876. "The work of the Tussur silkworms has so fallen off that the Calcutta merchants 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 Tāttukku. According to Fra Paolinio the name is Tutukodi, 'a place where nets are washed,' but he is not to be trusted. Another etymology alleged is from tuuru, 'a bush.' But see Bp. Caldwell below.

1544. "At this time the King of Cape Comorin, who calls himself the Great King (see under Travancore), 'went to war with a neighbour of his who was king of the places beyond the Cape, called Manapā and Tutucury, inhabited by the Christians that were there by Miguel Vaz, Vicar General of India at the time."—Corres. 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 interfering 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 Tutucorim."—King's Letter, in L. das Monções, 386.

1844. "The other direction in which the residents of Cochin 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.

1872. "The pearls are publicly sold in the market at Tutecoryn and at Calpatnam... The Tutecornish and Manaarish pearls are not so good as those of Persia and Ormuz, because they are not so free from water or so white."—Baldaeus (Germ. ed.), 145.

1673. "... Tuticorinse, a Portugal Town in time of Yore."—Fryer, 49.

1727. "Tutucurreen has a good safe harbour... This colony superintends a Pearl-Fishery... which brings the Dutch Company 20,000L. yearly Tributes."—A. Ham., i. 334.

1881. "The final n in Tuticorin was added for some such euphonic reason as turned Kochehi into Cochin and Kumari into Comorin. The meaning of the name Tâttukku is said to be 'the town where the wells get filled up'; from tuttu (properly turittu), '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.

Tyonna, Tyekana, s. A room in the basement or cellargage, or dug in the ground, in which it has in some parts of India been an occasional practice to pass the hottest part of the day during the hottest season of the year. Pers. tah-khāna, 'nether-house,' i.e. 'subterranean apartment.'

1663. "... in these hot Countries, to entitle an House to the name of Good and Fair it is required it should be... furnish'd also with good Cellars with great Flaps to stir the Air, for reposing in the fresh Air from 12 till 4 or 5 of the Clock, when the Air of these Cellars begins to be hot and stuff'd..."—Bernier, E. T., 79.

1842. "The heat at Jellalabad from the end of April was tremendous, 106° to 110° in the shade. Everybody who could do so lived in underground chambers called tykhānas. Broadfoot dates a letter 'from my den six feet under ground.'"—Storms and Sunshine of a Soldier's Life (by Mrs. Mackenzie), i. 293.

Tuxall, Taksaul, s. The Mint. Hind. taksāl, from Sansk. tānukālā, 'coin-hall.'

Typhoon, s. A tornado or cyclone-wind; a sudden-storm, a 'norwester' (q.v.). Sir John Barrow (see Autobiog., 57) ridicules 'learned antiquarians' for fancying that the Chinese took typhoon from the Egyptian Typhon, the word being, according to him, simply the Chinese syllables, ta-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 'an." 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, pagedo, chon, cooly, tutenague;—
none of these are Chinese. And the probability is that Vasco and his followers
got the tufao which our sailors made into tuffon and then into typhoon, as
they got the mongçao which our sailors made into monsoon, direct from the
Arab pilots.

The Arabic word is tufan, 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 τυφάω or τυφάω. This word
(the etymologists say, from τυφά, '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') to a
'waterspout,' and thence to analogous stormy phenomena. 'Waterspout'
seems evidently the meaning of τυφάω
in the Meteorologica of Aristotle
(γιγνεται μεν οὖν τυφάω, .. . κ.τ.λ. iii. 1;
the passage is exceedingly difficult to
render clearly); and also in the quota-
tion which we give from Anlus Gellius.
The word may have come to the Arabs
either in maritime intercourse, or
through the translations of Aristotle.
It occurs (al-tufán) 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.

Since the preceding paragraphs were
written there has appeared a paper in
the Journal, R. Geog. Soc. (vol. 1,
p. 260) by Dr. F. Hirth, in which the
quasi-Chinese origin of the word is
strongly advocated. Dr. Hirth has
found the word T'ai (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
T'ai 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 of
opinion that the combination t'ai-fung
is "a sound so near that of typhoon as
almost to exclude all other conjectures,
if we consider that the writers
first 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. Mendez Pinto
and the passages (quoted below) in
which he says tufao is the Chinese
name for such storms.

Dr. Hirth's paper is certainly worthy
of much more attention than the scorn-
ful assertion of Sir John Barrow, but it
does not induce us to change our
view as to the origin of the term
Typhoon.

Observe that the Port. tufao dis-
tinctly represents tufan and not
t'ai-fung, and the oldest English
form 'tuffon' does the same, whilst its
not by any means unquestionable that
these Portuguese and English forms
were applied first in the China sea, and
not in the Indian Ocean. Observe also
Lord Bacon's use of the word typhoons
in his Latin below; also that tufan
is an Arabic word, at least as old as
the Koran, and closely allied in sound
and meaning to τυφάω, whilst it is
habitually used for a storm in Hindu-
stani (see the quotations 1810—1836
below). Little importance is to be
attached to Pinto's linguistic remarks
such as that quoted, or even to the like
drop 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) t'ei-fung from the Dutch or Portuguese.

Platt's elaborate Hindustani Dict. 1884, is of course no authority for Arabic; but the successive meanings which he gives for "Typhon" are: "a violent storm of wind and rain, a tempest, a typhoon: a flood, deluge, inundation, the universal deluge," &c. Also "Typhon, stormy, tempestuous. . . . boisterous, quarrelsome, violent, noisy, riotous."


1540. "Now having . . . continued our Navigation within this Bay of Canton-china . . . upon the day of the nativity of our Lady, being the eighth of September, for the fear that we were in of the new Moon, during the which there oftentimes happens in this Climate such a terrible storm of wind and rain, as it is not possible for ships to withstand it, which by the Chinese is named "Typhon" (o qual tormento os Chines chamão tufaço).—Pepino (orig. cap. 1.) in Ogana, p. 60.

9. "... in the height of forty and one degrees, there arose so terrible a South-wind, called by the Chineses Tufaço (un tempo do Sude, e se os Chines chamão tufaço)."—Id. (cap. lxxix.) in Ogana, p. 97.

Our friend Prof. Robertson Smith has appended to this article the following remarks in distress from the view we have taken. We print them as a note, without attempting to recast our own article.

The question of the origin of "Typhon" appears to be somewhat tangled.

"Typhon, 'whirlwind, waterspout,' connected with ρεφαρ seems pure Greek; the combination in Beal-Zephon, Exod. xiv. 2, and Sephardi, 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 Typhon, the deluge, is plainly borrowed from the Aramaic. Typhon, for Noah's flood, is both Hebrew, Aramaic and Syriac, and this form is not borrowed from the Greek, but comes from a true Semitic root taf, 'to overflow.'

"But again, the sense of "whirlwind" is not recognized in classical Arabic. Even Dozy in his dictionary of later Arabic only cites a modern French-Arabic dictionary (Bochart's) for the sense Tourbillon, tromba. Bastian in the Mohit et Mohit does not give this sense, though he is pretty full this word is well known as well among Arabic and Beduin and strangers. In Arabic the root taaf means 'to go round,' and a combination of this idea with the sense of sudden disaster might conceivably have given the meaning "whirlwind" to the word. On the other hand it seems simpler to regard this sense as a late loan from some modern form of "typhon, typo, or "tufaço. But in order finally to settle the matter one wants examples of this sense of "typhon."

—W. R. S.
TYPHOOON. 724

In the translation by R. G. (1671) the words are rendered "the greater typhoons."—To. xiv. 268.

1626. "Francois Fernandes writeth, that in the way from Malacca to Japan they are encountered with great storms which they call Tuffons, that blowe foure and twentie hours, beginning from the North to the East, and so about the Compass."—Purchas, Pilgrimage, 609.

1838. "Tuffons are a particular kind of violent Storm 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 an Hour, more or less; then the Wind comes about to 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 v'è spavento paragonabile a quello de' naviganti, quali in mezzo all'oceano assaltati d'ogni intorno da turbini e da tifoni."—P. Paolo Segner, Mann. dell'Anima, Ottobre 14. ( Borrowed from Della Crusca Voc.)

1727. "In the dread Ocean, undulating wide, Beneath the radiant line that girts the globe, The circling Typhon, whir'd from point to point, Exhausting all the rage of all the Sky ..."—Thomson, Summer.

1750. Appended to Dunn's New Directory, 5th ed., is:—

"PROGNOSTIC OF A TUFFON ON THE COAST OF CHINA. By Antonio Pascal de Rosa, a Portuguese Pilot of Macao."—c. 1810. (Mr. Martyon) "was with us during a most tremendous toofan, and no one who has not been in a tropical region can, I think, imagine what these storms are."—Mrs. Sherwood's Autobiog. 392.

1826. "A most terrific toofaan ... came on that seemed likely to tear the very trees up by the roots."—John Shipp, ii. 285.

1836. "I thanked him, and enquired how this toofan or storm had arisen."—Pandurang Jari.

1840. "Slavers throwing overboard the Dead and Dying. Typhoon coming on. ... "Alloft all hands, strike the topmasts and belay; You angry setting sun, and fierce-edge clouds Declare the Typhon's coming' etc. (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."*

Punch parodied Turner in the following imaginary entry from the R.A. Catalogue:

"34. A Typhoon bursting in a Simoom over the Whirlpool of Maelstrom, Norway; with a ship on fire, an eclipse and the effect of a lunar rainbow."

TYRE. s. Tamil tayar. The common term in S. India for curdled milk. It is the dahi of Upper India, and possibly the name is a corruption of that word, which is Sanskrit.

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 Milks, the fift of Tair (which is Cream beginning to sour ..."—Purchas, Pilgrimage, 501.

1651. "Tayer, dat is dicke Melch, die wie Seen nommen."—Roperus, 138.

1672. "Curdled milk, Tayer, or what we call Sour Cream, is a thing very grateful to them, for it is very cooling, and used by them as a remedy, especially in hot ferves and smallpox, which is very prevalent in the country."—Baldaeus, Zeylon, 403.

1776. "If a Brahmin applies himself to commerce, he shall not sell ... Campibre and other aromatiques, or Honey, or Water, or Poison, or Flesh, or Milk, or Tyer (Sour Cream) or Ghee, or bitter Oil ..."—Hathel, Code, 41.

1782. "Les uns en furent affligés pour avoir passé les nuits et dormi en plein air; d' autres pour avoir mangé du ris froid avec du Tair."—Somerset, i. 201.

1784. "The Siamesi, who lived near the charaderie (see Choullry), took charge of preparing my meals, which consisted of rice, vegetables, tayar (lait caillé), and a little mologonier" (eau poivrée—see Mulligatawny, and in Suppt.)—Haafner, i. 147.

1822. "He was indeed poor, but he was charitable; so he spread before them a repast, in which there was no lack of ghee, or milk, or tyer."—The Ganges Paramarain, E. T. by Babington, p. 80.

* See Mr. Hamerton's 'Life of Turner,' pp. 288, 291, 345.
U. 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 Freida's Declaracarm de Malaca the term is applied to the whole peninsula, but owing to the interchangeable use of u, v, and of j, i, it appears there throughout as Viontana. 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 Alboquerque in 1511; and it is even applied (as in the quotation from Barros) to their capital.

1563. "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 Malaca coast, which from this Point (distant from the equator about a degree, and from Malaca something more than 40 leagues) turns north in the direction of the Kingdom of Siam. . . . On the western side of this point a river runs into the sea, so deep that ships can run up it 4 leagues beyond the bar, and along its banks, well inland, King Alaudin had established a big town. . . ."—Barros, IV. xi. 13.

c. 1539. "After that the King of Jantana had taken oath before a great sacrific of his, called Rain Moulana, upon a festival day when as they solemnized their Ramadan. . . ."—Pinto (in Cogan's E. T.), p. 36.

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 at Rome, and more recently in the semi-savage courts of Madagascar and Ashantee. Yet it was evidently a strange object, needing particular description, to John Marignolli (c. 1530), Ruy Clavijo (c. 1404), Barbosa (1516), John de Barros (1553), and Minshew (1617). See also Chatta, and Sombrero (the latter likewise in Suppt.).


c. a. D. 5.

"Aurea pellebant rapidos umbrasulas soles Quae tamen Herculane sustinuere manus."—Id. Fasti, ii. 31-1312.

c. a. D. 100.

"En cuit tu viridem umbellam, cui succina mittas Grandia natalis quoties redit . . . ."—Juvenal, ix. 50-51.

c. 280. "... iepwmo d e kal plw-ru tôn' anepmophsa, kai strwmpw, kai epw 's mantener avwv ton avwv, kai tevnon anepmoi, kai eptivmonos skiothon . . . ."—Athenaeus, Lib. ii. Epit. § 31.

c. 380. "Ubi si inter aurata flabellum lacinias sekeris insiderit musca, vel per foramen umbrasulci pensilis radiolus irrup- perit solis, queruntur quod non sunt apud Civmieros nati."—Ammianus Marcellinus, XXVIII. iv.


c. 1292. "Et a haute festes porte Monsignor le Dus me corone d'or . . . est la ou il vait a haute festes si vait aperes lui un damoiseau qui porte une unbrelle de dras a or sur son chief . . . ."

and again:

"Et apres s'en vet Monsignor li Dus deso l'ombrele que li dona Monsignor l'Apostolle ; et cele unbrelle est d'un bras (a) or, que la porte un damoiselus entre ses mains, que s'en vet totes voies apres Monsignor li Dus."—Venetian Chronicle of Martino da Canale, in Archivio Storico Italiano, I. Ser. viii. 214, 569.

1298. "Et tout ceus . . . ont par commandement que toutes fois que il chevauchent doivent avoir sus le chief un palique que on dit ombrelle, que on porte sur une lance en senefalice de grant seigneurie."—Marco Polo, Text of Pauthier, i. 256-7.

c. 1332. [At Constantinople] "the inhabitants, military men or otherwise, great and small, winter and summer, carry over their heads huge umbrellas (\textit{na hallat})."—Ibn Batuta, ii. 440.
c. 1385. "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."—Shihâ-buddin Dimishki in Not. et Est., 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."—Clavijo, y cxiii.

1541. "Then next to them marches twelve men on horseback, called Perestandas, each of them carrying an Umbrello 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 homãs a cavallo, que se chamá a perestandas, cõ sombrecos d'citam cramesim nas mãos a modo de esparavellaspostos em esteca mugto comprídias (like tents upon very long staves) et outros doze cõ bãdeyras de damasco branco."

1617. "An Umbrell, a fashion of round and broade fanne, wherewith the Indians, and from them our great ones preserve themselves from the heats of the scorching sunne. G. Ombrare, m. Umbrella, f. I. Umbrella, L. Umbella, et umbra, the shadow, est enim instrumentum quo solem a facie arcent & luvem. Gr. σκιά, diminut. a σκια, i. umbra. T. Schatten, q. schattn, å skatten, i. vmbra, et but, i. plevs, a quo, et B. Schatten. Br. Teegidet, à tey. i. pulchrum forma, et gidd, pro riddio, i. protegere; haece enim umbellae finas."—Minshew, (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."—Knox's Ceylon, 79.

1709. "... The Young Gentleman belonging to the Custom-house that for fear of rain borrowed the Umbrello at Will's Coffee-house in Cornhill of the Mistress, is hereby advertised that he be dry from head to foot in the like occasion he shall be welcome to the Maid's patterns."—The Female Tatler, Dec. 12, quoted in Malcolm's Anecdotes, 1808, p. 429.

1712. "The tuck'd up semestress walks with hasty strides
While streams run down her oil'd umbrella's sides."—Swift, A City Shower.

1715. "Good housewives all the winter's rage despise, Defended by the riding hood's disguise; Or underneath the Umbrella's oily shade Safe through the wet on dinking pattens tread.

"Let Persian danc'd 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, 1.

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, and became familiar in Europe in connexion 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 these stories were attached is one which has in the present century been described under the name of Antiaris toxicaria, from the name given to the poison by the Javanese proper, viz., Antjar, or Anchor (the name of the tree all over Java), whilst it is known to the Malays and people of Western Java as Upas, and inCelebes and the Philippine Islands as Ipo or Hipo.

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).

The story of some deadly vegetable
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 Kempter.

The subject of this poison came especially to the notice of the Dutch in connexion with its use to poison the arrows just alluded to, and some interesting particulars are given on the subject by Bontius, from which a quotation is given below, with others.

There is a notice of the poison in De Bry, in Sir T. Herbert (whenceever 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 Ambon 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 (*lpd*, the Macassar form) and assigned a scientific name, *Arbor toxicaria*.* Passing over with simple mention the notices in the appendix to John Ray's *Hist. Plantarum*, and in Valentiijn (from both of which extracts will be found below), we come to the curious compound of the loose statements of former writers magnified, of the popular stories current among Europeans in the Dutch colonies, and of pure romantic invention, which first appeared in 1783, in the *London Magazine*. The professed author of this account was one Foersch, who had served as a junior surgeon in the Dutch East Indies.† This person describes the tree, called *Bohon-Upas*, as situated "about 27 leagues* from Batavia, 14 from Soura Karta, the seat of the Emperor, and between 18 and 20 leagues from Tinkjoe" (probably for *Tjukjoe*, 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 male-factors 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 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 really was a person of that name in the medical service in Java at the time indicated. In our article *Anaconda* (pp. 16-17) 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

---

* 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).
† Foersch was a surgeon of the third class at Samarang in the year 1773.—*Horsfield*, in Bat. Trans. as quoted below.

* This distance is probably a clerical error. It is quite inconsistent with the other two assigned.
have we found a refutation of the fables by M. Charles Coqubert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D'Entrecasteaux, and is the subject of a notice by him in the Annales de Voyages, vol. i., which goes into little detail, but appears to be correct so 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 Foresch's romance, and it was at Surakarta 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. Arctocarpaceae).*

M. Leschenault also drew the attention of Dr. Horshfield, 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 Passarowang on the borders of Malang, and again several young trees in the forests of Japara, and one near Onarang. In all these cases, scattered over the length of Java, the people knew the tree as anchor.

Full articles on the subject are to be found (by Mr. J. J. Bennet) in Horsefield's *Plantae Javanicae Rariores*, 1838–52, pp. 52 seqq., together with a figure of a flowering branch, pl. xiii.; and in Blume's *Rumphia* (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 *"castas, arvatas, et a ceteris segregatas,"

—solitary and eminent, on account of their great longevity, (possibly on account of their being spared by the axe?), but not from any such reason as the fables allege. There is no lack of adjecting vegetation; the spreading branches are clothed abundantly with parasitical plants, and numerous birds and squirrels frequent them. The stem throws out 'wings' or buttresses,* like many of the forest trees of Further India. Blume refers, in connexion with the origin of the prevalent fables, to the real existence of
called sometimes *Upas Raja*, the plant producing which is a *Strychnos*, and a creeper. Though, as we have said, the name *Upas* is generic, and is applied to this, it is not the *Upas* of English metaphor, and we are not concerned with it here. Both kinds are produced and prepared in Java. The *Ipa* (a form of *Upas*) is Macassar in the *Antaristas*; the *Ipa* of the Borneo Dayaks is the *Tiente*.

* See Horshfield in the Bat. Transactions, and Blume's Plate.
exhalations of carbonic acid gas in the volcanic tracts of Java, dangerous to animal life and producing sterility around, alluding particularly to a paper by M. Loudoun, (a Dutch official of Scotch descent) in the Edinburgh New Phil. Journal for 1832, p. 102, containing a formidable description of the Guwo Upas or Poison Valley on the frontier of the Pekalongan and Banyumas provinces. We may ob-
serve however that, if we remember rightly, the exaggerations of Mr. Loudoun in this matter have been ex-
posed and ridiculed by Dr. Junghuhn, the author of "Java." And if the Foesch legend be compared with some of the particulars alleged by several of the older writers, e.g. Camell (in Ray), Valentijn, Spielman, Kaempfer, and Rumphius, 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 Foeschian Upas-myth a kind of melodrama, called the Law of Java, first acted at Covent Garden May 11th, 1822. We give some quo-
tations below.*

c. 1330. "En queste isole sono molte cose maravigliose e strane. Onde alcuni arbori li sono . . . che fanno veleno pessimo . . . Quelli uomini sono quasi tutti corsali, e quando vanno a battaglia portano ciascuno una canna in mano, di lunghezza d'un braccio e pongono in capo de la, canna uno agio di ferro atossiato in quel veleno, e soffano nella canna e l'ago vola e percutete dove vogliono, e'continente quel che percosse muore. Ma egli hanno le tine pieno di sterco d'uomo e una iscodella di sterco guarisce l'uomo da queste cotelle portate."—Storia di Frate Dovorgo, from Palatina MS., in Cathay, &c., App., p. xli.

c. 1630. "And (in Makassar) which is no lease infernal, the men use long canes or truncks (cald Sempitanas), out of which they can (and use it) blow a little prickling 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 hour, others in a moment, the veins and body (by the virulence of the poysen) cor-
ruping and rotting presently, to any man's horror and amazement, and fear to live where such a poison's dominions predominate."—
Sir T. Herbert, ed. 1638, p. 329.

1631. "I will now conclude; but first I 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, imme-
diately 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 system that it can be plucked from the bones like so much muscle. 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, a swift and relentless 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 expe-
rience of eye-witnesses, not only among our countrymen, but among Danes and Englishmen."—Jac. Bonti, lib. v., cap. xxxii.

1646. "Es wacht ein Baum auf Mac-
cassar, einer Cäst auf der Insel Celebes, der ist trefflich vergiftet, dass wann einer nur an einem Glied damit verletzet wird, und man solches nit alsbald wegschlägt, der Gift geschwind zum Hertzen eilet, und den Garans machet " (then the antidote as be-
fore is mentioned) . . . Mit solchem Gift schmieren die Bandanersen Ihre lange Pfeil, die Sie von grossen Bégen, einer Mannslag hoch, hurtig schiessen; in Banda aber tähnet Ihre Weiher grossen Schaden
damit. Denn Sie sich auf die Bäume setzten, und kleine Fischgeräht damit schmieret, und durch ein gehuhnt Röhr-
lein, von einem Baum, auf unser Volk schossen mächtigen Schäden."—Saur, Ost-Indianische Funfschehen-Fahriige Kriegers-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 fatal macassar-poison, is human ordure, taken inwardly? And what sub-
stance that poison is made of?"—Philoso-

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 ivory. "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 Buggises, round about Makassar. It is about the height of the clove-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 zebere 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 Nieuhaef's Lee en Land Beize, etc., pp. 217-218.


"I have never yet met with any poison more terrible and hateful, produced by any vegetable growth, than that is derived from this laccetaceae tree.

Moreover beneath this tree, and in its whole circumference to the distance of a stone's cast, no plant, no shrub, or herbage will grow; the soil beneath it is barren, blackened, and burnt as it were . . . and the atmosphere about it is so polluted 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 shuns it and keeps away from it, and the birds that come and dwell under this tree.

"No man dares to approach the tree without having his arms, feet, and head wrapped round with linen . . . for Death seems to have planted his foot and his throne beside this tree . . . " (He then tells of a venomous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree). . . .

"The Malays call it崔as Upas, but in Macassar and the rest of Celebes it is called Ipo.

"It grows in desert places, and amid bare hills, and is easily discerned from afar, there being no other tree near it.

—Rumphii Herbarium Amboinense, ii. 263-268.

1685. "I cannot omit to set forth here an account of the poisoned missiles of the Kingdom of Macassar, which the natives of that kingdom have used against our soldiers, bringing them to sudden death. It is extracted from the Journal of the illustrious and gallant admiral, H. Cornelius Spelmans . . . The natives of the kingdom in question possess a singular art of shooting arrows by blowing through canes, and wounding with these, insomuch that if the skin be but slightly scratched the wounded die in a twinking." (This is 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 necessary to the preparation of this poison, so as to distinguish between what is worthless and what is of 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, coming 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 the poison points become softened 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 . . . de Taliis deletario Veneno infectis in Macas- sar, et alibi Regnus Insulae Celebes; ex quos Diario extracta. Huic praestat brevis narratio de hac materia Dn. Andree Cleyeri. In Miscellanea Curiosa, sive Ephemeredum . . . Academiae Naturae Curiosorum, Dec. II. Annum Terce, Anni MDCCCLXXII, Norimbergae (1685), pp. 127 seqq.


1712. "Maxima autem celebratas radices ra- dicularae onatae a bixa Cuming. illa virtute, quam adversus toxicum Macassarumese praestat, extilce illud, et vix alio remedio vincibile. Est venenum hoc succus lactues et pinguis, qui collegitur ex recens sauciata arbore
quadium, indigenes Ip" Malajia Javanisque Upa dicta, in additis locis sylvarum Insulae Celebes . . . crescente . . . cujus genuinum et in solis Macassarier germinantis succum, qui colligere suscipiunt, praesentissimis vitas periculos se exponat necesse est. Nam ad quaerendam arborem loca dumis belulique infestata penetranda sunt, inventa vero, nisi eminent vulneraret, et ab ea pastas quis vel suscipiunt, vel autem incumbit, aggressores urumpento halitu subito suffocabat. Quam sortem etiam expirerit dicuntur, volucres, arborem recens vulneratam transvolantes. Collectio eisuis liquidus, morti ob patrata maleficia damnas committitur, eo pacto, ut poena remitterat, si liquorem reportaverint . . . Sylvam ingrediretus longa instructi arundine . . . quam altera extremitate . . . ex asse acunat, ut ad pertundandam arboris corticem valeat . . . Quam longe possunt, ab arbore constituti, arundinis aciem arbori valde intrudunt, et liquores, ex vulnera effluentes, vastum excitunt, quantum arundines eavm ad proximum usque intermedium sap disceriptibus, et ex eo discriminis defuncti, hoc vitae suae apov Ragi offerunt. Ita narrarunt muli popu- lares Celebani, bodie Macassari dicti. Quis autem veri quicquam ex Asiaticorum ore referat, quod figurin noton implicatur . . .

1726. "But among all sorts of trees that occur here, or herabouts, 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 Tuvatte 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 the poison . . . The poison must be taken within a month at most, and is in the hands of the Celebes, in which it drips slowly from the bark of the trees, and the persons collected for this purpose must first have their hands, head, 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 unwholesome by its noxious odours, has been procured for the London Magazine, from Mr. Heydinger, who was employed to translate it from the original Dutch, by the author, Mr. Foersch, who, we are informed, is at present abroad, in the capacity of surgeon on board an English vessel . . ."

"* * * * * "

"In the year 1774, I was stationed at Batavia, as a surgeon, in the service of the Dutch East India Company. During my residence I received several different accounts of the Bohon-Upas, and the violent effects of its poison. They all then seemed incredible to me, but raised my curiosity in so high a degree, that I resolved to investigate this subject thoroughly . . . I had procured a recommendation from an old Malayian priest to another priest, who lives on the nearest habitable spot to the tree, which is about fifteen or sixteen miles distant. The letter proved of great service to me on my undertaking, as that priest is appointed by the Emperor to reside there, in order to prepare for eternity the souls of those who, for different crimes, are sentenced to approach the tree, and to procure the poison * * * Malefactors, who, for their crimes, are sentenced to die, are the only persons to fetch the poison, and this is the only chance they have of saving their lives . . . They are then provided with a silver or tortoise-shell box, in which they are to put the poisonous gum, and are properly instructed how to proceed, while they are upon their dangerous expedition. Among other particulars, they are always told to attend to the direction of the winds; as they are to go towards the tree before the wind, so that the effluvia from the tree are always blown from them * * * They are afterwards sent to the house of the old priest, to which place they are commonly attended by their friends and relations. Here they generally remain some days, in expectation of a favourable breeze. During that time the ecclesiast is prepares them for their future fate by prayers and admonitions. When the hour of their departure arrives the priest puts them on a long leather cap with two glasses before their eyes, which comes down as far as their breast, and also provides them with a pair of leather gloves . . ."

"The worthy old ecclesiast is has assured me, that during his residence there, for upwards of thirty years, he had dismissed above seven hundred criminals in the manner which I have described; and that scarcely two out of twenty returned," etc. etc.—London Magazine, Dec. 1788, pp. 512-517.

The paper concludes:

"[We shall be happy to communicate any authentic papers of Mr. Foersch to the public through the London Magazine.]"

1789. "No spicv nutmeg scents the vernal gales, Nor towering plantain shades the midday vales, *

No step retreating, on the sand impress'd, In view the visit of a second guest;

Fierce in dread silence on the blasted heath
Fell Upas sits, the Hydra Tree of death; Lo! from one root, the envenom'd soil below,
A thousand vegetative serpents grow . . ."

etc. Darwin, Loves of the Plants; in The Botanic Garden, Part II.


"C' est au fon des sombres forêts de l'île de Java que la nature a caché le pohon upas, l'arbre le plus dangereux du régime
végétal, pour le poison mortel qu’il renferme, et plus célèbre encore par les fables dont on l’a rendu le sujet..." — Annles des Voyages, i. 189.

1810. "Le poison fameux dont se servent les Indiens de l’Archipel des Moluques, et des îles de la Sonde, connu sous le nom d’ipo et upas, a intéressé plus que tous les autres la curiosité des Européens, parce que les relations qu’on en a donné ont été exagérées et accompagnées de ce merveilleux dont les peuples de l’Inde aiment à orner leurs narrations..." — Leschenault de la Tour, in Mémoires sur le Strychnos Tienthe et l’Antiaria toxicaria, plantes venimeuses de l’ile de Java... In Annales du Museum d’Histoire Naturelle, Tom. XVIIème, p. 499.

1813. "The literary and scientific world has in few instances been more grossly imposed upon than by the account of the Pohon Upas, published in Holland about the year 1766. The history and origin of this forgery still remains a mystery. Foersch, who put his name to the publication, certainly was... a surgeon in the Dutch East India Company’s service about the time... I have been led to suppose that his literary abilities were as mean as his contempt for truth was consummate. Having hastily picked up some vague information concerning 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." — Horst, in Batavian Transactions, vol. vii., art. x., pp. 2-4.


"Act I. Sc. 2.
Emperor. The harem’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... "— to seek
That tree of Java, which, for many a mile.
Sheds pestilence; for, where the Upas grows
It blasts all vegetation with its own;
And, from its desert confines, e’en those brutes
That haunt the desert most shrink off, and tremble.
Thence if, by miracle, a man condemned
Bring you the poison that the tree exudes,
In which you dip your arrows for the war.

He gains a pardon,—and the palsied wretch
Who scape the Upas, has escaped the tyrant.
* * * * * "Act II. Sc. 4.
Pengoeue. Finely dismal and romantic,
you say, for many miles round the Upas;
nothing but poisoned air, mountains, and melancholy. A charming country for making Men and Nota bene!"

* * * * * "Act III. Sc. 1.
Pengoeue... That’s the Divine, I suppose,
who starts the poor prisoners, for the last stage to the Upas tree; an Indian Ordinary of Newgate.
Servant, your brown Reverence! There’s no people in the pariah, but, I believe, you are the rector?

(Writing). "The reverend Mister Orzings;
U.C.J.—The Upas Clergyman of Java.
George Colman the Younger.
1876. "... the Upas-tree superstition.
Contemp. Review, 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. 11th, p. 7.

Upper Roger. This happy example of the Hobson-Jobson dialect occurs in a letter dated 1756, from Capt. Jackson at Syrian in Burma, which is given in Dalrymple’s Oriental Repertory, i. 192. It is a corruption of the Sansk. yuvavāja, ‘young King,’ the Cesar 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 and Urzee, and vulgarly Urjee, s. P. Hind. ‘arz and ‘arzī, from Ar. ‘arz, 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 sifflication’ as one of Sir Walter Scott’s characters calls it. A more elaborate form is čarz-dāšt = ‘memorializing.’ This is used in a very barbarous form of Hobson-Jobson below.

1606. "Every day I went to the Court, and in every eightene or twentie clays I put up Arz or Petitions, and still he put me off with good words..." — John Mildenhall, in Purchas, i. (Bk. iii.) 115.

1690. "We think you should Urzáast
the Nabob to writt purposly for ye re-
leasamt of Charles King, it may Induce him to put a great Value on him." — Letter
from Factory at Chuttanutte to Mr. Charles Eyre at Ballasore, d. 5th November (MS. in India Office).

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 lacs, is said to have received six lacs as a reward..."—Carraccioli's Life of Clive, iii. 155.

1809. "In the morning... I was met by a minister of the Rajah of Benares, bearing an arjee from his master to me..."—Ed. Valenta, i. 104.

1817. "The Governor said the Nabob's Vakeel 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, s. Ar. Ashrafi, a gold coin, a gold mohr. See Xerafine.

Uspuk, s. H. Aspak. 'A handspike,' corr. of the English. This was the form in use in the Canal Department, N. W. P. Roebuck gives the sea form as hanspek.

V.

Vaccination. Vaccine was first imported into Bombay via Bussora in 1802. "Since then," says R. Drummond already in 1808, "the British Governments in Asia have taken great pains to preserve and diffuse this mild instrument of salvation."

Vaishnava, adj. Relating to Vishnu; applied to the sectaries who especially worship him. In Bengali the term is converted into Boishmah.

1672. "... also some hold Wistnow for the supreme god, and therefore are termed Wistnowaes."—Baldaeus.

Vakeel, s. An attorney; an authorised representative. Arab. wahhîf.

1682. "If Mr. Charnock had taken the pains to present these 2 Perwansnas himself, 'tis probable, with a small present, he might have prevailed with Bulchund to have our goods freed. However, at this rate any pitiful Vakeel is as good to act for Company's Service as himself."—Hedges, Diary (MS.), Decr. 8.

1691. "November the 1st, arriv'd a Patnam or Courrier, from our Fakeel, or Solicitor at Court..."—Ovington, 415.

1811. "The Raja has sent two Vakeels or ambassadours to meet me here..."—Lord Minto in India, 268.

c. 1847. "If we go into Court I suppose I must employ a Vehicle."—Letter from an European subordinate to one of the present writers.

Varella, s. This is a term constantly applied by the old Portuguese writers to the pagodas of Indo-China and China. Of its origin we have no positive evidence. The most probable etymology is that it is the Malay barâlhâ or brâlhâ, 'an idol.' An idol temple is râmâh—barâlhâ, 'a house of idols,' but barâlhâ alone may have been used elliptically by the Malays or misunderstood by the Portuguese. We have an analogy in the double use of pagoda for temple and idol.

1555. "Their temples are very large edifices, richly wrought, which they call Valeras, and which cost a great deal..."—Account of China in a Jesuit's Letter appended to Fr. Alvarez H. of Ethiopia, translated by Mr. Major in his Intro. to Memoirs of Hak., ii. 185, i. xlvii.

1569. "Gran quantité se ne consuma ancora in quel Regno nelle lor Varelle, che sono gli suo' pagodi, de' quali ve n'è gran quantità di grandi e di picciole, e sono alcune montagnaue fatte a mano, a giusa d'vn pan di zucaro, e alcune d'esse alte quanti il campanile di S. Marco di Venetia... si consuma in queste istesse varelle anco gran quantità di oro di foglia..."—Cas. Federici, in Rambus., iii. 399.

1588. "... nauigammo fin la mattina, che ci tronammo alla Bara giusto di Nagrais, che così si chiama in lor linguaggio il porto, che va in Pegu, ove discoprirno a banda sinistra del rivo vn pagodo, ouer varella tutta dorata, la quale si scopre di lontano da' vascelli, che vengono d'alto mare, et massime quando il Sol perece in quell'oro, che la fà risplender all'intorno..."—Gasparo Balbi, f. 92.*

1587. "They consume in these Varellae great quantité of Golde; for that they be all gilded aloft."—Pitch, in Hak., ii. 393.

1614. "So also they have many Varellae, which are monasteries in which dwell their religiosos, and some of these are very sumptuous, with their roofs and pinnacles all gild'd."—Conto, VI. vii. 9.

More than one prominent geographical feature on the coast-navigation to China was known by this name. Thus in Linchoten's description of the route from Malacca to Macao, he mentions at the entrance to the 'Strait's of Sincapura,' a rock having the appearance of an obelisk, called the Varella del China; and again, on

* Compare this vivid description with a modern notice of the same pagoda:

1855. "This meridian... 700 miles from its origin in the Naga wilds... sinks in the sea hard by Negrilas, its last bluff crowned by the golden Pagoda of Modin, gleaming far to seaward, a Burman Sunium."—Mission to Ava, 272. There is a small view of it in this work.
the eastern coast of Champa, or Cochin China, we have frequent notice of a point with a river also called that of the Varella. Thus in Pinto:

1540. "The Friday following we found ourselves just against a River called by the inhabitants of the Country Tinacoreu, and by us (the) Varella."—Pinto (in Cogan), p. 48.

This Varella of Champa is also mentioned by Linschoten:

1598. "... from this third point to the Varella the coast runneth North... This Varella is a high hill reaching into the Sea, and above on the toppie hath a verie high stonie rock, like a tower or piller, which may be seen far off, therefore it is by the Portugalles called Varella."—p. 342.

Vedas. The Sacred Books of the Brahmans, Veda being ‘knowledge’. Of these books there are nominally four, viz., the Rig, Yajur, Sama, and Atharva Vedas.

The earliest direct intimation of knowledge of the existence of the Vedas appears to be in the book called De Tribus Impostoribus, said to have been printed in 1598, in which they are mentioned. Possibly this knowledge came through the Arabs.

Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date.

St. Francis Xavier had frequent discussions with Brahmans, and one went so far as to communicate to him the mantra "Om śrīnārāyaṇāmā!". In 1559 a learned Brahman at Goa was converted by Father Belchior Carneyro, and baptized by the name of Manuel. He afterwards (with the Viceroy’s sanction!) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them.†

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman below illustrates this in a general way. And in a constitution of Gregory XV. dated 31st January, 1623, there is mention of rites called Hāṭāraṇa and Tāndāṭi, which doubtless represent the Vedic names Atriśéya and Tāśyā (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 Veidam. This is the Tamil form. And it became prevalent during last century in France from Voltaire’s having constituted himself the advocate of a Sanskrit Poem, called by him l’Essor Vedam, and which had its origin in S. India. This was in reality an imitation of an Indian Purana, 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. Researches, 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 Literature, Max Müller’s Ancient Sanskrit Lit., Whitney’s Oriental and Linguistic Studies, vol. i.

C. 1590. "The Brahmins. These have properly six duties. 1. The study of the Bedes."—Aycen Akbery (Gladwin’s), ii. 393.

"Philologists are constantly engaged in translating Hindi, Greek, Arabic, and Persian books. . . . Haji Ibrahim of Sarhind translated into Persian the Aṭharvau, which, according to the Hindu, is one of the four divine books"
1600. "... Const a esta doutrina de quatro partes..."—Lucena, V. de P. Franc. Xavier, 95.

1632. "These books are divided into bodies, limbs, and joints; and their foundations are certain books which they call Vedâs, which are divided into four parts..."—Couto, V. vi. 3.

1651. "The Vedam, or the Heathen's book of the Law, hath brought great Esteem unto this Tribe (the Bramines)."—Royerius, 3.

c. 1667. "They say then that God, whom they call Achar, that is to say, Immutable or Immutable, hath sent them four Books which they call Betos, a word signifying Science, because they pretend that in these Books all Sciences are comprehended. The first of these Books is called Athenâ-bed, the second Zaoorg-bed, the third Reô-bed, the fourth Sama-bed."—Barnier, E. T., 104.

1672. "Commanda primieramente il Veda (che è tutto il fondamento della loro fede) l'adoratione degli Idoli."—P. Vincenzo, 313.

"Diese vier Thelle ihres Vedam oder Gesetzbuschs werden genant Roggo Vedam, Jadura Vedam, Sama Vedam, und Taravama Vedam..."—Baldens, 556.

1689. "Il reste maintenant à examiner si quelques preuves les Stamos ajoutez foi à leur Beth, ou leur Vedam, les Musulmans à leur Alcoran."—Fleury, in Lettres Édit., 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 taed), 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 H'athen 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, Jadura or Issoure Vedam, Sama Vedam, and Taravama or Adderavama Vedam..."—Valentijn, Keurlijke Beschryving van Choromandel in his East Indics, v. pp. 72-73.

1745. "Je commencéais à douter si nous n'avions point été trompés par ceux qui nous avaient donné l'explication de ces cérémonies qu'ils nous avaient assurés être très-conformes à leur Vedam, c'est à dire au Livre de leur loi."—Norbert, 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. Ils l'ont fait sans aucun effet, on assure que le Vedam est écrit dans une langue beaucoup plus ancienne que le Sanskrit, qui est la langue savante, connue des bramines. Le mot Vedam signifie science."—Encyclopédie, xxx. 32.

This information was taken from a letter by Pore Calmette, S. J. (see Letters Édifiantes), 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, with the great absurdities and impurities of the Viedam, 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 Viedam in the same line without a notion that the word was the same (see Interesting Hist. Events, &c., Pt. II., 15 1767).

1770. "The Brahins, bursting into tears, promised to pardon him on condition that he should swear never to translate the Bedes or sacred volumes. From the Ganges to the Indus the Vedam is universally received as the book that contains the most powerful of religion."—Ragnal (tr. 1777), i. 41-42.

c. 1774. "Si crede poi come infallibile che dai quatro suddette Bed, che in Malabar chiamano Vedam, Brahah medesimo ne retirasse se Sastrah, cioè scienza."—Della Tomba, 102.

1777. "The word véd, or Vêda, signi- fies Knowledge or Science. The sacred writings of the Hindus are so distinguished, of which there are four books."—C. Wilkins, in his Histoîopédés, 296.

1778. "The natives of Bengal derive their religion from a Code called the Shae- ter, which they assert to be the genuine scripture of Bramah, in preference to the Vedam."—Orme, ii. 5 (ed. 1803).

1778. "Ein indischer Brahman, geboren auf der Flur.
Der nichts gesessen als den Vedâ der Natur."—Bückert, Weisheit der Brahmân, i. 1.

1782. "... pour les rendre (les Pouwâ- nons) plus authentiques, ils ajoutèrent qu'ils étaient tirés du Vedâm; ce que n'était pas facile à prouver, puisque devant très-long- temps les Vêdâns ne sont plus connus."—Sonnerat, ii. 21.
1780. "Then Edmund begg'd his Rev'dend Master  

To instruct him in the Holy Shaster.  
No sooner does the Scholar ask,  
Than Goontzam begins the task.  
Without a book he glibly reads  
Four of his own invented Bedes."  

Simpkin the Second, 145.

1791. "Toute vérité . . . . est ren- 

ferrmée dans les quatre beths."—St. Pierre,  
Chauvnière 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—  

1675. "The Veddas (who call them- 

selves Beddas) are all original inhabitants  

from old days, whose descent no one is able  
to tell."—Ryklof van Goens, in Valentijn,  
Ceylon, 208.

1681. "In this Land are many of these  

wild men who call Vaddas, dwelling near  

no other Inhabitants. They speak the  
Chingalayes 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 Towns nor Hous, only live by the  
waters under a Tree."—Knoz, 61-62.

1770. "The Bedas who were settled in  

the northern part of the island (Ceylon)  
. . . go almost naked, and, upon the  
whole, their manners and government are  
the same with that of the Highlanders  
of Scotland."(!)—Raynal (tr. 1777), i. 90.

Vellard, s. This is a word appar- 

ently peculiar to the Island of Bom- 
bay, used in the sense which the  
quotations show. 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 embank- 
ment.'

1809. "At the foot of the little hill of  
Sion is a causeway or vellard, which was  
built by Mr. Duncan, the present Governor,  
a cross a small arm of the sea, which sepa- 
rates Bombay from Salssette . . . . 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 for- 

merly a famous fortress in the district  
of N. Arcot, 50 m. W. of Madras. It  
often figures in the wars of last  
century, but is best known in Europe  
for the mutiny of the Sepoys there in  
1806. The etym. of the name Vellār  
is unknown to us. Fra Paolo gives it  
as Velur, 'the town of the lance';  
and Col. Branfill as 'Veḷār, from  
Vēḷ, a benefit, benefaction.'

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.

1781. From an advertisement in the  
India Gazette of May 17th it appears to  
have been an euphemism for Auctioneer.  

"Mr. Donald . . . . begs leave to ac- 
quaint them that the Venda business will  
in future be carried on by Robert Donald,  
and W. Williams."—India Gazette, July  
28th.

1793. "The Governor-General is pleased  
to notify that Mr. Williamson as the Com- 
pany's Vendu Master is to have the super- 
intendence and management of all Sales at  
the Presidency."—In Seton-Karr, ii. 99.

At pp. 107, 114, also are notifications of  
sales by "G. Williamson, Vendu Master."

Venetian, s. This is sometimes in  
books of last and preceding century  
used for Vecains (see under Chick).

1755. Fryer gives, among coins and  
weights at Goa:  
"The Venetian...18 Tangoes, 30 Rees."  
p. 208.

1752. "At this juncture a gold mohur  
found is to be worth 14 Arcot Rupees, and  
a Venetian 4½ 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 almost equally plausible.  

Besides these two, which we shall  
immediately mention, a third has been  
sometimes alleged, which is thus put  
forward by a well-known French  
 scholar:

"Ce mot (véranada) n'est lui-même qu'une  
transcription inexacte du Persan barrámda,  
perche, terrasse, balcon."—C. Defrémery in  
Revue Critique, 1869, 1st Sem., p. 64.

Plausible as this is, it may be re- 
jected. Is it not however possible that  
barrámda, 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 Sansk. Dict.  
(1872), gives 'varanda . . . . a veranda, a  
portico . . . .' Moreover Beames in his  
Comparative Grammar of Modern Aryan  
Languages, gives Sansk. baranda, 'por- 
tico,' Bengali báraṇḍá, Hindi. varáṇḍá,  
adding: 'Most of our wiseacre litera-
teurs (qu. littérature?) in Hindustan now-a-days consider this word to be derived from Pers. barāndah, 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 ignorance of the facts which render the origin of the Anglo-Indian word so curiously ambiguous; but we shall not call him the "wise-acre grammarian." Varanda, with the meaning in question, does not, it may be observed, belong to the older Sanskrit, but is only found in comparatively modern works.*

Littéré 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 Sans. 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 independently, in Portuguese and Spanish; and the manner in which it occurs without explanation in the very earliest narrative of the adventure of the Portuguese in India, as quoted below, seems almost to preclude the possibility of their having learned it in that country for the first time; whilst its occurrence in P. de Alcala can leave no doubt on the subject.


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:

"When the Captain-major arrived, he was conducted through many courts and varandas (muhtos patos e varandas) to a dwelling opposite that in which the king was ..."—Correa, by Stanley, 193, compared with original Lendas, 1. i. 98.

1505. In Pedro de Alcala's Spanish-Arabic Vocabulary we have:

"Varandas—térèoç. Varandas assim córjava, córjava."

Interpreting these Arabic words, with the assistance of Prof. Robertson Smith, we find that tędrcç is, according to Dozy (Suppt. i. 430), darâ, itself taken from darâbâ (varanda), "a stair-railing, parapet, guard, balcony, &c.;" whilst córgôô stands for sarâjôô, a variant (Abul W., p. 705, i.) of the commoner sharjôô, "a lattice, or anything latticed," such as a window,—"a balcony, a balustrade."

1540. "This said, we entered with her into an outward court, all about inworn with Galleries (cercaôô a roda de duas ornas de varandas) as if it had been a Cloister of Religious persons ..."—Pinto (orig. cap. ixxxii.), in Cogan, 102.

1553 (but relating events of 1511).

"... assentou Affonso d'Alboquerque com elles, que primeiro que salissem em terra, irem ao seguinte dia, quando agua estivesse estoa, dez batei a queimara algumas baiûcas, 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 my tree in my garden; three little ones have been planted two years, and in four they give excellent fruit ..."—Garcia, f. 112.

1602. "De marra, que quando ja El Rey (de Pegu) chegava, tinha huns formosos Paços de muitas camaras, varandas, retretes, cozinhas, em que se recolhis com suas mulheres ..."—Couto, Dec. vii., Liv. viii., cap. viii.

1811. "Varanda. Lo entregado de los corredores, por ser como varas, per otro nombre varacetas quasi varafutes."—Cobarruvias.

1861. In Haex, Malay-Latin Vocabulary, we have as a Malay word, "Baranda, Contignatio vel Solarium."

1844. "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 broad."

1873. "There are not wanting in Cambay 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 varandas or Piazzas."—Lockyer, 20.

c. 1714. "Varanda. Obra saceda do corpo do edificio, caberta ou descuberta, na qual se costuma passar, tomar o sol, o fresco, etc. Pergola."—Bludow, sub voc.

1729. "Baranda. Especie de corredor ou balaustrada que ordinariamente se coloca debante de los altares ou escaleras, compuesta de balauastres de hierro, bronce, madera, ou outra materia, de la altura de un medio cuerpo, y su uso es para adornar y reparar. Algunos escriven esta voce com b. Lat. Peribolus, Lorica clathrata."—Goltz, Hist. de Nueva España, lib. 5, cap. 15. "Alijá çâs âbaç la pieza por la mitad con un baranda o hombro que sin impedir la vista sinal-avâ termiç na concorso."—Dícc. de la Líng. Cast. por la R. Acad.
1754. Ives, in describing the Cave of Elephantas, speaks twice of "the veranda or open gallery."—p. 45.

1756. "...as soon as it was dark, we were all, without distinction, directed by the guard set over us to sit down quietly under the arched veranda, or piazza, to the west of the Black-hole prison..."—Holwell's Narrative of the Black Hole.

c. 1760. "...Small ranges of pillars that support a pent-house or shed, forming what is called, in the Portuguese linguafrance, Verandas."—Grose, i. 53.

1781. "On met sur le devant une petite galerie appelée varangue, et formée par le toit."—Somnerat, i. 54.

There is a French nautical term, varangue, 'the ribs or floor-timbers of a ship,' which seems to have led this writer astray here.

1783. "You are conducted by a pretty steep ascent up the side of a rock, to the door of the cave, which enters from the North. By it you are led first of all into a feerandah (!) or piazza which extends from East to West 60 feet."—Acct. of some Archaeological Excavations in the Neighbourhood of Bombay (Elephantas), by Mr. W. Hunter, Surgeon in the E. Indies. In Archaeologia, vii. 287.

"The other gate leads to what in this country is called a veranda or feranda (printed seranda), which is a kind of piazza or landing-place before you enter the hall."—Letter (on Caves of Elephantas, &c.), from Hector Macnich, Esq., in Archaeologia, viii. 254.

1796. "...Before the lowest (storey) there is generally a small hall supported by pillars of teka wood, which is of a yellow colour and exceedingly hard. This hall is called varanda, and supplies the place of a parlour."—Fra Paolino, Eng. trans.

1809. "In the same varandah are figures of natives of every cast and profession."—Ed. Valentia, i. 424.

1810. "The veranda keeps off the too scorching heat of the sun, and affords a dry walk during the rainy season."—Maria Graham, 21.

c. 1816. "...and when Sergeant Browne bethought himself of Mary, and looked to see where she was, she was conversing up and down the verandah, though it was Sunday, with most of the rude boys and girls in the barracks."—Mrs. Sherwood's Stories, p. 47, ed. 1873.

Verdure, s. This word appears to have been used in the last century for vegetable, adapted from the Port. verduras.

1752. Among minor items of revenue from duties in Calcutta we find:

"Verdure, fish pots, firewood 216 10 6."—ES. A. P.

Vidana, s. In Ceylon, the title of a village head man. "The person who conveys the orders of Government to the people" (Clough, s. v. vidan). It is apparently from the Sanskrit 

Vadana..."the act of speaking...the mouth, face, countenance...the front, point," etc. In Javanese wadana (or wadono, in Jav. pronunciation) is "the face, front, van; a chief of high rank; a Javanese title" (Crawford, s. v.). The Javanese title is, we imagine, now only traditional; the Ceylonese one has followed the usual downward track of high titles; we can hardly doubt the common Sanskrit origin of both (see Athenaeum of 1st April, 1882, p. 413, and of 13th May, id. p. 692). The derivation given by Alwis is probably not inconsistent with this.

1851. "The Disssauvas by these Courti vidani their officers do oppress and squeeze the people, by laying Mulcts upon them...In Fine this officer is the Disssauva's chief Substitute, who orders and manages all affairs incumbent upon his master."—Knox, p. 51.

1726. "Vidanes, the overseers of villages, who are charged to see that no inhabitant suffers any injury, and that the Land is sown betimes..."—Valentijn (Ceylon), Names of Officers, &c., 11.

1856. "Under each (chief) were placed different subordinate headmen, called Vidana-Aratchies and Vidans. The last is derived from the word (vidana), '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 Alwis, in Ceylon Journal, 8, p. 237.

Vihara, Wihare, &c., s. In Ceylon a Buddhist temple. Sansk. 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 minster has come from monasterium. Though there are now no Buddhist vihāra in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places; e.g. Behār, and the great province which takes its name; Kuch Behār; the Vihār water-works at Bombay; and most probably the City of Bokhāra itself.

1681. "The first and highest order of priests are the Tirthanandas, who are the priests of the Buddhō God. Their temples are styled Vehrās...These...only live in the Vihār, and enjoy great Revenues."—Knox, Ceylon, 74.
1877. "Twice a month, when the rules of the order are read, a monk who had 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 vihara, sprinkle the dust round the sacred bo-tree."

—Yehs Davids, Buddhism, 109.

Viss, s. A weight in use in S. India and in Burma. Tam. visai. In Madras it was ⅛ of a Madras maund, and = 3lb. 2oz. avoirdupois. The old scale ran, 10 pagoda weights = 1 pollam, 40 pollams = 1 viss, 8 viss = 1 maund (of 25lbs), 20 maunds = 1 candy. In Burma the viss = 100 tikals, = 3lbs. 5 ⅔. Viss is used in Burma by foreigners, but the Burmese call the weight peik-tha, probably a corruption of visai.

1564. "The baar of Peguu contains 120 bica; each bica weighs 40 ounces; the bica contains 100 ticals; the tical weighs 3½ oitavas."—A. Nunes, 38.

1568. "This Ganza goeth by weight of Byze... and commonly a Byza of Ganza is worth (after our account) half a ducat."—Cesare Federico, in Hak., ii. 367.

1626. "In anno 1622 the Myne was shut up... the coming of the Mogull’s Embassador to this King’s Court, with his presumptuous demand of a Vyze of the fairest diamonds, caused the cessation."—Purchas, Pilgrimage, 1603.

1635. "The King last year purchased 800,000 viss of lead, at five tikals for 100 viss, and sold it at twenty tikals."—Mission to Ava, 256.

W.

Waler, s. A horse imported from N. South Wales, or Australia in general.

1866. "Well, young shaver, have you seen the horses? How is the Waler’s off foreleg?"—Trevelyan, Dawk Bungatow, 228.

1873. "For sale, a brown Waler gelding," &c.—Madras Mail, June 25th.

Wali, s. Two distinct words are occasionally written in the same way. (a) Ar. Wāli. A Mahommedan title corresponding to "Governor." It became familiar some years ago in connexion with Kandahar (1879-80). 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 Wāli.

1298. "Whenever he knew of any one 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 Bali Achmath’ (for they call him the Bali, or, as we should say, ‘the Vicegerent’)."—Marco Polo, i. 402.

1498. "... e mandou hum homen qua se chama Bae, o qual he como alquide."—Rostero do V. da Gama, 54.

1727. "As I was one Morning walking the Streets, I met accidentally the Governor of the City [Muscat], by them called the Waaly."—A. Ham., i. 70.

(b) Arab. wâli. This is much used in some Mahommedan countries (e.g. Egypt and Syria) for a saint, and by transfer for the shrine of such a saint; see under Peer.

Walla, s. This is a popular abridgment of "Competition-walla, q.v., under which also will be found remarks on the termination wala, and illustrations of its use.

Wandroo, s. In Ceylon a kind of monkey, originally described under this name by Knox (Presbytes urstius). The name is however the generic Sinhalese word for ‘a monkey’ (wanderu), and the same with the Hind. bandar, Sansk. vânara. 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 Tennent, i. 129-130.

1681. "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 yet little mischief... This sort they call in their language Wanderow."—Knox, Hist. Rel. of the I. of Ceylon, 26.

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.

Wanghee, or 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 swangy (see in vol. iv., Lib. vii. cap. vii. et seqq.). As Buluh is Malay for bamboo, we presume that swangy is also Malay, but we do not know its meaning.

(2). Our friend Professor Torrien de la Couperie notes: "In the K'ang-hi tse-tier, 118, 119, the Huang-techu is described as follows: 'A species of bamboo, very hard, with the joints close together; the skin is as white as snow; the larger kind can be used for boats, and the smaller used for pipes, &c.' See also Wells Williams, Syllabic Dict. of the Chinese Lang., p. 251."

**Water-Chestnut.** The Trapa bipinnata of Roxb.; H. Singhárd, '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.

1747. "The Revd. Mr. Francis Frydce being entered on the Establishment, ... and having several months' allowance due to him for the West Coast, amounting to Pages. 371. 9. ..."—Fort St. David Consn., April 30, MS. in India Office. The letter appended shows that the chaplain had been attached to Bencoolen. See also Wheeler, i. 149; and under Slave, in Supplement.

**Whampoa, n. p.** In former days the anchorage of European ships in the river of Canton, some distance below that city.

1770. "Now all European ships are obliged to anchor at Honang-poa, three leagues from the city" (Canton).—Raynal (tr. 1777), ii. 268.

**Whistling Teal.** This in Jordan is given as Dendrocygna Auswhee 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 Bongal sitting in a tree, a curious habit for ducks.

**White Ants.** See Ants, White.

**Winter.** 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 shittâ in Arabic is indifferently 'winter,' or 'rain'; the winter season being the rainy season. Shittâ is the same word that appears in Canticles ii. 11: 'The winter (sethâr) is past, the rain is over and gone.'

1563. "R. ... In what time of the year does this disease (morzi or cholera) mostly occur? O. ... it occurs mostly in June and July (which is the winter-time in this country) ..."—Garcia, t. 76 y. c. 1567. "Da Bezeneger a Goa sono d'estate otto giorni di viaggio: ma non lo facessimo di mezno l'inverno, il mese di Luglio."—Cesare Federici, in Ram., iii. 389.

1583. "Il vero in questo paese è il Maggio, Giugno, Luglio, e Agosto, e il resto dell'anno è stato. Ma bene è da notare che qui la stagione non si può chiamar uerno rispetto al freddo, che noi vi regna mai, ma solo per cagione de' venti, e delle gran pioggie ..."—Gasparo Balbi, t. vii v.

1584. "Note that the Citie 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 Hak., ii. 413.

1610. "The Winter heere beginneth about the first of June and dureth till the twentieth of September, but not with continual raines as at Goa, but for some sixe or seven dayes every change and full, with much wind, thunder, and raine."—Finch, in Purchas, i. 423.

c. 1610. "L'hyver commence au mois d'Avril, et dure six mois."—Pyrard de Laval, i. 78.

1643. "... des Galîottes (qui sortent tous les ans pour faire la guerre aux Malahares ... et cela est enuiron la My-Septembre, lors que leur hyuer est passe ..."—Mocquet, 347.


1678. "... In Winter (when they rarely stir) they have a Munojuma, or Wax Cloth to throw over it ..."—Fryer, 410.

1691. "In ort Occidentali, quae Malabarorum est, hyemès a mense Aprili in Septembrem usque dominatur: in littore vero Orientali, quod Hollandiæ et Austri ëmus enz Öcherumund, Oram Coramandellae vocant, trans illos montes, in ilidem latitudinis gradibus, contrariâ planè molto à Septembrì usque ad Apriliem hyemem habeat."—JoH Ludwig, ad suam Historiam Commentarum, 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.** A wild fruit of the Order **Aurantiaceae** growing in all the drier parts of India (**Perovia 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 pharmacopoeia it is sometimes substituted (**Moodeen Sheriff**).

1875. "Once upon a time it was announced that the Padshah was about to pass through a certain remote village of Upper India. And the village heads gathered in pancharast 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 nazrana. 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 salm, 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 *Geograph. Magazine*, 1875, pp. 48-50.

The story was heard many years ago from Major William Yule (see p. 705, *supra*).

**Wood-oil, or Gurjun Oil.** Hind. *Garjan.* A thin balsam drawn from a great forest tree (*N. O. Dipteroncarpeae*). *Dipteroncarpus turbinatus*, Gaertn. and from several other species of *Dipt.*, which are among the finest trees of Transgangetic India. Trees of this *N. O. *abound also in the Malay Archipelago, whilst almost unknown in other parts of the world. The celebrated Borneo camphor is the product of one such tree; and the *sal* timber 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 (*Hanbury & Flückiger*). The first mention we know of is c. 1759 in Dalrymple's *Or. Repertory, in a list of Burma products* (i. 109).

**Woolock or Oolock, s.** (qu. Hind. *hold, or holāk, or ulāk*) A bulky cargo-boat in use on the Ganges, sometimes of 40 or 50 tons burthen and more. The *ulāk* is not "clinker-built," but with the planks edge to edge, and fastened with iron cramps like stitches.


1764. "Then the Manjees went after him in a woollock to look after him."—*Long*, 383.

1781. "The same day will be sold a twenty-oar'd Woollock-built Budgecow..."—*India Gazette*, April 14th.

**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 *wardī*, are obscure. Platts gives Hind. *wardī* or *urdu*, 'uniform of a soldier, badge or dress of office,' as the first part of the compound, with a questionable Skt. etymology. But there is also Ar. *wird*, 'a flight of birds,' and then also 'a troop or squadron,' which is perhaps as probable.

**Wootz.** s. This is an odd name which has attached itself to books of 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 11th, 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 *wood*,...
representing the Canarese ukku (pron. wukku) 'steel.'

Another suggestion has been made by Dr. Edward Balfour. He states that uchcha and nicha (Hind. in reality for 'high' and 'low') are used in Canareespeaking districts to denote superior and inferior descriptions of an article, and supposes that wootz may have been a misunder-standing of uchcha, 'of superior quality.' The former suggestion seems to us preferable.

The article was no doubt the famous 'Indian Steel,' the σιδηρος ἰνδικὸς κατ στόμα of the Periplus, the material of the Indian swords celebrated in many an Arabic poem, the ahīnān of old Spanish, the hunudwānī of the Persian traders, ondānī of Marco Polo, the iron exported by the Portuguese in the 16th century from Bati-calā (Bhatkal) in Canara and other parts (see Correo passim). In a letter of the King to the Goa Government in 1591 he animadvert 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 (Archivo Port. Orient., Fasc. 3, 318).

1795. "Dr. Scott, of Bombay, in a letter to the President, acquainted him that he had sent over specimens of a substance known by the name of Wootz; which is considered to be a kind of steel, and is in high esteem among the Indians."

---Philos. Transactions for 1795, Pt. II., p. 322.

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 Damascus) 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."---Percey's Metallurgy, Iron and Steel, 860.

**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 these Classes viz., Merchants, Factors, and Writers."---Fryer, 84.

1676. "There are some of the Writers who by their lives are not a little scandalous."---Letter from a Chaplain, in Wheeler, i. 642.

1683. "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' MS. Diary, Aug. 22nd.

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 Fort St. David to the Honble. Court of Directors, dd. 2d of May, 1747 (MS. in India Office).

1755. "As we are sensible that our junior servants of the rank of Writers at Bengal are not upon the whole 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 3d, in Long, i. 290.

(The 'further order' is the prohibition of palankins, &c.—see under that word.)

c. 1760. "It was in the station of a covenant servant and writer, to the East India Company, that in the month of March, 1750, I embarked."---Groce, 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 Discoveries until the times of their respective writerships are expired, and they commence Factors, with this exception. . . ." &c.—Court's Letter, Decr. 17th, in Long, p. 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, Oriental Memoirs, i. 5.

1769. "The Writers of Madras are exceedingly proud, and have the knack of forgetting their old acquaintances."—Lord 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 to it: Writers. In that condition they are obliged to serve five years.—Burke, Speech on Hastings' Impeachment, Feb., 1765. In Works, vii. 292.

Wug, s. We give this Belúch word for loot (q.v.) on the high authority quoted.

1845. "In one hunt after wurg, as the Beloochees call plunders, 300 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. 293.

Xeraphin, Xeraphim, &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 ashrafí's (or shárfí's, 'noble'—compare the medieval coin so called), which was applied properly to the gold dínár, but was also in India, and still is occasionally by natives, applied to the gold möhr. Ashrafí for a gold dínár (value in gold about 11s. 6d.) occurs frequently in the original of the '1001 Nights,' as Dozy states, and he gives various other quotations of the word in different forms (pp. 353-354), Agrafim, the name of a coin once known in France, is according to Littré also a corruption of ashrafí.

1498. "And (the King of Calicut) said that they should tell the Captain that if he wished to go he must give him 600 sárají, and that soon, and that this was the custom of that country, and of those who came thither."—Rostero de V. de G., 79.

1510. "When a new Sultan succeeds to the throne, one of his lords, who are called Amirás, 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 sárají per month."—Ib. 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 seraphim of gold."—Ib. 29.

This one eccentric traveller gives thus three different forms.

1513. "... hunc regem Affonsus idem, urbe opulentissima et praecipue capto, Armonio vi capto, quindecim milii Seraphinorum, ea est aurea moneta ducatis equivalent s annuò nobis tributarii effecerat."—Epistolæ Emmanuæli Regis, 2 b.

In the preceding the word seems to apply to the gold dýnár.

1610. "Inprimis de Seraphinis Ecberi, which he ten Rupias a piece, there are sixtie Leckes."—Havokins in Purohs, i. 217.

"Les pièces d'or sont chérafins à vingt-cinq sols pièce."—Pyrard de Laval, ii. 40.

1623. "And by certain information of persons who knew the facts ... Antonio de Salido, this: agreed with him, and said King Turuza (Turun Sháh), ... that the said King ... should pay to the King Our lord 10,000 xeraphins more yearly ... in all 25,000 xeraphins."—Tombo da India, Subsidios, 79.

1844. "Sahibs now are very different from what they once were. When I was a young man with an officer in the camp of Lút Lík Sháh (Lord Lake) the sahibs would give an ashráfí, when now they think twice before taking out a rupee."—Personal Reminiscence of an old Khansamah's Conversation.

In these four last quotations the gold möhr is meant.

1598. "The chief and most common money (at Goa) is called Fardausa 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 of Portugal, more or less."—Linschoten (from French ed. 71.)

1675. "Coins ... of Rajapoe. Imaginary Coins. The Pagod is 31 Rupees. 48 Juttals (see Jettul) is one Pagod. 10 and 1 Larees is 1 Pagod. Zeraphins 2, 1 Old Dollar.

Coins and weights of Bombaime. 3 Larees is 1 Zeraphin. 80 Raies 1 Laree. 1 Pice is 10 Raies. The Raies are Imaginary.

"Coins and weights in Goa ... The Cruzados of gold, 12 Zeraphins. The Zeraphin, 5 Tampoes. The Tampoo, 5 Vinteens. The Vinteens is Basrooks, whereof 76 make a Tampoo. And 60 Rees make a Tampoo."—Fryer, 206.

1727. "Their Soldiers Pay (at Goa) is very small and ill paid. They have but six Xeraphines per Month, and two Suits of Calico, stript or chequered, in a Year ... and a Xeraphen is worth about sixteen Pence half Penny Ster."—A. Ham. i. 249
YABOO.


Y.

YABOO, s. Pers. yābū. 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.

1754. "There are in the highland country of KANDAH and CABUL a small kind of horses called YABOUS, which are very serviceable."—Hannway's Travels, ii. 367.

YAK, s. The Tibetan ox (Bos grunniens, L.; Poephagus of Gray), belonging to the Bisontine group of Bovinae. 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 chādorī gū, chādorī (chowries) having been usually called "cow-tails" in last century. The name yak does not appear in Buffon, who calls it the 'Tartarian cow,' nor is it found in the 3d ed. of Pennant's Hist. of Quadrupeds (1738), though there is a fair account of the animal as the 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. 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 Rubruk (see Supplement).

The domestic yak is in Tibet the ordinary beast of burthen, 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 Khokand to Kuku-khotan 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 graze-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 its 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 Typhka, with which officers in the field adorn their horses and pennons. They tell of this beast that if its tail catches in a tree it will not budge but stands stock-still, being horribly vexed at losing a single hair of its tail, and soon, having cut its tail off, and then when he has lost it altogether, he makes his escape!"—Cosmas Indicopleustes, Bk. xi. Transl. in Cathay, p. cclxvii.

1730. "Dopo di che per circa 40 giorni di cammino non si trova, per abitazioni di case, ma solo alcune tende con quantità di mandri di Yak, ossiano bovi pelosi, peore, cavalli. ..."—Prae Notizie della Piana di Billa, Breve Notizia del Thibet (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 Guy in Hindostan. ..."—Turner's Embassy (pubd. 1800), 185-6.

In the publication at the latter date appears the excellent plate after Stubbe, called "the Yak of Tartary," still the standard representation of this animal. See also Zobe.

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 beufs à long poils étaient de véritables caricatures; impossible de figurer rien de plus drôle; ils marchaient les jambes écartées, et portaient pénible-

---

* Use of the word "graze-eating" is not always accurate. Yak are not grazers in the conventional sense.
† The tails usually brought for sale are those of the tame Yak, and are white. The tail of the wild Yak is black, and of much greater size.

† Of doro gau.
ment un énorme système de stalactites, qui leur pendalaient 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 confine dans du sucre candi. — Huc et Gabet, Souvenirs d'un Voyage, etc., ii. 201.

1881. "Au moment où nous passâmes le Mouronui Oussou sur la glace, un spectacle assez bizarre s'offrit à nos yeux. Déjà nous avions remarqué de loin... des objets informes et noirsâtres rangés en file en travers de ce grand fleuve... Ce fut seulement quand nous fûmes tout près, que nous pusmes reconnaître plus de 50 bœufs sauvages incrustés dans la glace. Ils avaient voulu, sans doute, traverser le fleuve à la nage, au moment de la congéction des eaux, et ils s'étaient trouvés pris par les glaçons sans avoir la force de s'en débarrasser et de continuer leur route. Leur belle tête, surmontée de grandes cornes, était encore à découvert; mais le reste du corps était pris dans la glace, qui était si transparente qu'on pouvait distinguer facilement la position de ces imprudentes bêtes; on eût dit qu'elles étaient encore à nager. Les aiguës et les corbeaux leur avaient arraché les yeux."—Ibid. ii. 219.

Yam, s. This general English name of the large edible tuber Dioscorea seems to be a corruption of the name used in the West Indies at the time of the discovery.

1600. "There are great store of Iniamas growing in Guines, in great fields."—In Parvahs, ii. 907.

1613. "... Moreover it produces great abundance of inhames, or large subterranean tubers, of which there are many kinds, like the camottes of America, and these tubers 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. zābita. 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. Tāmāṭrī, tāmūrī, a tādhsava (or vernacular modification) of Ṣamundrī, 'the Sea-King.' (See also Wilson, Mackenzie MSS. i. xcvil.).

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 18 junks which were lying in the port of Calicut."— Ibn Batuta, iv. 89-94.

1498. "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."—Abdurrassak, in India in the 17th Cent., 17.

1549. "First Calicut whither we went. ... The King whom they call Camolim (for Zamorin) can muster 100,000 men for war, with the contingents that he receives, his own authority extending to very few."—Vieiro 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.

1516. "This city of Calicut is very large ... This King became greater and more powerful than all the others; he took the name of Zamodri, which is a point of honour above all other Kings."—Barbosa, 103.

1553. "The most powerful Prince of this Malebar was the King of Calicut, who par excellence was called Camarij, which among them is as among us the title Emperor."—Barros, i., iv. 7.

1554. "I wrote him a letter to tell him ... that, please God, in a short time the imperial fleet would come from Egypt to the Sāmāri, and deliver the country from the hands of the infidels."—Sidi 'Alli, p. 83.

1563. "And when the King of Calicut (who has for title Samorim or Emperor) besieged Cochin ..."—Garcia, f. 58 b.


By Burton:

"When near that splendid couch took place the guest and others further off, prompt glance and keen the Samorim cast on folk whose garb and gest were like to nothing he had ever seen."

1616. Under this year there is a note of a Letter from Undersecret-Cheete the Great Samorim or K. of Calicut to K. James.—Sainbury, i. 462.

* The Traveller confounds the word with zamūrān, which does mean 'LORD.'
1673. "Indeed it is pleasantly situated under Trees, and it is the Holy Soe of their Zamerhin or Pope."—Fryer, 52.

1781. "Their (the Christians') hereditary privileges were respected by the Zamorin himself."—Gibbon, ch. xlvii.

1785. A letter of Tipoo'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. "... nor did the conqueror (Hyder Ali) take any notice of the Zamorin'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."—Forbes, Or. Mem. iv. 207-8.

... This was a case of traga (q.v.).

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 16th century, as we see from the Roteiro.

The Zang-bâr (Pers.) 'Region of the Blacks,' was known to the ancients in the forms Zingis and Zingium. The Arab softening of the $ made the name into Zanjibar, and this the Portuguese made into Zanzibar.

c. 545. "And those who navigate the Indian Sea are aware that Zingam, as it is called, lies beyond the country where the incense grows, which is called Barbary."—Cosmas in Cathay, clxvii.

c. 940. "The land of the Zanji begins at the channel issuing from the Upper Nile" (by this the Jubbseems meant) "and extends to the country of Soiffa and of the Wak-Wak."—Mas'ûd, Pâries d'Or, iii. 7.

c. 1190. Alexander having eaten what was pretended to be the head of a black captive says:

"I have never seen 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!"—Sidhând-Nâmah of Nîsîmî, by Wilberforce Clarke, p. 104.

1298. "Zanghihar 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 finely 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 Habsheh (see Hubshay, and Abyssinia in Supplement), Zirbad (q.v.), and Zangibar."—Abdurrazâk, in Not. et Erot. xiv. 436.

1498. "And when the morning came, we found we had arrived at a very great island called Jangibar, peopleed 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."—Borboes, 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 Zanguebar, and the inhabitants they call Zanguy."—Borboes, i. 8.

A few pages later we have "Isles of Pemba, Zanzibar, Monfa, Comoro," showing apparently that a difference had grown up, at least among the Portuguese, distinguishing Zanguebar the continental region from Zanzibar the Island.

c. 1556.

"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 Tamberlane the Great, 2d part, i. 3.

1592. "From hence we went for the Isle of Zanzibar on the coast of Melinde, where at we stayed and wintered untill the beginning of February following."—Henry May, in Hakl. iv. 58.

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.* The only word at all like it that we can discover is zoBo (q. v.) or zhoBo, applied in the semi-Tibetan regions of the Himalaya to a useful hybrid, called in Ladak by the slightly modified form dsono.

Isidore Geoffroy de St. Hilaire, in his work Acclimatation et Domestication des Animaux Utiles, considers the ox and the zebu to be two distinct species. Both are figured on the Assyrian monuments, and both on those of ancient Egypt. The humped ox also exists in Southern Persia, as Marco Polo mentions. Still, the great naturalist to whose work we have referred is hardly justified in the statement quoted below, that the "zebu" is common to "almost the whole of Asia," with a great part of Africa.

c. 1772. "We have seen this small humped ox alive... It was shown at the fair at Paris in 1752, under the name of the 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, vol. 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, possédait déjà le bœuf et le Zebu; et par conséquent, c'est de l'orient que ces animaux sont sortis, pour devenir, l'un (le bœuf) commun à presque toute l'Asie et à une grande partie de l'Afrique."—Geoffroy St. Hilaire (work above referred to, 4th ed. 1861!)

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 jadwär, the latter Pers. zaram-bāl. There seems some doubt about the scientific discrimination of the two. Moodeen Sheriff says that Zedoary (Curcuma Zedoaria) is sold in most bazars under the name of Aībē-halās, whilst jadwär, or shadvār, is the bazār name of roots of varieties of non-poisonous aconites.

Dr. Boyle, in his most interesting discourse on the "Antiquity of Hindoo Medicine" (p. 77), transcribes the following prescription of the physician Aëtius, in which the name of Zedoary first occurs, along with many other Indian drugs:

c. A.D. 540. "Zădor (i.e. zedōariae), galanga, ligustici, seselis, cardamomi, piperis longi, piperis albi, cinnamomi, zingiberis, seminis Smyrnii, Caryophylli, phylli, stachys, myrobalani, phu, costi, accordi, silphi vel lacserapi, rhiz barbarici, pooponii; ali etiam arboris musis viscum et paluri semen, itemque saxifragum ac casiam adstant: ex his singulīs stateres duo sumisce..."

c. 1400. "Canell and setawale of price."
—R. of the Rose.

1516. "In the Kingdom of Calicut there grows much pepper... and much very good ginger of the country, cardamom, myrobalans of all kinds, bamboo canes, zerumb, zedoary, wild cinnamon."—Barboś, 154.

1552. "... da zedearia faz capitulo Avicena e de Zerumbet; e isto que chamamos zedearia, chama Avicena geydwar, e o outro nome não lhe sei, porque o não ha senão nas terras confins a China e este geydwar é uma mézinha de muito preço, e não achada senão nas mãos dos que os Gentios chamam jogues, ou outros a quem os Mouros chamam calandares."—Garcia, f. 216-217.

Zemindar, s. Zamīn-dār, 'land-holder.' 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 Jumādār (see Jemādar), and the form given to zamīndār in early English records shows that this pronunciation prevailed in Bengal two centuries ago.

1683. "We lay at Bogotcher, a very pleasant and delightfull Country, y Zeminder invited us ashore, and showed us Store of Deer, Peacocks, &c., but it was not our
good fortune to get any of them."—Hodges, MS., April 11.

1697. "Having tried all means with the Jemidar of the Country adjacent to us to let us have the town of De Calcutta at the usual Hire or Rent, rather than fail, having promised him 5/6 Part more than the Place at present brings him, 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 Calcutta, Chuttanuttie, and Gobimoor, or more properly may be said the Jemimidership of the said towns, paying the said Rent to the King as the Jemidars have successively done, and at the same time bringing him 1/6, and all to 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 over to us in Hands in Writing, that they have made over the same to the Right Honourable Company."—Ext. of Consultations at Chuttanuttie, the 29th December (Printed for Parliament in 1788).

In the preceding extracts the De prefixed to Calcutta is Pers. det., '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. 170.

In a "List of Men's Names, &c., immediately in the Service of the Honble United Compy. in their Factory of Fort William, Bengal

* * *

New Co. 1707/8

* * *

Mr. William Bugden ... Jemidar or rent gacher. 1713.

Mr. Edwd. Page ... Jemendar."—MS. Records in India Office.

1776. "The Countrey Jemidars remote from Calcutta, treat us frequently with great Insolence; and I was obliged to retreat with only an officer and 17 Sepoys near 6 Miles in the face of 3 or 400 Burgundasses, who lined the Woods and Kept a Straggling Fire all ye Way."—MS. Letter of Major James Bennett, dd. 5th August.

1778. "This avaricious disposition the English pled with presents, which in 1698 obtained his permission to purchase from the Zemindar, or Indian proprietor, the town of Sootanutty, Calcutta and Govindapore."—Orme, H. 27.

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."—Ed. Valentia, i. 456.

He means zemindars of the Bengal description.

1812. "... the Zemindars, or hereditary Superintendents of Land."—Fifth Report, 13.

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."—Elphinstone, in Life, ii. 182.

1843. "Our plain clothing commands far more reverence than all the jewels which the most tawdry Zemindar wears."—Macaulay, Speech on Gates of 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, 183.

Zemindar, s. Pers. zānāna, from zan, 'woman,' the apartments of a house in which the women of the family are secluded. This Mahomedan custom has been largely adopted by the Hindus of Bengal, and the Mahrattas.

Zānāna is also used for the women of a family themselves.

The growth of the admirable Zemindar 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 Zenanahs."

1761. "... I asked him where the Nabob was? Who replied, he was asleep in his Zanana."—Col. Coote, in Van Sittert, i. 111.

1780. "It was an object with the Omrah or great Lords of the Court, to hold captive in their Zenanahs, even hundreds of females."—Hodges, Travels, 22.

1782. "Notice is hereby given that
one Zorawer, consumah to Hadjee Mustapha of Moorshedabad these 13 years, has absconded, after stealing. . . . He has also carried away with him two Women, hereto-fore of Sejah Dowlah's Zenana; purchased by Hadjee Mustapha when last at Lucknow, one for 300 and the other for 1200 Rupees."—India Gazette, March 9th.

1786. "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 zenanas."—Capt. Jagues, quoted in Articles of Charge against Hastings, in Burke, vii. 27.

1789. "Within the Zenana, no longer would they In a starring condition impatiently stay, But break out of prison, and all run away." Simpkin the Second, 42.

1790. "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 Musselemen Town many complaints arise of the Passys or Toddy Collectors climbing the Trees and overlooking the Zenanas or Women's apartments of principal Natives."—Minute in a letter from Bd. of Revenue to Govt. of Bengal, 12th July.—MS. in India Office.

1809. "Musulmans . . . even carried their depravity so far as to make secret enquiries respecting the females in their districts, and if they heard of any remarkable for beauty, to have them forcibly removed to their zenanas."—Lord Valentia, i. 415.

1817. "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, zincuri, zingari, zincaii, chingari, zigeuner, etc., 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. saikara, 'made up.' It is true that varia saikara is used for an admixture of castes or races (e.g. in Bhagavad Gita, i. 41, &c.), but it is not the name of any caste, nor would people to whom such an opprobrious epithet had been applied be likely to carry it with them to distant lands.

A writer in the Saturday Review once suggested the Pers. zingar, 'a saddler.' Not at all probable.

In Sleeman's Ramasewana or Vocabulary of the peculiar Language used by the Thugs (Calcutta, 1836), p. 83, we find:

"Chingaree, a class of Multani Thugs, sometimes called Naviks, of the Musulman faith. They proceed on their expeditions in the character of Brinjaras, with cows and bullocks laden with merchandize, which they expose for sale at their encampments, and thereby attract their victims. They use the rope of their bullocks instead of the roomal in strangling. They are an ancient tribe of Thugs, and take their wives and children on their expeditions."

De Goeje (Contributions to the Hist. of the Gypsies) regards that people as the Indian Zoff (i.e. Jatt of Sind). He suggests as possible origins of the name first shikari, and then (Pers.) changij, 'harper,' from which a plural changan actually occurs, in Lane's Arabian Nights, iii. p. 730, note 22.

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 one carried with them from Asia?

Zend, Zendavesta. See Supplement.

Zerbaft, s. Gold-brocade, P. zar, 'gold,' böf, 'woven.' See under Soosie.

Zillah, s. This word is properly Ar. (in Indian pron.) silla, '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.

1817. "In each district, that is, in the language of the country, each Zillah . . . a Zillah Court was established."—Mill's Hist. v. 422.
Zirbad. Pers. zir-bad, "below the wind," i.e. leeward. This is a phrase derived from nautical use, and applied to the countries eastward of India. It appears to be adopted with reference to the S.W. Monsoon. Thus by the extracts from the Mohit or 'Ocean' of Sidi 'Ali Kapudan (1554), translated by Joseph V. Hammer in the Journal 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 "tracks situated below the wind" Malaca, 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 arrive here (at Ormuz) from the countries of Tchin, Java, Bengal, the cities of Zirbad."—Abdurrazzaêd, in India in the XVth Cent., 6.

1553. "... before the foundation of Malaca, in this Cingapura... met all the navigators of the sea 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 nations of the land distinguish as Dybamanguim (di-bawa-angin) and Atas Angin (tōas-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, bawu-angin (or di-bawa) "below the wind," and toas (or di-ōōa) "above the wind," is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

c. 1500. "Kalanbok (calembac) is the wood of a tree brought from Zirbad (?)"—Abûn, l. 51.

A mistaken explanation is given in the footnote from a native authority, but this is corrected by Prof. Blochmann at p. 516.

1726. "The Malayers are also commonly called Orang di Bawak Angin, or 'people beneath the wind,' otherwise Easertings, 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.

1726. "The land of the Peninsula, &c., was called by the geographers Zirbad, meaning in Persian 'beneath the wind.'"—ib. 317.

1856. "There is a peculiar idiom of the Malay language, connected with the monsoons. ... The Malays call all countries west of their own 'countries above the wind,' and their own and all countries east of it 'countries below the wind'. ... The origin of the phrase admits of no explanation, unless it have reference to the most important of the two monsoons, the western, that which brought to the Malay countries the traders of India."—Crawfurd's Desc. Dict. 288.

Zobo, Zhobo, Dsomo, etc., 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; brī-mdzo, a mongrel bred of common bull and yak cow; mzdō-po, a male; mdzō-mo, a female animal of the kind, both valued as domestic cattle." This hybrid is spoken of by Marco Polo:

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 Polo, seeing these animals in Venice as a great curiosity, and so it was reckoned by the Venetians. 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 full twice as much work as any other cattle, being such very strong beasts."—Marco Polo, Bk. i. ch. 57.

1854. "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 Himal. Journals, 2d ed. i. 203.

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 Zuawa was according to Littré that of a Kabyle tribe of the Jurjura which furnished the first soldiers so called.

Zumbooruck, s. Ar. Turk. Pers. zambarak (spelt zambaarak), a small gun or swivel usually carried on a camel, and mounted on a saddle;—a falconet. 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 Arab. zamrur, 'a hornet'; much as 'musket' comes from mosqueta. Quatremerre thinks the name was given from the twang of the cross-bow at the moment of discharge (see H. des Mongoles, 285-6; see also Dozy, 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'arbalète, telle que l'employait les chrétiens, le nom de zeimbourek. La première fois qu'ils en font mention, c'est en parlant du siège de Tyr par Saladin en 1187 . . . . Suivant l'historien des patriarches d'Alexandrie, le zeimbourek était une flèche de l'épaisseur du pouce, de la longueur d'une oie d'âge 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'assez tard du zeimbourek. Djemal-Eddin est, à ma connaissance, le premier écrivain arabe qui, sous la date 645 (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'Egypte . . . . Mais bientôt l'usage du zeimbourek devint commun en Orient, et dans la suite les Turcs ottomans entretenirent dans leurs armées un corps de soldats appelés zeimbourekjide. Maintenant . . . . ce mot a tout à fait changé d'acception, et l'on donne en Perse le nom de zembourek à une petite pièce d'artillerie légère."—Reinaud, De l'Art Militaire chez les Arabes au moyen âge. Journ. As., Ser. IV., tom. xii. 211-213.

1707. "Prince Bedar Bakht . . . . was killed by a cannon-ball, and many of his followers also fell . . . . His younger brother Walsiah was killed by a ball from a zam-burak."—Khâfî Khân, in Elliot, vii. 398.

c. 1764. "Mirza Nedjef Khan, who was preceded by some Zembores, ordered that kind of artillery to stand in the middle of the water and to fire on the eminence."—Seir Mutaghérin, iii. 250.

1825. "The reign of Futeh Alae 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 zamborucks dropping among them, he fell from his horse in a swoon of terror . . . ."—J. B. Fraser, Journey into Khorasan in 1821-22, pp. 197-8.

1846. "So hot was the fire of cannon, musquetry, and zamboorucks, kept up by the Khalia 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. 13th Feby.

"The flank in question (at Subraon) 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 Hist. of the Sikhs, 322.
SUPPLEMENT.

ABCÁREE.

A.

ABCÁREE. Additional quotation: 1790. "In respect to Abkirry 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, &c., 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 Govt., July 12th. MS. in India Office.

Abyssinia, n. p. This geographical name is a 16-century Latinization of the Arabic Hábásh, through the Portuguese Ábes, bearing much the same pronunciation, minus the aspirate.

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

Achánock. Two additional remarks may be relevantly made. (1.) Job's name was certainly Charlcock and not Channock. It is distinctly signed "Job Charlcock" in a MS. letter from the Factory at "Chutt," i.e., Chuttanuttee (or Calcutta) in the India Office records, which I have seen. (2.) The map in Valentiijn which shows the village of Tsjannock, though published in 1726, was apparently compiled by Van den Broecke in 1662. Hence it is not probable that it took its name from Job Charlcock, who seems to have entered the Company's service in 1658. When he went to Bengal we have not been able to ascertain. Also we can quote: 1677. "The ship Falcone to go up the river to Hughsly, or at least to Channock."—Court's Letter to Ft. St. Geo. of 12th Decr. In Notes and Eatz., Madras, 1871, No. 1., p. 21.; see also p. 25.

1711. "Chanock-Reach hath two shoals, the upper in Channock, and the lower on the opposite side . . . you must from below degli as aforesaid, keep the starboard shore aboard, until you come up with a Lime-Tree . . . and then steer over with Channock Trees and house between the 2 shoals, until you come mid-river, but no nearer the house."—The English Pilot, 55.

Adawlut. Additional.

The article in the GLOSSARY is very brief and imperfect. It seems desirable to supplement it with fuller information as to the history of the Courts. What I append here, however, 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 in SUPPLEMENT.

The grant, by Shâh 'Alam, in 1765, of the Dewanny of Bengal, Bahar, 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 Punjabas, and in the Chucklas or districts of Burdwan, Midnapoor, and Chittagong, which had been transferred by the Nawab, Kasim 'Ali Khán, 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 Mahomedan 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 Adawlut) were established in each of the Districts then recognised. There were also District Criminal Courts (Fouj Dar Adawlut), held by Kazi or Mufi, under the superintendence, like the Civil Court, of the Collectors, as the Supervisors were now styled; whilst Superior Courts (Sudder Dewanny, Sudder Nizamaut, Adawlut) were established at the Presidency, to be under the superintendence of three or four members of the Council of Fort William.

In 1774 the Collectors were recalled, and native 'Amils appointed in their stead. Provincial Councils were set up for the divisions of Calcutta, Burdwan, Dacca, Moorshedabad, Dinagore, 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 disgraceful. 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 an appeal 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 Councils decided them on the report of the Cazis and Mutfis."*

In 1870 the Government resolved that Civil Courts, independent of the Provincial Councils, should be established in the six divisions named above,† each under a civilian judge with the title of Superintendent of the Dewanny Adawlut; whilst to the councils should still pertain the trial of causes relating to the public revenue, to the 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 dissensions 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

---

* Sir James Stephen in Nonconform and Impey, ii. P. 292.
† These six were increased in 1781 to eighteen.
native courts. But this was now altered; four Courts of Circuit were created, each to be superintended by two civil servants as judges; the Sudder Nizamat Adawulat 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, Bahar and Orissa; whilst Provincial Courts of Appeal, each consisting of three judges (Reg. V.), were established at Murshidabad, Patna, Dacca, and Calcutta: From these courts, under certain conditions, further appeal lay to the Sudder Dewanny Adawulats at the Presidency.

As regarded criminal jurisdiction the judges of the Provincial Courts were also (Reg. IX. 1793) constituted Circuit Courts, liable to review by the Sudder Nizamat. Strange to say, the impracticable idea of placing the duties of both of the higher courts, civil and criminal, on the shoulders of the executive Government was still maintained, and the Governor-General and his Council were the constituted heads of the Sudder Dewanny and Sudder Nizamat. This of course continued as unworkable as it had been; and in Lord Wellesley’s time, eight years later, the two Sudder Adawulats 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 Lieut.-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 Regn. 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 Adawulat is coming!”—Life of Elphinstone, ii. 131.

Adigar. Add:

1583. “Mentre che noi eravamo in questa città, l’assalirono li in mezzo notte all’impruoso, mettendoci il fuoco. Erano questi d’unà città vicina, lontana da S. Thomè, dove stanno li Iorgotche, un miglio, sotto la scorta d’un loro Capitano, che risiede in detta città . . . et questo Capitano è da loro chiamato Adicario.”—Balbi, i. 87.

Afghan. Add:

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.’”—Baber, 150.

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 Balouches and Augans, and other Mountaineers, 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 stopt his whole Army, when they cutting off the Waris . . . when he passed from Atek on the River Indus to Caboul to lay siege to Kan-dahar . . . .”—Bermier, E. T., 64.

1767. “Our final sentiments are that we have no occasion to take any measures against the Afghans King if it should appear he comes only to raise contributions, but if he proceeds to the eastward of Delhi to make an attack on your allies, or threatens the peace of Bengal, you will concert such measures with Sujah Dowla as may appear best adapted for your mutual defence.”—Court’s Letter, Nov. 20. In Long, 485. Also see quotation from Sir M. Mut, under Rohilla.

Agdaun, s. A hybrid H. word from Hind. ag and P. dán, made in

* This symbolic action was common among the beldars or native navies employed on the Ganges Canal many years ago, when they came before the engineer to make a petition. But besides the grasp in mouth, the beldar stood on one leg, with hands joined before him.
imitation of pik-dân, kalamdân, shama-dân (street, pounce, candlestick). It means a small vessel for holding fire to light a cheeroot.

Akalee. s. A member of a body of zealous among the Sikhs, who take this name "from being worshippers of Him who is without time, eternal" (Wilson). Skt. a privative, and kal 'time.' The Akâlis may be regarded as the Wâhabis 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 profession to earthly government, and acted as the censors of the Sikh community in every rank. Runjost Singh found them very difficult to control. Since the annexation of the Panjab, however, they have ceased to give trouble. The Akali is distinguished by blue clothing and steel armlets. Many of them also used to carry several steel chakras (see Chucker) encircling their turbans.

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

1840. "The Akali 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."—Storms and Sunshine of a Soldier's Life, i. 115.

Ala-blaze Pan. This name is given, in the Bombay Presidency, to a timneh-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.

Alcorana (?). What word does Herbert aim at in the following?

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

Aloove. Add:

Aldea. Additional quotation:
1758. "Les principales de ces qu'on appelle Aldees (termes que les Portugais ont mis en usage dans l'Inde) autour de Pondichéry et dans sa dependance sont . . . ."—D'Anville, Éclaircissements, 122.

Alguada. n. p. The name of a reef near the entrance to the Bassein branch of the Irawadi River, 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.

Alofah. Additional quotation:
1404. "And from these bazaars (alcacerias) issue certain gates into certain streets, where they sell all manner of things, such as cloths of silk and cotton, and sendals, and taftanans, and silk, and pearl (alxofah)."—Clavius, l.xxxi. (comp. Mackham, 81).

1508. "The alofah and pearls that (your Majesty) orders me to send you I cannot have as they have them in Ceylon and in Calle, 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 sinabafes (sinabafos), porcelain vases (porcelanases), and wares of that sort are further off. If for my sins I stay here longer I will endeavour to get everything. The slave-girls that you order me to send you, must be taken from prizes, for the heathen women of this country are black, and are mistresses to everybody by the time they are ten years old."—Letter of the Viceroy D. Francisco d'Almeida to the King, in Correa, i. 908–9.

Allahabad. Additional quotation:
1753. "Mais ce qui interesse davantage dans la position de Helabas, c'est d'y retrouver celle de l'ancienne Palibothe. Aucune ville de l'Inde ne paroit égaler Palibothe ou Palimbobhe, 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 lieure de croire qu'il faut employer . . . .

* Query, from captured vessels containing foreign (non-Indian) women? The words are as follows: "As we went that we gave the world, tomates de prezis, que as pontias desta terra no prezats, o manochas do mundo como chaged a dos anhos."
Amuck. Add:

There is a passage in Correa which shows very clearly the identity between the amoucos of Malabar, and the amuk runners of the Malay islands. In war between the kings of Calicut and Cochín (1503) two princes of Cochín were killed. A number of those desperados who have been spoken of in the quotations were killed:

"But some remained who were not killed, and these went in shame, not to have died avenging their lords . . . these were more than 200, who all according to their custom shaved off all their hair, even to the eyebrows, and embraced each other and their friends and relations, as men about to suffer death. In this case they are as mad—known as amoncos—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 amoncos, the city gave the alarm, and the king sent his servants to slay them as they slew others. But the desperate men played the devil (fásito diaburas) before they were slain, and killed many people, with women and children. And five of them got together to a wood near the city, which they haunted for a good while after, making robberies and doing much mischief, until the whole of them were killed."—Correa, i. 584-5.

1879. 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 un governable, his sole desire is to kill; he strikes here and there; men fall along his course; he stabs fugitives in the back, his kris drips blood, he rushes on yet more wildly, blood and murder in his course; there are shrieks and groans, his bloodshot eyes start from their sockets, his frenzy gives him unnatural strength; then all of a sudden he drops, shot through the heart, from sudden exhaustion, clutching his bloody kris."—Bird, Golden Chersonese, 356.

Anaconda. Add:

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 Eastern Asia, shows a remarkable
ANACONDA.

[Supplement.]

757

ANDOR.

Analog to Ray's explanation of the name Anacandaia:

c. A.D.

"Si quidem draco mirae magnitudinis, quis gentili sermone Boas vacant, ab eo quod tam grandes sint ut hoves glutire solentem, omnem late vastabat provinciam, et non solum arminta et pseudes sed agricultus quoque et pastores tractos ad se vi spiritus absorbabat."—In Vita Sct. Hilarionis Eremita, Opera Scti. Eus. Hieron. Venetis, 1767, ii. col. 35.

We can now quote extracts from Cleyer's paper, alluded to in the Gloss, having found it in the work referred to by Ray, which is, more fully cited, Miscellanea Curiosa, sua Ephemeridum Medicin-Physicorum Germanicarum Academiae Naturae Curiosis, Dec. ii.—Annus Secundus, Anni MDLXXXIII. Norimbergae. And with M. OCLXXXIV. pp. 28-29.

"It is illustrated by a formidable but inaccurate picture shewing the serpent seizing an ox (not a buffalo) by the muzzle, with huge teeth. He tells how he dissected a great snake that he bought from a huntsman in which he found a whole stag of middle age, entire in skin and every part; and another which contained a wild goat with great horns, likewise quite entire; and a third which had swallowed a porcupine armed with all his 'sagittiferis aculeis.' In Amboyina a woman great with child had been swallowed by such a serpent.

"Quod si animal quoddam robustius re- nitatur, ut spiritis anguis eanecri non posit, serpens crebris cum animali convolutimibus caudâ suâ proximam arborem in auxilium et robur corporis arripit samque circumdat, quo eo fortius et valentius gyris suis animal comprimere, suffocare, et demum enecare posit.

"Factum est hoc modo, ut (quod ex fide dignissimis habeo) in Regno Aracan... talibus vasti corporis angulis prope flumen quotidie lucentibus, ut Uro-bubalo, sive sylvaticus bubalo auturo... immani spectaculo congruvis visus fuerit, eunque dicto modo occiderit; quo conflictu et plusque hostili amplexu fragor ossium in bubalo comminutorum ad distantiam tormenti bellict majoris... a spectatoribus sat enimus stantibus exaudi potuit.

The natives said these great snakes had poisonous fangs. These Cleyer could not find but he believed 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 component, vulneratustas omne venenum extraheret, et utique symptomata convenientibus animalibus suis profigitur."—1689.


Andor. Add:

The andor was evidently a kind of muncheel or dandy, i.e., a slung hammock rather than a palanquin. But still, so often is the case, comes in another word to create perplexity. For anadas is, in Portuguese, a bier or a litter, appearing in Bluteau as a genuine Portuguese 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 uncoifred 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 Portuguese word. It is Indian, in fact Sanskrit, hindola, 'a swing, a swinging cradle or hammock,' whence also Mahr. hindolâ, and H. handolâ. It occurs, as will be seen, in the old Arabic work about Indian Wonders, published by MM. Van der Lith and Marcel Devic.

A.D. 1013. "Le même m'a conté qu'a Sérendâth, les rois et ceux qui se comportent à la façon des rois, se font porter dans le handoul (handul) qui est semblable à une litière, soutenu sur les épaulas de quelques pitons."—Kitâb 'Ajâtb-ul-Hind, p. 118.

1498. "After two days had passed he (the Cattal) came to the factory in an andor which men carried on their shoulders, and these (andes) consist of great canes which are bent overhead and arched, and from these are hung certain cloths of a half fathom wide and a fathom and a half long, and at the ends are pieces of wood to bear the cloth which hangs from the cane; and laid over the cloth there is a great mattrass 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.

"Alii trouveram ao capitam mor humas andas d'omeens em que os ontrados, custumam em a quella terra d'andar, e alguns mercadores se as querem ter pagam por ello a elrey certa cousa."—Roteiro, 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."
Angely-wood. Add:
c. 1550. "In the most eminent parts of it (Siam) are thick woods of Angelina wood, whereof thousands of ships might be made."—Pinto, in Cogan, p. 389; see also p. 64.

1598. "There are in India other wonderfull and thickic trees, whereof Shippes are made: there are trees by Cochhin, that are called Angelinas, whereof certaine scutes or skifles called Tones are made . . . . it is so strong and hard a woode, that Iron in tract of time would bee consumed thereby, by reason of the hardness of the woode."—Linschoten, ch. 58.

Ant, White. Add:
1679. "But there is yet a far greater incomodin in this Country, which proceedes from the infinite numbers 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 sawd in two in the middle."—Tavernier's Tournay, t. 2, p. 11.

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."—Fl. Will. Cons., Aug. 12. In Long, 25.

A friend furnishes the following reminiscence:
"The late Mr. B—, tailor, in Jersey Street, some 25 years ago, in reply to a question why pyjamas (q.v.) 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.'"
in Arts, they doing very well (as to some of them) in many parts of India, and it being found that they have inclination enough for them, and that some of them make (even without a Master) very pretty workmanship, and imitate so well our work of Europe, that the difference thereof will hardly be discerned."—Bernier, E. T., 81-82.


Aumildar. Add: The word in the following passage looks as if intended for `amaldār, though there is a term Māldār, 'the holder of property.'

1580. "The Mauldar or Dīdēban that came with the Ruccos from Golconda sent forward to Līngappas at Conjuveram."—Pt. St. Geo. Cons., 5th Novr. No. III., 93.

Aradavat. Add: We also find Ahmadiyābād represented by Madava; as in old maps Astarābād on the Caspian is represented by Strava.

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 Madavā; 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."—João de Castro's dispatch to the City of Goa respecting the victory at Diu.—Correa, iv. 574.

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

A. Baba. Add: This word is in general use in Central and Western India as the address to an old man; and is the correct way to address a Gosain.

1826. "I reached the hut of a Gossin ... and reluctantly tapped at the wicket,
calling—"O Baba, O Mahārāj!"—Pandurang Hari.

Bahoo. 1781. "I said ... From my youth to this day I am a servant to the English. I have never gone to any Rajahs or Banboos, nor will I go to them."—Deop. of Douud Sing, Commandant. In Narr. of Insurn. at Banaras in 1781. Calc. 1782. Reprinted at Rorkee, 1883. App., p. 155.

1791. "Here Edmund was making a monstrous ado, About some bloody Letter, and *Consta Bah-Booh!" Letters of Simkin the Second, 147.

Badgeer. 1632. At Gamron (Gombroon), "Most of the houses have a square tower which stands up to 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 those towers, so as to get cool rest."—Nieuhoff, Zee en Lant-Reize, ii. 79.

Bahaudur. Add: 1494. The references to Clavijo may be better entered as to §§ lxxxix and exii.

1754. "The Kirgeese 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."—Hannover, i. 259.

This name Jean Beek is probably Janibeck, a name which one finds among the hordes as far back as the early part of the 14th century (see Ibn Batuta, ii. 397).

1759. "From Shah Alum Bahadur, son of Alum Guire, the Great Mogul, and successor of the Empire, to Colonel Sabuti Jung Bahadur" (i.e. Olive).—Letter in Long, p. 163.

1872. "... the word 'Bahādur' ... (at the Mogul's Court) ... was only used as an epithet. Ahmed Shah used it as a title and ordered his name to be read in the Friday prayer as 'Mujahid ud din Muham- mad Abi nayr Ahmad Shah Bahādūr. Hence also 'Rāmpāni bahādur,' the name by which the E. I. Company is still known in India. The modern 'Khan Bahādur' is, in Bengal, by permission assumed by Muslimedan Deputy Magistrates, whilst Hindu Deputy Magistrates assume 'Rāḍ Bahādūr:' it stands, of course, for 'Khan Bahādūn,' the courageous Khān. The compound, however, is a modern abnormal one; for 'Khān' was conferred by the Dīlṛ Emperors, and so also 'Bahādur' and 'Bahādur Khan,' but not 'Khān

* "Mr. Burke's method of pronouncing it."
Bahirwutteea, s. Guj. bahirwataī. A species of outlawry in Guzerat; bahirwataī, the individual practise the offence. It consists in the Raj-poots, or Grassias, making their ryots and dependants quit their native village, which is suffered to remain waste; the Grassia with his brethren then retires to some asylum, whence he may carry on his depredations with impunity. Being well acquainted with the country, and the redress of injuries being common cause with the members of every family, the Bahirwutteea has little to fear from those who are not in the immediate interest of his enemy, and he is in consequence enabled to commit very extensive mischief."—Col. Walker, quoted in Rās Māla, 2d ed. p. 254-5.

Col. Walker derives the name from bahir, 'out,' and wātī, 'a road.'

The origin of most of the brigandage in Sicily is almost what is here described in Katiwār.

Balasore. Add:
This name is also applied to an isolated peak, 6762' high, in the Western Ghats, lat. 11° 41' 43". This is an example of Hobson-Jobson, for the proper name is Banasura, and it is known as 'The Buffalo's Hump' (see Imp. Gazetteer, s.v.).

Balass. Refers to Clavijo should be § cx.

Balcony.
1645-52. "When the King sits to do Justice, I observe that he comes into the Balcony that looks into the Piazza."—Tavernier, L. T., ii. 64.

Bamboo. Add:
With reference to sakkar-mambu, Ritter says: "That this drug (Ta-boshir), as a product of the bamboo-cane, is to this day known in India by the name of Saeer Mambu is a thing which no one needs to be told" (ix. 334).

But in fact the name seems now entirely unknown.

Banana. Add:
Prof. Robertson Smith points out that the coincidence of this name with the Arabic banānā, 'a single finger or toe,' and banāna, 'a single finger or toe,' can hardly be accidental. The fruit, as we learn from Mukaddasī, grew in Palestine before the Crusades; and that it is known in literature only as maus 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 West Africa, may have transmitted it a name like this; though historical evidence is still to seek.

Bancook. Add:
1611. "They had arrived in the Road of Synam the fifteenth of August, and cast Anchor at three fathome high water. . . . The Towne lyeth some thirte th leagues vp along the Riner, wihether they sent news of their arrival. The Sabander (see Sha-bander) and the Governor of Manock (a place situate by the Riner) came backe with the Messengers to rescue his Majesties Letters, but chiefly for the presents expected."—P. Williamson Floris, in Purchas, i. 321.

Bandraee. Add:
1806. "... whilst on the Brah trees the cast or Bhundarees paid a due for extracting the liquor."—Bombay Regulation I. of 1806, sect. vi., para. 2.

Bandeha. Add:

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

Bandel. Add:
1753. "... les établissements formés pour assurer leur commerce sont situés sur les bords de cette rivière. Celui des Portu- gais, 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 confondu à Ugli en remontant.”
—D’Anville, Élaborisements, p. 64.

1782. "There are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal: Houghly, or Bandell, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Simpong, the Danish; and Calcutta, the English."—Price’s Observations, &c., p. 51. In P. Tracts, i.

Bando! H. imperative bándho, 'tie or make fast.' "This, and pro-
bably other Indian words have been naturalised in the docks on the Thames frequented by Lascar crews.

"I have seen a London lighter-man, in the Victoria Docks, throw a rope ashore to another Londoner, calling out Bando!" (M.-Gen. Keatinge)

**Bantam.** Add:
The following evidently, in Pegu, describes Bantams:

1586. "They also eat certain cocks and hens called towine, which are of 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. 125 v., 126.

**Banyan.** Add:

a.—

1865. "In trade these Barians 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. 58.

1677. "In their letter to Pt. 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 arithmetic."—In Madras Notes and Jtsts., No. I., p. 16.

b.—

1775. "We have reason to suspect that the intention was to make him (Nundcomar) Banyan to Gen. Claverio, 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 Claverio, Monson, and Francis, Pt. William, 11th April. In Price's Tracts, ii. 158.

**Bargany, Bragany.** H. bûrakâni.
The name of a small silver coin current in Western 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. Ñâñ is an old Indian word, perhaps Dravidian in origin, but widely spread, indicating 1/4 of 1/4 of 1/4, or 1-64th part. It was applied to the jital (see Jeetol) or 64th part of the medieval Dehi silver tanka—this latter coin being the prototype in weight and position of the Rupee, as the bûrakâni therefore was of the modern Anglo-Indian piece (=1-64th of a Rupee).

There were, in the currency of Mo-
Barramuhul, n. p. H. Bära-mahall, 'Twelve Estates;' an old designation of a large part of what is now the district of Salem, in the Madras Presidency.

1881. "The Barramahal and Dindigal was placed under the Government of Madras; but owing to the deficiency in that Presidency of civil servants possessing a competent knowledge of the native languages, and to the unsatisfactory manner in which the revenue administration of the older 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 Baramahal."—Arbuthnot, Mem. of Sir T. Munro, xxxviii.

Bashaw. Add:

This etymology connecting basha with the Turkish bâsh, 'head,' must be rejected.

Bassan, s. H. bâson, 'a dinner-plate;' from Port. bacia (Panjab N. & Q. ii. 117).

Bassadore. Add:

The permission for the English to occupy Basdû as a naval station was granted by Saiyyid Sultan bin Ahmad of Oman, about the end of last 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.

Batâra, s. This is a term applied to divinities in old Javanese inscriptions, etc., the use of which was spread over the Archipelago. It was regarded by W. von Humboldt as taken from the Skt. avatâra (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, Vocabulary).

Batta. Add:

Further reading has entirely confirmed as the true origin of the Anglo-Indian batta, the suggestion s. v. that the word (and, I may add, the thing) originated in Portuguese practice, and in the use of the Canarese word bhatta, Mahr. bâtâ, '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 recognized augmentation of pay, corresponding closely to our batta, whilst the quotation from Botelho s. v. batta in the Glossary 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. The discount raised in the Indian Army by the reduction of full-batta to half-batta under Lord William Bentinck's government is alluded to in the Glossary, and a case singularly parallel 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 bata, in fact), and whether he did well or ill in that, he'll find in the next world." (See also id. 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 . . . ."—Correa, 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 . . . ."—Id. 786.

1511. "All the people who served in Malsca, whether by sea or by land, were paid their pay for six months in advance, and also received monthly two cruzados of mantimento, cash in hand" (i.e. they had double batta).—Id. ii. 267.

1554. An example of batta for rice will be found a.v. Moorah, in Gloss.

The following quotation shows batta (or batty) used at Madras in a way that also indicates the original identity of batty, 'rice,' and batta, 'extra allowance':

1689. "The Peons and Tarryyars (see Talleyar) 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 Verona's intercession were taken in again, and fined each one month's pay, and to repay the money paid them for Battes . . . ."—Pt. St. Geo. Coam., Feb. 10. In Notes and Exts. No. III. p. 3.

The following quotations illustrate sense b, quite a different word:

1680. "The payment or receipt of Batta or Vatum upon the exchange of Pollicat for Madras Pagodas prohibited, both coines being of one and the same Matt and weight, upon pain of forfeiture of 24 pagodas for every offence together with the loss of the Batta."—Ibid. p. 17.

1780. "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 merchandise, are bought and sold at a certain discount called batta, which rises and falls like the price of other goods in the market . . . ."—Ib. Wm. Con., June 30, in Long, 216.

Battas, Batakas, n. p. Add:

1586. "Nel regno del Dacin sono alcuni luoghi, ne' quali si ritrovanon certe genti, che mangiano le creature humane, e tali genti si chiamano Batakaci, e quando frà loro i padri, e i madri sono vecchi, si accordano i vicinat di mangiarli, e li mangiano."—G. Balth., f. 130.

Bay. Add:

1747. "We have therefore laden on her 1794 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 Capt. St. David, 2d May, to the Court (MS. in India Office).

Bayadère. Add:

1513. "There also came to the ground many dancing women (mullieres balladeiras) 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. 364.

c. 1856. "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 (1854).

Bayparree, Beoparry, s. H. bepārī, and byopārī (from Skt. vyāpārīn); a trader, and especially a petty trader or dealer.

A friend, long engaged in business in Calcutta, * 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:

1878. "... The enhanced rates . . . do not practically benefit the producer in a marked, or even in a corresponding degree; for the Honour'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 Aurther-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 homestead to homestead, buying there, or at the village marts, from the ryots; he then takes his purchases to the Aurther-dar, who is stationed at a centre of trade, and to whom he is perhaps under advances, and from the Aurther-dar the Calcutta Mahajan obtains his supplies . . . for eventual despatch to the capital. There is also a fourth class of dealers called Phoreas, who buy from the Mahajan and sell to the European exporter. Thus,

* Mr. J. F. Ogilvy, of Gillanders & Co.

† Aurther-dar is ārkat-dar, from H. ārkat, 'agency'; phoreas = H. phāriyē, 'a retailer.'
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 Nobokisam Chose.

Bdellium. Add.
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 mokh.

Bear-tree. Add:
The word is commonly called bor in the Central Provinces. (M.-G. Keatinge.)

Bearer. Add:

Beegum. Add:
1619. "Behind the girl came another Beegum, also an old woman, but lean and feeble, holding on to life with her teeth, as one might say."—P. della Valle, ii. 6.

Beer. Add:
1688. "... The Captain... was well provided with... excellent good Sack, English Beer, French Wines, Arak, and other refreshments."—Mandello, E. T., p. 10.

Beer, Country. Add:
1782. "It brings to mind a story of old Governor Boucher, of Bombay. The old gentleman was very fond of a composition of weak liquor much used by Europeans in Asia, called Country beer. A European Captain of one of the Company's ships... asked the Governor why he drank so much of that slow poison, country beer. 'Very slow indeed,' replies the old man; 'I have used it these 50 years, and here I am yet.'—Price, Letter to E. Burke, p. 38, in Tracts, ii.

Behar, n. p. H. Bahār. That province of the Mogul Empire, which lay on the Ganges immediately above Bengal, was so called, and still retains the name and the character of a province, under the Lieut.-Governor of Bengal, and embracing the ten modern districts of Patna, Sāran, Gāya, Śīhatbād, Tīrhit, Champāpur, the Santal Parganas, Bhāgālpūr, Monghyr, and Pūrnāh. The name was taken from the old city of Bihār, and that derived its title from being the site of a famous Vihara (q.v.) in Buddhist times. In the later days of Mahommedan rule the three provinces of Bengal, Behar, and Orissa were under one Subadar, viz. the Nawāb who resided latterly at Murshidabad. 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 Phrymaund for trade, custome free, in the Bay of Bengal, the Chief in Council at Hugely is ordered to procure the same, for the English to be Customs free in Bengal, Oria and Berra..."—Pt. St. Geo. Cons., 20th Feb. in Notes and Ext., Pt. ii. p. 7.

Benares, n. p. The famous and holy city on the Ganges. H. Bandras from Skt. Vārānāsi. The popular Pundit etymology is from the names of the streams Vāraṇā (mod. Barnā) and Aśī, the former a river of some size on the north and east of the city, the latter a rivulet now embraced within its area. This origin is very questionable. The name, as that of a city, has been (according to Mr. F. Hall) familiar to Sanskrit literature since B.C. 120. The Buddhist legends would carry it much further back, the name being in them very familiar.

c. 637. "The Kingdom of P'o-lo-ni-sa-se (Vārānāsī Benerās) is 4000 li in compass. On the west the capital adjoins the Ganges, etc."—Hiouen Thang, in Pél. Boudd. ii. 354.

c. 1020. "If you go from Bārī on the banks of the Ganges, in an easterly direction, you come to Ājodh, at the distance of 25 parasangs; thence to the great Benerās (Banbāras) about 26."—Al-Birùnī, in Elliot, l. 56.

1665. "Banarōn 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., i. 52.

Beriberi. Add:
1822. "The Indian and Portuguese women draw from the green flowers and cloves, by means of firing with a still, a water or spirit of marv'ous sweet smell... especially it is good against a certain kind of paralysis called Berébery."—Neuhof, Zee en Lant-Reize, ii. 53.

1882. "Berbā, a disease which consists in great swelling of the abdomen."—Blumenstritt, Vocabular, s.v.

1885. "Dr. Wallace Taylor, of Osaka, Japan, reports important discoveries re-
specting the origin of the disease known as beri-beri. He has traced it to a microscopic spore found 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.

Betel. Add: 1877. The Court of the E. I. Co. in a letter to Ft. St. George, Dec. 13, disapprove of allowing "Valentine Nurse 20 Rupees a month for diet, 7 Rs. for house-rent, 2 for a cook, 1 for Beetle, and 2 for a Porter, which is a most extravagant rate, which we shall not allow either him or any other."—Notes and Ext., No. 1. p. 21.

Bezoar. Add: c. 1590. "adeo ut ex solis Bezahar nonnulla vasa confata viderim, maxime apud eos qui una venenis sibi cavere studerunt."—Prosper Alpinus, Pt. i. p. 56.

Bheesty. Add: 1782. (Table of Wages in Calcutta,) Consummah . . . . 10 Rs. Kistmutdar . . . . 6 " Beasty . . . . 5 " India Gazette, Oct. 12.

Five Rupees continued to be the standard wage of a bhishti for full 80 years after the date given.

Bilaytee pawnee. Add: 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, Khudawend,' said Gunga Parsad, 'but you sahebs drink English-water (soda-water) and the strength of it enables you to bear up under 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.

Bilooch. Add: 1648. "Among the Machumatis next to the Pattans are the Bilootas of great strength."—Van Twist, 58.

Biscobra, s. II. bishkoprä or bishkha-prä. 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 khoprä, a shell or skull.

1883. "But of all the things on earth that bite or sting, the palm belongs to the biscoobra, 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. 203.

Black (p. 73, col. 6). Add before first quotation, p. 74, col. a: 1876. "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 Exta, No. 1. p. 12.

1747. "Vencatchalum, the Commanding Officer of the Black Military, having behaved very commendably on several occasions against the French; In consideration thereof Agreed that a Present be made of Six hundred Rupees to buy a Horse, that it may encourage him to act in like manner."—Pt. St. David Cons, Feb. 6 (MS. Record, in 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 Honors' protection, that such should suffer their 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 forth with a View only of defending their own Settlements, but absolutely with a Design of disputing our Influence and Possessions; certain Ruin must have been the Consequence to the East India Company. They were raising black Forces at Patna, Cossimbazar, 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 Olive (unpublished) in the India Office Records. Dated Berkeley Square, and indorsed “27th Dec. 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.”—

1782. See quotation under Sepoy, from Price.

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 Buringy Ground, which formerly belonged to the Moravians; it is very private, from the number of trees on the ground, and having lately recorded considerable additions and repairs, is well adapted for a Black Family. Apply to Mr. Camac.”—*In Seton-Karr*, i. 232.

**Black Town.**

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.

1827. “Hartley hastened from the Black Town, more satisfied than before that some deceit was about to be practised towards Menie Gray.”—*Walter Scott, The Surgeon’s Daughter*, ch. xi.

**Bobbery-bob! Add:**

1782. “Captain Cowe being again examin’d . . . if he had any opportunity to make any observations concerning the execution of Nundemor? said, he had; that he saw the whole except the immediate act of execution . . . there were 8 or 10,000 people assembled; who at the moment the Rajah was turned off, dispersed suddenly, crying ‘Ah-bauparee!’ leaving nobody about the gallowes but the Sheriff and his attendants, and a few European spectators. His explains the term Ah-bauparee, to be an exclamation of the black people, upon the appearance of anything very alarming, and when they are in great pain.”—*Price’s 2nd Letter to E. Burke*, p. 3. In *Tracts*, vol. ii.

From Report of Select Committee of H. of C.:

“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-bauparee!”—*Ibid. pp. 9-10.

1863-64. “My men soon became aware of the unwelcome visitor, and raised the cry, ‘A bear, a bear!’

‘Ahi! hup-ro-hup! 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.

**Bombay. Add:**

1508. “The Viceroy quitted Dahul, passing by Chaul, where he did not care to go in, to avoid delay, and anchored at Bombaim, whence the people fled when they saw the fleet, and our men carried off many cows, and caught some blacks whom they found hiding in the woods, and of these they took away those that were good, and killed the rest.”—*Correa*, i. 926.

1831. “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 blacks 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 3960 soldiers (homenes 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 Camarines; and 3000 slaves fit to fight; and among these he found more than 3000 musketeers (espingardeiros), and 4000 country seamen who could row (marinheiros da terra remeios), 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 were 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 round this is 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 Bassa-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 enjoyement there.”—*J. de Castro, Primeiro Roteiro*, p. 81.

**Bora. Add:**

C. 1780. “Among the rest was the whole of the property of a certain Muhammad Mokim, a man of the Bohra tribe, the Chief of all the merchants, and the owner of three or four merchant ships.”—*I. of Hydur Naik*, 383.

**Borneo. Add:**

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 Borneo, where in the harbour they found many junks belonging to merchants from all the parts about Malacca, who make a great mart in that Borneo."—Correa, ii. 691.

Boutique. Add: 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.

Browly. Add: An example of the form wain occurs in Baber's Memoirs: 1526. "There was an empty space within the fort (of Agra) between Ibrahim's palace and the ramparts. I directed a large wain to be constructed on it, ten goz by ten. In the language of Hindostan they denominate a large well having a staircase down it wain."—Baber, 342.

Brahminy Butter. This seems to have been an old name for ghee (q.v.). In MS. "Acct. Charges, Dieting, etc., at Fort St. David for Nov.—Jany., 1746-47," in India Office, we find: "Butter . . . Pagodas 2 2 0 Brahminy do. . . 1 54 0."

Brandy (Coortee). Add: 1754. "Their women also being not less than 6000, were dressed with great coats (these are called barani) of crimson cloth, after the manner of the men, and not to be distinguished at a distance; so that the whole made a very formidable appearance."—H. of Nadir Shah, in Hanway, 367.

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-kaḍī, 'the Tower of the Creek.'

Broach. Add: 1648. In Van Twist, p. 11, it is written Broochia.

Bucksheesh. Add: 1759. "To Presents:—R. A. F. 2 Pieces of coloured Velvet 532 7 0 1 ditto Broad Cloth . . 50 0 0 Buxis to the Servants . . 50 0 0"

Cost of Entertainment to Juglet Set. In Long, 190.

Buddha, Buddhist. Add: It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted:


2. The Story of Gautama Buddha and his Cryst: 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 Plumptre. Republished in Things New and Old, 1884. The subject is the story of the Courtesan of Mathura ("Vasavadatta and Upagupta"), which is given in Burnouf's Introd. à l'Histoire du Buddhisme Indien, 146-148; a touching story, even in its original crude form.

It opens: "Where proud Mathoura rears her hundred towers . . ."

The Sanks. Dict. gives indeed an alternative Mathura, but Mathura is the usual name, whence Anglo-Ind. Muttra.

4. The brilliant Poem of Mr. 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.

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 Poems of Chand Bardat, paraphr. by Beames, in Indian Antiquary, i. 271.

1753. "Edrisi nous instruit de cette circonstance, en disant que le Balakar est adorateur de Bodda. Les Brahâmînes du Malabar disent que c'est le nom que Visñânu a pris dans une de ses apparitions, et on connît Visñânu pour une des trois principales divinités Indiennes. Suivant St. Jerome et St. Clément d'Alexandrie, Budra ou Buttâ est le législateur des Gymnosophistes de l'Inde. La secte des Shâmans ou Samañânes, qui est demeurée la dominante dans tous les royaumes d'au delà du Gange, a fait de Budra en cette qualité son objet d'adoration. C'est la première des divinités Chingulâiennes ou de Collar, selon Ribera, Samano-Codom (see in Gloss, under Gautama), la grande idole des Siamois, est par eux appelé Putti."—D'Anville, Éclaircissements, 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 in Gloss, under 1770.

Budge-Budge, n. p. A village on the Hoogly R., 15 m. below Calcutta,
Budgrook.

The following quotation may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself. 1888. "Only eight or ten loads (of coffee) were imported this year, including two loads of 'Kopes' (copecks), the copper currency of Russia, known in this country by the name of Baghrukecha. They are converted to the same uses as copper."—Report from Kabul, by A. Burnes; in Punjab Trade Report, App. p. iii.

Budlee, s. A substitute in public or domestic service. H. badal, 'exchange; a person taken in exchange; a locum tenens;' from Ar. badal, 'he changed.'

Buggy. Add:

"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 baji. Then he gave it up!" (A. G. Reatingo).

I have recently seen this spelling in print.

Bungalow. Add:

The following examples carry back this word 60 to 80 years earlier than any from actual European use that we had previously found. The spelling in that of 1747 tends to confirm the etymology from Bengal.

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: "Bungt ... Hollantse Loge ... Banglaer of Speelhuyse." i.e. "Hoogly ... Dutch Factory ... Bunglow, or Pleasure-house."

1711. "Mr. Herring, the Pilot's, Directions for bringing of Ships down the River of Hughley. From Gull Galt all along the Hughley Shore until below the New Chaney almost as far as the Dutch Bunglow lies a Sand. . . ."—Thornton, The English Pilot, Pt. III., p. 54.

1711. "Natty Bunglo or Nads Bangalla River lies in this Reach (Tanna) on the Larboard side. . . ."—ib., 56.

The place in the chart is Nads Bangalla, and seems to have been near the present Akra on the Hoogly.


Burgher. Add:

c. Also 'a rafter,' H. bargul.

Burma. Add:

1548. "And folk coming to know of the secrecy with which the force was being described, a great desire took possession of all to know whether the Governor intended to send so large an armament, there being no Rumis to go after, and nothing being known of any other cause why ships should be despatched in secret at such a time. So some gentlemen spoke of it to the Governor, and much importuned him to tell them whether 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."—Correa, iv. 298.

1680. "Articles of Commerce he proposed to the King of Burma and Pegu, in behalf of the English Nation for the settling of a Trade in those countries."—P. St. Geo. Cons. In Notes and Exts., i. 7.

Burrampooter. Add:

1793. "Un peu au-dessous de Daka, le Gange est joint par une grosse rivière, qui sort de la frontière du Tibet. Le nom de Brumapootre qu'on l"—D'Anville, Éclairissements, 62.

Bussora, Balsora, etc. n. p. The sea-port city of Baero at the mouth of the Shat-al-Arab, or United Euphrates and Tigris.

1298. "There is also on the river as you go from Baudas to Kis, 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 Bussora, è una città posta nell'Arabia, la quale al presente è signorreggiata dal Tureco. . . ."—Ballo, f. 32 f.
BUXEE.

1772. "Bucksorrias. Foot soldiers whose common arms are only sword and target."—Glossary in Grose’s Fopage, 2nd ed.

Byde or Bede Horse. Add:
The Bedar are mentioned as one of the predatory classes of the Peninsula, along with Marawars, Kallars, Ramusis, etc., in Sir Walter Elliot’s paper, J. Ethnol. Soc. 1869, N. S., pp. 112–113.

But more will be found regarding them in a paper by the late General Briggs, the translator of Firishta’s History in the J. R. As. Soc. xiii.

Besides Bedar, Bednor (or Nagar) in Mysore seems to take its name from this tribe.

C.

Cabob. Add:
c. 1580. “Altero modo . . . ipsam (carnem) in parva frusta dissecant, et veruculis ferreis acuam modum inflinxun, super crates ferreas igne supposito postitam torrefactunt, quam succo limonium aspersam avidum esitan.”—Prosper Alpinus, Pt. i. 239.

Cabook. Add:
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.

Cacouli. Add:
1759. “These Vaikoes . . . stated that the Rani (of Bednors) would pay a yearly sum of 100,000 Hoons or Pagodas, besides a tribute of other valuable articles, such as Poful (betel), Dates, Sandal wood, Kulik . . . black pepper, &c.”—Hist. of Hydur Naik, 133.

Cadjowa, s. 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 Cajaivas or Litters on each side of the Camel being close shut . . . But instead of Women, he had put into every Cajaiva two Souldiers.”—Tavernier, E. T., ii. 61.

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 night-time, it becomes the only place of his rest... Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous."—Forster's Journey, ed. 1808, ii. 104–105.

**Caffer.** Add:

In reference to the confusion of Pagans with Christians, through the application of this word to both, we add the following:

c. 1494. 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 that part of the body 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. 1665. "It will appear in the sequel of this History, that the pretence by Aureng-Zebe, his third Brother, to cut off his (Dara's) head, was that he was turned Kafar, that is to say, an Infidel, of no Religion, an Idolater."—Bernier, L. I., p. 3.

1787. "The Justices of the Choultry to turn Padry Pasquali, 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 Coffre Franck from the Protestant religion."—Et. St. Geo. Cons. in Notes and Ects., Pt. i. p. 72.

**Cafila.** Add:

For "first quotation" read "second quotation."

Other examples of use for a sea-convoy:

1628. "Non navigavo di notte, perché la cafila era molto grande, al mio parere di più di duecento vascelli."—P. della Valle, ii. 587.

1672. "Several times yearly numerous cafils 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, 106.

A curious survival of the old legend of the Loadstone Rocks.

**Caimal.** s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayalam, Kaimal.

1594. "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 Primbalam, 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... it being left to their own estates with a multitude of their followers, and sent to the King of Cochim their alia of allegiance."—Correa, i. 482.

1566. "... certain Lords bearing title, whom they call Caimais" (caimais) —Dan- mian de Goes, Chron. del Rei Dom Emmanuel, p. 49.

1606. "The Malabars give the name of Caimals (Caimais) to certain great lords of vassals, who are with their governments haughty as kings; but most of them have confederation and alliance with some of the great kings, whom they stand bound to aid and defend..."—Gouvea, i. 27v.


**Calamander Wood.** Add:

1777. "In the Cingalese language Calamander is said to signify a black flaming tree. The heart, or woody part of it, is extremely handsome, with wrinkled or pale yellow and black or brown veins, streaks and waves."—Thunberg, iv. 205–6.

**Calambac.** Add:

1618. "We opened the ij chistes which came from Syam with callamback and silk and waid it out."—Cocks, ii. 51.

1774. "Les Mahometans font de ce Kalamabac des chapelets qu'ils portent à la main par amusement. Ce bois quand il est effluvié on un peu frothe, rend un odeur agréable."—Niebuh, Desc. de l'Arabe, 127.

**Calash.** s. French calèche, said by Littre to be a Sclav word. In Bayly's Dict. it is calash and caloche. This seems to have been the earliest precursor of the buggy in Eastern settlements. Bayly defines it as "a small open chariot." The quotation below refers to Batavia, and the President in
Canhameira.

Canarin, n. p. This name is applied in some of the quotations under Canara to the people of the district now so called by us. But the Portuguese applied it to the (Konkani) people of Goa and their language. Thus a Konkani grammar, originally prepared about 1600 by the Jesuit, Thomas Estevão (Stephens, an Englishman), printed at Goa, 1640, bears the title Arte da Lingoa Canarin. (See A. B(urnell) in Indian Antiq. ii. 98.

Candahar. Add:

a. 1664. "All these great preparations give us cause to apprehend that, instead of going to Kashmiri, we be not led to besiege that important city of Candahar, which is the Frontier to Persia, Indostan, and Uzbek, and the Capital of an excellent Country."—Bernier, E. T., p. 113.

b. 1671. "From Arachoseia, from Candaor east, And Margians to the Hyrcanian cliffs Of Caucasa ..."—Paradise Regained, iii.

c. 1614. "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. Mem. i. 206.

Cangue. Add:

1705. "I desire'd several Times to wait upon the Governour; but could not, he was so taken up with over-hailing the Goods, that came from Pulo Condore, and weighing the Money, which was found to amount to 21,300 Tales. At last upon the 28th I was obliged to appear as a Criminal in Congas, before the Governour and his Grand Council, attended with all the Slaves in the Congas."—Letter from Mr. James Conyngham, survivor of the Pulo Condore massacre: in Lockyer, p. 93. Lockyer adds: "I understood the Congas to be Thumbolts," p. 95.

Canhameira, Conimere, n. p. Kanyinedu. A place on the Coromandel coast, which was formerly the site of European factories, between Pondicherry and Madras, about 13 miles north of the former.

1501. In Amerigo Vespucci's letter from C. Verde to Lorenzo de' Medici, giving an account of the Portuguese discoveries in India, he mentions on the Coast, before Maiapur, "Comimal."—In Baldelli-Boni, Introd. to II Miltone, p. lii.

1561. "On this coast there is a place called Canhameira, where there are so many deer and wild cattle that if a man wants to buy 500 deer-skins, within eight days the blacks of the place will give him
delivery, catching them in snares, and giving two and three skins for a fanam."—Correa, ii. 722.

1680. "It is resolved to apply to the Soobidar of Savage's Country of Chengy for a Cowle to settle Factories at Coorboor (?) and Coonemorro, and also at Porto Novo, if desired."—St. Gen. Comms., 7th Jan., in Notes and Exs. No. iii. p. 44.

1727. "Connemoro or Conjemee is the next Place, where the English had a Factory many Years but, on their purchasing at Fort St. David, it was broken up. . . . At present its Name is hardly seen in the Map of Trade."—A. Ham. i. 357.

1758. "De Pondichéri, à Madras, la côte court en général nord-nord-est quelques degrés est. Le premier endroit de remarque est Congi-medu, vulgairement dit Congerie, à quatre lieues marines plus que moine de Pondicheri."—D'Aveillé, p. 123.

Canongo. Add:

1758. "Add to this that the King's Connegroes were maintained at our expense, as well as the Gomastashe and other servants belonging to the Zeminadas, whose accounts we sent for."—Letter to Court, Decr. 31st. In Long, 157.

Cantery. Add:

1790. "The full collections amounted to five Crores and ninety-two lacks of Cantery Pagodas of 3 Rupees each."—Dalrymple, Or. Rep., i. 237.

1800. "Accounts are commonly kept in Canter'raia Palaams, and in an imaginary money containing 10 of these, by the Musulmans called chucrams, and by the English Cantery Pagodas. . . ."—Buchanan's Mysole, i. 129.

Canton. Add:

The Chine, name Kwang-tung (= 'Broad East') is an ellipsis for 'capital of the E. Division of the Province Liang-Kwang (or 'Two broad Realms')' (Bp. Moute).

1516. "So as this went on Fernão Peres arrived from Pecam with his cargo (of pepper), and having furnished himself with necessaries set off on his voyage in June 1516 . . . they wore 8 sail altogether, and they made their voyage with the aid of good pilots whom they had taken, and went without harming anybody touching at certain ports, most of which were subject to the King of China, who called himself the Son of God and Lord of the World. Fernão Peres arrived at the islands of China, and when he was seen there came an armed squadron of 12 junks, which in the season of navigation always cruized about, guarding the sea, to prevent the numerous pirates from attacking the ships. Fernão Peres knew about this from the pilots, and as it was late and he could not double a certain island there, he anchored, sending word to his captains to have their guns ready for defence if the Chins desired to fight. Next day he made sail toward the island of Veniaga, which is 18 leagues from the city of Cantão. It is on that island that all the traders buy and sell, without licence from the rulers of the city. . . . And 3 leagues from that island of Veniaga is another island, where is posted the Admiral or Captain-Major of the Sea, who immediately on the arrival of strangers at the island of Veniaga reports to the rulers of Cantão, who they are, and what goods they bring or wish to buy; that the Rulers may send orders what course to take."—Correa, ii. 524.

Capass, s. The cotton-plant, and cotton-wool. H. kapás, from Skt. kur-pál, which seems as if it must be the origin of κάπρας, though the latter is applied to flax.

1753. ". . . They cannot any way conceive the muslors of 1738 to be a flat standard for judging by them of the cloth sent us this year, as the capass or country cotton has not been for these two years past under nine or ten rupees. . . ."—St. Willm. Cons. In Long, 40.

Capucat. Add:

1500. "This being done the Captain-Major (Pedralvares Cabral) made sail with the foresail and mizen, and went to the Port of Capocate which was attached to the same city of Calicut, and was a haven where there was a great loading of vessels and where many ships were moored that were all engaged in the trade of Calicut . . ."—Correa, i. 207.

Caravanseray. Add:

1404. "And next day being Tuesday, they departed thence and going about 2 leagues arrived at a great house like an Imm, which they call Carabansaca (read, -sara), and here were Chacatays looking after the Emperor's horses."—Clavijo, § xcviii. Comp. Markham, p. 114.

Carboy. Add:

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.

Carcaña.

1663. "There are also found many raised Walks and Tents in sundry Places, that are the offices of several Officers. Besides these are many great Halls that are called Kar-Kansya, or Places where Handy-craftsmen do work."—Berner, E. T., 83.

Caréns, n. p. Burm. Ka-rang. 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 Siam-ee territory. They do not know the name Karan, nor have they one name for their own race; distinguishing, among those whom we call Karens, three tribes, Sgaw, Pwo, and Bogha, 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 have doubtless been" (Br. Burma Gazetteer). 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 Carajin with Karen, which is totally groundless.

Carrack. Add:

1409. "The prayer being concluded, and the storm still going on, a light like a candle appeared in the cage at the masthead of the carrack, and another light on the spar that they call bowsprit (baspres) 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."—Clavio, § xiii. Comp. Markham, p. 13.

Caryota. This is the botanical name (Caryota wrens, 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-fronds, 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 those products in Ceylon, where it is called Kitul. It also affords a kind of sago, and a woolly substance found at the foot of the leaf-stalks is sometimes used for caulking, and forms a good tinder. The sp. name wrens is derived from the acid, burning taste of the fruit. It is called, according to Brandis, the Mahar-palm in Western India. We know of no Hindustani or familiar Anglo-Indian name. 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 maxume celebrantur, et cibo quidem sed et suco uberrimae, ex quibus praecipua vinori, iniqua capiti, unde poeno nomen."—Pliny, xiii, § 9.

1681. "The next tree is the Kettle. 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 yieldeth a sort of Liquor . . . very sweet and pleasing to the Palate . . . The which Liquor they boil and make a kind of brown sugar called Jaggory, etc."—Knox, p. 15.

1777. "The Caryota wrens, called the Sagar tree, grew between Salatiga and Kopping, and was said to be the real tree
from which sago is made."—Thunberg, E.T., iv. 149.
A mistake, however.
1861. See quotation under Peepul.

**Cassowary. Add:**
1631. "De Emeu, vulgo Casoarias. In insula Ceram, alisque Moluccensibus vulnis insulis, celebris haec avis repetitur."—
Jas. Bontius, lib. v., c. 18.
1693. "On the islands Sumatra (?), Banda, and other adjoining islands of the Moluccas there is a certain bird, which by the natives is called *Emen* or *Eme*, but otherwise is commonly named by us *Casuaris."—Niewhof, ii. 281.

**Castle. Add to the statement about Right and Left-hand Castes:**
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 horseback or in a palanquin in procession, erecting a *pandal* or marriage shed on a given number of pillars, and claiming to carry certain flags, etc. 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 Pan-chalars [i.e., the Five Classes, workers in metal and stone, etc.], followed by the Pallars and workers in leather, who sound their long trumpets and engage the Parias." (In *J. Ethnol., Soc.,* N. S., 1869, p. 112.)

**Caste. Add:**

**Casuarina, s. A tree.—*Casuarina muricata*, Roxb. (N. O. Casuarinaceae)—indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in the hot plains, where real pines will not grow.
1861. See quotation under Peepul.
1867. "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. Levin, 302.
1879. "It was lovely in the white moonlight, with the curving shadows of palms on the dewy grass, the grace of the drooping casuarins, the shining water, and the long drift of surf . . ."—Miss Bird, *Golden Chersonese*, 275.

**Cathay. Add:**
1664. "'Tis not yet twenty years, that there went Caravans every year from Kashemire, which crossed all those mountains of the great Tibet, entered into Tartary and arrived in about three months at Cataja . . ."—Berner, E. 1, 186.

**Cat's Eye. Add:**
C. 1340. "Quaedam regiones monetam non habet, sed pro ea utuntur lapidibus quos dicimus *Cat Oculos.*"—Conti, in *Poggius De Var. Fortunae*, lib. iv.
1672. "The Cat's-eyes, by the Portuguese called *Olos de Gatos*, occur in Zeylon, Ceylon, 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.

**Catty.** The Chinese name of this weight is *Kin* (or *Chin*).
The weight of 1-33 lb. avrd. is 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.

**Cavally. Add:**
I should have spoken still more guardedly as to the identity of this fish, had I known that Dr. F. Day hesitates to identify it. The fish mentioned in the two first of the following quotations appears to be the same that has been already spoken of; but that in the third seems doubtful.
1652. "There is another very small fish vulgarly called *Cavalle*, which is good enough to eat, but not very wholesome."—*Philippus a Sanct. Trinitate*, in *Fr. Tr.* 383.
1796. "The *ayla*, called in Portuguese *cavala*, has a good taste when fresh, but when salted becomes like the herring."—*Fra Paolo*, E. T., p. 240.
1875. "*Garanx denter* (Bl. Schrn.) This fish of wide range from the Mediterranean
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. Meliss, p. 106.

Cazee. Add:

The short article in the Glossary gives no information as to the position of the Kāzī in British India. It is not easy to give an accurate account of this matter, which has gone through variations of which a distinct record cannot be found. But the following outline is believed to be substantially correct:

Under Adlawut in Suppt. 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, etc. And a Kāzī 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-Kazī, or chief Kāzī of Bengal, Behar and Orissa, attached to the Sudder Courts of Dewanny and Nizamutt, 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 connexion 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, Moonlyes (q.v., i.e., Masulwīs).

Under the article Law-officer in Suppt., 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 Chhoa Sahib (the Assistant), and that again to the Kāzī."

But the duties of the Kāzī popularly so styled and officially recognized, 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 last century and the earlier years of the present one, duties in connexion with distress for rent on behalf of Zemindars. There were such Kāzīs nominated by Government in towns and pergunnas, 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 Kazìs for that local area. See in Suppt. Futwa, Law-officer, Mufty.

1684. "January 12.—From Casumbazar 'tis advised ye Merchants and Picars appeal again to ye Cazee for Justice against Mr. Charnock. Ye Cazee cites Mr. Charnock to appear. ..."—Hedges, p. 147.

1773. "That they should be mean, weak, ignorant and corrupt is not surprising, when the salary of the principal judge, the Cazī, does not exceed Rs. 100 per month."

—From Impey's Judgment in the Patna Cause, quoted by Stephen, ii. 176.

1790. "Regulations for the Courts of Circuit."

"24. That each of the Courts of Circuit be superintended by two covenanted civil servants of the Company, to be demoted Judges of the Courts of Circuit, assisted by a Kāzī and a Muftī."—Regina.
for the Adm. of Justice in the Foujdarry or Criminal Courts in Bengal, Bahar, and Orissa. Passed by the G.-G. in C., Dec. 3, 1790.

"92. ... The charge against the prisoner, his confession, which is always to be received with circumspection and tenderness ... etc., 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 fatwa or law as applicable to the circumstances of the case. ... The Judges of the Court shall attentively consider such fatwa, etc."—Id.

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 Adawut ...."—Reg. No. XXXV.

1792. Revenue Regulation of July 20, No. lxxv., empowers Landholders and Farmers of Land to distrain for Arrears of Revenue. The "Kazi of the Pergunnah" is the official under the Collector, repeatedly referred to as regulating and carrying out the distrain. So, again, in Regn. XVII. of 1793.

1793. "ixvi. The Nizamut Adawut shall continue to be held at Calcutta."—ixvii. 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."—Reg. IX. of 1793. See also quotation under Muftiy.

... "I. Cauzies are stationed at the Cities of Patna, Dacca, and Moorsheabad, and the principal towns, and in the pargannahs, for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, and performing such religious duties or ceremonies prescribed by the Mahomedan law, as have been hitherto discharged by them under the British Government."—Reg. XXXIX. of 1793.

1803. Regulation XLVI. regulates the appointment of Cauzy in towns and pargannahs, "for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages," etc., but makes no allusion to judicial duties.

1804. "Whereas it is unnecessary to continue the offices of Hindoo and Mahomedan Law Officers, and is inexpedient that the appointment of Cazee-ool-Cozzaat, or of City, Town, or Pergunnah Cazees should be made by Government, it is enacted as follows:

* * *

19. Nothing contained in this Act shall be construed so as to prevent a Cazee-ool-Cozzaat or other Cazee from performing, when required to do so, any duties or cere-

* This was already in the Regulations of 1791.

CHANDERNAGORE.

[Supplement.]

Cazee. 776 Chandernagore.

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.

Chandernagore.

See under Calcutta in Suppr.
Chawbuck. Add:

1760. "Mr. Barton, laying in wait, asked Benantron 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 chawbooked 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. Consn., in Long, 214-215.

Chelingo. Add:

We find Tam. "djulanga, qui va sur l’eau; chalangle, barque, bateau dont les planches sont clouées" (Dict. Tam. Frpnc., Pondichéry, 1855).

1746.

"Chillinga hire...0 22 0" Account charges at Fort St. David, Decr. 31st. 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 (Tract), 1761, p. 85.

Cherry fouj. H. Chari-fauj? 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 ‘moveable,’ ‘locomotive,’ so that the phrase was equivalent to "flying brigade." 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 revolutions 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 Jypoor country. Such detachments are called chhere 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, 123.

Chicane. Add:

The game of chaugan, the ball (gū or gaw), and the playing-ground (maidan) afford constant metaphors in Persian literature.

1516. Barbosa, speaking of the Mahomedans of Cambay, says:

"Saom tam ligeiros e manhoseo na sela que a cavalg jogamem cha choqua, ho qual jogu eres tem autre 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 chouja on horseback, a game which they hold in as high esteem as we do that of the canes" (i.e. the jereed).

Tenreiro, speaking of the Arabs, says:

1560. "They are such great riders that they play tennis on horseback" (que jogoto a chouca a cavallo).—Itinerario, ed. 1762, 399.

In the following I would say, in justice to the great man whose words are quoted, that chicane 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 Onas have had hopes given 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 Chicane 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 Decr. 1761."

Chick, a. Add:

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."—xxvi.

D.

1767. "Received..." * * *

"chequins 5 at 5. Aroct Rs. 25 0 0"

* * *

—Lord Clive’s Account of his Voyage to India, in Long, 497.

Chilao. Add:

1543. "The Governor quitting Cochin proceeded along the coast to Cape Comorin, doubled the cape, and then ran along that coast to Beedala, which is a place adjoining the schools of Chilao..."—Correa, iii. 324. See also SUPPT., under Chittagong.

Chillumbrum. Add:

Chillumchee. Add:
1857. "I went alone to the Fort Adjutant, 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 chillumchee, but not venturing to enquire further.”—Lt.-Col. T. Lewin, A Fly on the Wheel, p. 3.

China.
The word is used in the sense of a china dish in Lane’s Arabian Nights, iii. 492.

Chinapatam. Add:
With regard to the note (p. 153, col. b) suggesting the existence of this name long before the foundation of the English settlement, I may add this passage from the English translation of Mendoza’s China, the original of which was published in 1585, the translation by R. Parke in 1588:

"... it is plainly seen that they did come with the shipping unto the Indies... so that at this day there is great memory of them in the Indies Philippin and on the cost of Coromande, which is the cost against the Kingdom of Narsinga towards the sea of Bengalas (misprinted Cengale); whereas is a townes called unto this day the Soile of the Chinese for that they did recke and make the same” (i. 94).

I strongly suspect, comparing what Barros says, that this was Chinapatam, or Madras.


Chinsura. See under Calcutta, in SUPPT.

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, 166.

Chit. Add:
1787. "Mrs. Arend... will wait upon any Lady at her own house on the shortest notice, by addressing a chit to her in Chitpaulaval Gully, opposite Mr. Motte’s old house, Tivetts’s bazar."—Advts., in Seton-Kerr, i. 223.

Chittagong. Add at end:
Chaturgrama is still the name of a town in Ceylon, lat. 6°, long. 81°.

Chobwa. s. Burmese Tsaubwa, Siamese Chao, ‘prince, king,’ also Chao-hpa (compounded with hpa, ‘heaven’), and in Cushing’s Shan Dicty., and cacography, sou, ‘lord, master,’ sou-hpa, a ‘hereditary prince.’ The word chu-hu, for ‘chief,’ is found applied among tribes of Kwang-si, akin to the Shanis, in A.D. 1150 (Prof. T. de la Coperne).
The designation of the princes of the Shan States on the east of Burma, many of whom are (or were till recently) tributary to Ava.

1795. "After them came the Chobwas, 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 Siameese."—Symes, 366.

1855. "The Tsaubwas of all these principalities, even where most absolutely under Ava, retain all the forms and appurtenances of royalty."—Mission to Ava, 303.

Choky. Add:
a—
1864. "Near this Tent there is another great one, which is called Chhanyakane, because it is the place where the Omrahs keep guard, every one in his turn, once a week twenty-four hours together."—Berner, E. T., 117.

b—
c. 1782. "As soon as morning appeared he (Haidar) sat down on his chair (chauki) and washed his face."—H. of Hydwr Naik, 505.

Chop. Add (at p. 160, col. 1, line 21, before ‘Drummond’):

While chëpa is used all over the N.W.F. and Punjab for printed cotton stuff.

Also:
1682. "To Rajemaul I sent ye old Duan...’s Perwanna, Chopth both by the Nabob and Dow Duan, for its confirmation."—Hedges, Hak. Soc., 37.
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."—Bestem Jaarige Reize... door Jacob de Buequoy, Haarlem, 1787.
Choul. Add:
1782. "That St. Lukin had some of the
Maharcha offers on board of his ship, at
the port of Choul... he will remember as
long as he lives, for they got so far the
ascendancy over the political Frenchman,
as to induce him to come into the harbour,
and to land his cargo of military stores... 
not one piece of which he ever got back
again, or was paid sixpence for."—Price's
Observations on a Late Publication, &c., 14.
In Price's Travels, vol. I.

Choultry. Add:
1714. In the MS. List of Persons in the
Service, &c. (India Office Records), we have:
"Josiah Cooke ffactor Register of the
Choultry, £15."
c. 1790. "On ne rencontre dans ces
voyages aucune aboerge ou hétellerie sur
la route; mais elles sont remplacées par des
lieux de repos appelés schlultur (schau-de-
stal), qui sont des bâtiments ouverts et
inhabités, où les voyageurs ne trouvent, en
général, qu'un toit... "—Haufner, ii. 11.

Chouse. Add:
"In Kattywar, where the native
chiefs employ Arab mercenaries, the
Chaus still flourishes as 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).

1619. "Con gli ambasciatori stranieri
che seco conduceva, cioè l'Indiano, di Sciah
Selim, un chiaue Turco ed i Moscoviti..."
—P. della Valle, i. 6.

1754. "900 chiaue: 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."—Hawney,
i. 170.

1762. "Le 27e d'Août 1762 nous entendîmes
un coup de canon du chateau de
Kahira, c'étoit signe qu'un Tcjasus (courier)
ettoit arrive de la grande caravane."—
Niebuhr, Voyage, i. 171.

Chow-chow. Add:
We find the word in Blumentritt's
Vocabulary of Manilla terms: "Chau-
chau, a Tagal dish so called."

Chowdry. Add, before quotations:
In a paper of 'Explanations of
Terms,' furnished to the council at
Fort William by Warren Hastings,
then Resident at Moradabagh 1759,
chowdrees are defined as "Land-
holders in the next rank to Zemin-
dars." (In Long, p. 176.)

It is also an honorific title given by
servants to one of their number,
usually, we believe, to the màiî, or
gardener,—as khâîfà to the cook and
tailor, jàûndâr to the bhishû, mehtar
to the sweeper, sîrdâr to the bearer.

Chownee, s. The usual native name,
at least in the Bengal Presidency, for
an Anglo-Indian cantonment (q.v.).
It is H. chhâîont, from chhàî, 'a
thatched roof,' chhâîànà, v. 'to thatch.'

Chowringhee. Add:
1792. "For Private Sale. A neat, com-
pact, and new built garden house, pleasantly
situated at Chowringie, and from its con-
tiguity to Fort William peculiarly well
calculated for an officer; it would likewise
be a handsome provision for a native lady,
or a child. The price is 1500 sicca rupees."
—in Seton-Karr, ii. 541.

1803. "Chowringhee, an entire village
of palaces, runs for a considerable length at
right angles with it, and altogether forms
the finest view I ever beheld in any city."—
Ed. Valentina, i. 236.

1810. "As I enjoyed Calcutta much less
this time... I left it with less regret.
Still, when passing the Chowringhee road
the last day, I—
' Looked on stream and sea and plain
As what I ne'er might see again.'"
Elphinstone, in Life, i. 231.

1848. "He wished all Cheltenham, all
Chowringhee, all Calcutts, could see him
in that position, waving his hand to such a
beauty, and in company with such a famous
buck as Rawdon Crawley, of the Guards."
—Vanity Fair, ed. 1867, i. 237.

Chowry. Add:
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."—W. Scott,
The Surgeon's Daughter, chap. x.

Choya. 1583. "Ne vien anchora di detta saîa
da un altro luogo detto Petopoli, e se ne
tingono parimente in S. Thomè. . . ."
—Balbi, f. 107.

Chucker. a. See also Lt.-Col. T.
Lewis, A Fly, etc., p. 47.

Chucklah. s. H. châkîa. A terri-
torial subdivision under the Mahom-
medan government, thus defined by
Warren Hastings, in the paper quoted
under Chowdry:
1759. "The jurisdiction of a Phojdar
(see Foujdar), who receives the rents from
the Zemindars, and accounts for them with
the Government."

1760. "In the treaty concluded with the
Cobra de Capello. Add:
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 of as of the tongues of S. Paul, for the snakes in these parts are so numerous and so venomous, and though our Missionaries make such long journeys through wild uncultivated places, there is no account to this day that any Paulist was ever bitten.” —F. de Sousa, Oriente Conquistado, Cong. i. Div. i. cap. 78.

* Linguæ di San Paulo is a name given to fossil shark’s teeth, which are commonly found in Malta, and in parts of Sicily.
Cochin. Add:
1767. "From this place the Newab marched to Koocki-Bundur, from the inhabitants of which he exacted a large sum of money."—H. of Hydur Naik, 186.

Cookroch. Add:
1877. "We were likewise annoyed not a little by the biting of an Indian fly called Splendid in disposition, on which his flesh and being killed smelt as loathsomely as the French punaise, whose smell is odious."—Herbert's Travels, 3rd ed. 332-3.

Coco: Add before the quotations:
But Brugsch, describing from the Egyptian wall-paintings of c. B.C. 1600, on the temple of Queen Hashop, representing the expeditions by sea which she sent to the Incense Land of Punt, says:

"Men never seen before, the inhabitants of this divine land, showed themselves on the coast, not less astonished than the Egyptians . . . They lived on pile-buildings, in little dome-shaped huts, the entrance to which was effected by a ladder, under the shade of cocoa-palms laden with fruit, and splendid incense-trees, on which the boughs strange fowls rocked themselves, and at whose feet herds of cattle peacefully reposed."—Brugsch, 2d ed. i. 353.

Also with reference to note on p. 175:

c. 1340. "Le narghil, appellé autrement coix d'Inde, auquel on ne peut composer aucun autre fruit, est vert et remplit d'huile."—Shahabuddin Dinmishki, in Not. et Ext. xiii. 175.

Coco-de-Mer. Add:
We have learned from Mr. H. C. P. Bell, Ceylon C. S., the author of the Report on the Maldives, quoted on p. 178, col. a, that in Maldivian tawa or tawa=Sinh. tada, i.e., 'hard'; so that tawa-kabdi is the 'hard-shelled coco-nut.' Hence Sonnerat is mistaken in saying that the term means 'treasure-nut.'


Coleroon. Add:
c. 1713. "Les deux Princes . . . se liguent contre l'ennemi commun, à fin de le contraindre par la force des armes à rompre une digue si préjudiciable à leurs États. Ils faisaient déjà de grands préparatifs, lorsque le fléau Coloran venait par lui-même (comme on s'exprimait ici) l'affronta que le Roi faisait à ses eaux en les retenant captives."—Letters Édifiantes, ed. 1731, xl. 180.

1753. " . . . en doulblant le Cap Calla-medu, jusqu'à la branche du fleuve Caveri qui porte le nom de Colh-ram, et dont l'embranchure est la plus septentrionale de celles du Caveri."—D'Anville, 115.

1761. "Clive dissolved a strong body of the Nabob's troops, who had taken post at Cannesavarem, a fort and temple situated on the river Kalderon."—Complete H. of the War in India, from 1749 to 1761, (Tract) 1761, p. 12.

Columbo Root. Add:
1782. "Any person having a quantity of fresh sound Columbia Root to dispose of, will please direct a line . . ."—India Gazette, Aug. 24.

1890. "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.

Comboy. Add:
1615. "Tansho Samme, the Kings kinsman, bought two pec. Cambaia cloth."—Cocks, i. 15.

Competition-wallah. Add:
1814. "Gungadhur Shastree is a person of great shrewdness and talent . . . Though a very learned Shastree he affects to be quite an Englishman, walks fast, talks fast, interrupts and contradicts, and calls the Peshwas 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): Bhut trickswalla tha, laiken barra akhikund, Kukhye tha."—Elphinstone in Life, i. 276.

Compound. The two first of the following quotations are important, carrying back the use of the word, as they do, to nearly a century before the earliest quotation previously known to us:

1679. (at Pollicull near Madapolam),

* "He was very tricky, but very sagacious; he was cock-eyed!"
There the Dutch have a Factory of a large compound, 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 Mandarins."—Mr. Bowrey's Journal at Cochín China, dated Foy-Foe, April 30. Dextr. Or. Rep. i. 79.

1848. "Lady O'Dowd, too, had gone to her bed in the nuptial chamber, on the ground floor, and had tucked her mosquito curtains round her fair form, when the guard at the gates of the commanding officer's compound beheld Major Dobbin, in the moonlight, rushing towards the house with a swift step."—Vanity Fair, ed. 1867, ii. 93.

The following shows the adoption of the word in West Africa:

1880. From West Afr. Mission, Port Lokoh, Mr. A. Burchall writes: "Every evening we go out visiting and preaching the Gospel to our Tinnche friends in their compounds."—Proceedings of C. M. Society for 1878-9, p. 14.

Compradore. Add before quotations:

"A new building was to be erected on the Bund at Shanghai, and Sir Thomas Wade was asked his opinion as to what style of architecture should be adopted. He at once said that for Shanghai, a great Chinese commercial centre, it ought to be Compradoric!"

1615. "I understand that yesterday the Hollanders cut a slave of theirs a-peesces for theft, per order of justice, and thrust their comprador (or cats buyer) out of doors for a lecherous knave. . . ."—Cocke, i. 19.

Congee. Add before quotations:

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 olerit atque fidelis
Excitabit hoc pacto . . .
... "Agedum; sumo hoc ptisannarium oryzae;"
'Quanti emptae? ' Parvo. ' Quanti ergo,' Octaissibus, ' Ehew! Quid referit, morbo, an furtis personae rapinie? '

Sat. II. iii. 147 seqq.

Also:

c. A.D. 70. (Indi) "maxima quidem oryzae gaudent, ex qua tisanum conficinct quam reliqui mortales ex hordeo."—Pline, xviii. § 13.

Congeveram, n.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called Kakchē in Tamil literature, and Kakchipuram is probably represented by the modern name.
c. 1030. See Kanchi, in Ali-Burun, under Malabar.

1531. "Some of them said that the whole history of the Holy House (of St. Thomas) was written in the house of the Pagoda which is called Camjeverao, twenty leagues distant from the Holy House, of which I will tell you heretofore. . . ."—Rorres, iii. 424.

1680. "Upon a report that Padela Lin-gapa had put a stop to all the Dutch business of Polcat under his government, the agent sent Braminy spys to Comjee Voram and to Polcat."—Fort St. Geo. Cons. Aug. 30, in Notes and Extracts, No. III. 32.

Congo-bunder, or Cong, n.p. Kuny 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-fishery at Bahrein 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. 1753, 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, nearly 2° further west, called Kôngün, which possessed a good many vessels up to 1859, when it was destroyed by a neighbouring chief (see Stiff's P. Gulf Pilot, 128). And this place is indicated by A. Hamilton (below) as the great mart for Bahrein pearls, a description which Fryer and others assign to what is evidently Cong.

1652. "Near to the place where the Euphrates falls from Balsara 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 Ormuz, where it is very unwholesom and dangerous to live. But that which blinds the Trade from Bandar-Conga, because the Road to Lar is so bad . . . The 30th, we hir'd a Vessel for Bander-Abass, and after 3 or 4 hours Sailing we put into a Village . . . in the Island of Kockmibshe" (Kishim).—Tavernier, E. T., i. 94.

1653. "Congo est une petite ville fort agréable sur le sein Persique à trois journées du Bandar Abassi tirant à l'Ouest dominée par le Schah . . . les Portugais y ont un Factor (Factor) qui prend la moitié de la Doiiane, et donne la permission aux barques de nauiger, en lay payer va certain droit, parceque toutes ces mers sont tributaires de la generalité de Mascati, qui est à l'entrée du sein Persique . . . Cette ville est peuplée d'Arabes, de Parsis et d'Indous qui ont leurs Pagodes et leurs temples hors la ville."—De la Boullaye-le-Gon, 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 Bassatu (see Bassadore), an old ruined Town of the Portugais, fronting Congo. . . . Congo is something better built than Gombroon, and has some small Advantage of the Air. (Then goes off about pearls).—Flyer, 320.

1683. "One Haggerston taken by ye said President into his Service, was run away with a considerable quantity of Gold and Pearle, to ye amount of 30,000 Rupees, instрук'd to him at Bussera and Cong, to bring to Surrat, to save Freight and Cusum."—Helyes, 96-97.

1685. "May 27.—This Afternoon it pleased God to bring us in safety to Cong Road. I went ashore immediately to Mr. Brough's House (Supra Cargo of ye Siamb Merchant), and lay there all night."—id. p. 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 martian 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. Ham., i. 92-93.

Conicopoly. Add:

1680. "The Governor, accompanied with the Councill and several Persons of the factory, attended by six files of Soldyers, the Company's Peons, 300 of the Washers, the Pedda Naigus, the Canopy of the Towne and of the grounds, went the circuit of Madras ground, which was described by the Canopy of the grounds, and lyes so intermixed with others (as is customary in these Countries) that 'tis impossible to be knowne to any others, therefore every Village has a Canopy and a Parykar, who are employed in this office, which goes from Father to Son for ever."—Fort St. Geo, Comm. Sept. 21. In Notes and Extracts, No. 3, p. 34.

Consoo. Bp. Moule says, however: "The name is likely to have come from kung-su, the public hall, where a kung-sz, a 'public company,' or guild, meets.

Consumah. c. 1664. "Some time after . . . she chose for her Kane-saman, that is, her Steward, a certain Persian called Naserkan, who was a young Omrah, the handsomest and most accomplished of the whole Court."

—Bernier, E. T., p. 4.

Cooch Azo. Add:

1753. "Ceste riviere (Brahmapoutra), en remontant, conduit à Rangamati et à Azo, qui font la frontière de l'état du Mogol. Azo est une forteresse que l'Emir Jemul, sous le règne d'Aorengzebe, reprit sur le roi d'Asham, comme une dependance de Bengales."—D'Anville, p. 62.

Coolin, adj. A class of Brhams of Bengal Proper, who make extraordinary claims to purity of caste, and exclusiveness. Beng. Kuldin, from Skt. kul, a caste or family, kulan belonging to a noble family. They are much sought in marriage for the daughters of Brhams 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 Hindouism.

1830. "Some inferior Kooleznus marry many wives; I have heard of persons having 120; many have 15 or 20, and others 40 or 50 each. Numbers procure a subsistence by this excessive polygamy. . . ."—Ward, i. 51.

Coolung. Add:

1609. "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."

—Buchanan's Runapoorn, in Eastern India, iii. 579.

Coosy. Add:

1781. "It happened, at this time, that the Nawaub was seated on his koorsi, or chair, in a garden, beneath a banyan tree."—H. of Hydur Nahi, 452.

Corge. Add:

1747. "Another Sett of Madras Painters
COROMANDEL.

Add at p. 199, after line 6: “by D’Anville (see Éclaircissements, p. 117) and by . . .”

Also at p. 200: The statement of W. Hamilton is substantially correct, in the MS. “List of Persons in the Service of the Rt. Honble. E. I. Company in Fort St. George and other Places on the Coast of Coromandel,” preserved in the India Office, that spelling continues down to 1778. In that year it is changed to Coromandel.

Corral. Add:

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, 8. Comp. Markham, 123.

Cosmin. Add:

1613. “The Portuguese proceeded without putting down their arms to attack the Banha Dela’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 Banho of Cosmin (a place adjoining Negrais) calling himself vassal of the King of Arracan.”—Bocarro, 132.

Cospetir. Add:

1753. “Herodote fait aussi mention d’une ville de Caspaturys située vers le haut du fleuve Indus, ce 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 Caspaturys.”—D’Anville, 4-5.

Coss. Add:

1628. “I directed Chikmāk Beg, by a writing under the royal hand and seal, to measure the distance from Agra to Kābul; that at every nine kos he should raise a minār or turret, twelve gōr in height, on the top of which he was to construct a pavilion.” . . .—Bober, 399.

Cossack. Add:

1813. “By the bye, how do Clarke’s friends the Cossacks, who seem to be a band of Circassians and other Sarmaţians, come to be called by a name which seems to belong to a great Torkree tribe on the banks of the Javartee? Kuzzak is used about Delhi for a highwayman. Can it be (as I have heard) an Arabic Mobařigh (exaggeration) from kīz (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 Kuzzank, might still give us an infinite deal of trouble.”—Id., ii. 63.

Cossid. Add:

c. 1759. “For the performance of this arduous . . . duty, which required so much care and caution, intelligencers of talent, and Kasidis or messengers, who from head to foot were eyes and ears . . . were stationed in every quarter of the country.”—H. of Hydor Nādis, 129.

Cossimbazar.

1665. “That evening I arrived at Casen-Basar, where I was welcomed by Menhir Arnold von Wachtendonk, Director of all Holland-Factories in Bengal.”—Tavornier, E. T., ii. 56.

See also Bernier, E. T., p. 141.

Cossya. Add:

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.

Cot. Add:

1768-71. “We here found the body of the deceased, lying upon a kadel, or couch.”—Stavorinus, E. T., i. 442.

Cotamaluco. n. p. The title by which the Portuguese called the kings of the Goloonda 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 Kōth-ul-Mulk, the designation of the founder, retained as the style of the dynasty by Mahomedans as well as Portuguese (see extract from Akbar Nāma under Idalcan).

1543. “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 Jamsa Ma-luco (see Nizamaluco), his neighbour and friend . . . and made matrimonial ties.
COTTON. 785

Cowcally. Add:
In Thornton's English Pilot, pt. iii. p. 7, of 1711, this place is called Cockely.

Cowle. Add:

Cowry. Add:
c. 1664. "... lastly, it (Indostan) wants those little Sea-cookies of the Maldives, which serve for common Cohn in Bengal, and in some other places . . ."—Bernier, E. T., 63.


Cowtails. Add:
1665. "Now that this King of the Great Tibet knows, that Aurenz-Zebe is at Kachemire, and threatens him with War, he hath sent to him an Ambassador, with Presents of the Countrey, as Chrystal, and those dear White Cow-tails . . ."—Bernier, E. T., 135.

Cranny. 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.

1653. "Les karanes sont angendres d'un Mestiz de l'Inde Indienne, lesquels sont oliaustres. Ce mot de Karanes vient a mon avis de Kara, qui signifie en Turq la terre,
on bien la couleur noire, comme si l'on vouloir dire par Karaves les enfans du pais, ou bien les noirs: ils ont les mesmes avantages dans leur professions que les autres Mestis."

—De la Boulaye-le-Gouz, ed. 1657, p. 226.

Compare in M. Polo, Bk. I., ch. 18, his statement about the Caramas, and note thereon.

Crease, Cris. Add:

It is curious to find the cris adopted by Albuquerque as a piece of state costume. When he received the ambassadors of Sheikh Ismael, i.e. the Shah of Persia, Ismael Sufi, at Ormuz, we read:

1515. "For their reception there was prepared a daos 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 daos the captains and gentlemen, handsomely attired, with their swords girt, and behind them their pages with lances and targets, and all uncovered."—Correa, ii. 425.

The portrait of Albuquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the cris is missing.

Creole. Add:

Criados, criadas, according to Pyrard de Laval, were used at Goa for male and female servants. And see the passage from Correa quoted under Neelam in SUPPT., where the words 'apparel and servants' are in the original 'todo o fato e criados.'

1780.  "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., p. 9, in Price's Travels, i.

Cubeb. Add after quotation from Pegolotti:

"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."—Ibid. in orig. 374-5.

Cuyyadas. Add:

1525. "On this immediately some of his Nairs who accompanied him, desired to suite 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 Cuyyadas, and in a few minutes there gathered together more than 2000 Nairs with their arms..."—Correa, ii. 926.

1543. "At the house of the pagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came trooping with bows and arrows and a few matchlocks, raising great cries and Cuyyadas, such as they employ to call each other to war, just like cranes when they are going to take wing."—Ibid. iv. 327.

Cuddapah. Add:

1768. "The chiefs of Shanoor and Kirpa also followed the same path."—F. of Hyder Naib, 189.

Cuddy. Add:

1848. "The youngsters among the passengers, young Chaffers of the 16th, and poor little Ricketts, 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. 235.

Culgee. Add:

c. 1514. "In this manner the people of Bārān catch great numbers of herons. The Kīkī-sai* are of the heron's feathers."—Baber, 154.

1759. "To present to Omed Roy, viz.:—
1 Gulagh... 1200 0 0
1 Surpagge (airish, or aigrette)... 600 0 0
1 Killo (see Kilut)... 250 0 0"


Cumshaw. Add:

Bp. Moule suggests that this may be Kān-saun (or Cantonese) Kām-saun, 'thank-gift.'

Currim. Add:

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 currums, written on cadjans..."

—Minute by Sir T. Munro, in Arthunot, i. 285.

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

* "Plumes worn on the cap or turban on great occasions." Also see Punjab Trade Report, App., p. cxxv.
Karna-Chaupār ('Karna's place of meeting or teaching'), the name of an ancient ruin on the hills in question, for Karnauchau Pahār (Pahār=Hill).
—Eastern India, i. 4.

Curry. The date of the quotation from Correa, respecting Vasco de Gama, refers to A.D. 1502.

Cuscuss. Add:
1668. "... having in lieu of Callarage certain kās-lakhnays, 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 near some conservatory, that so the servants may easily, with their Pompion-bottles, water them from without."—Bernier, E. T., i. 79.

In the sense of poppy-seed, this word is Persian (De Orta says Arabic):
1568. "... at Cambaiete, seeing in the market that they were selling poppy-heads big enough to fill a canaela, and also some no bigger than ours, and asking the name, I was told that it was caxxaxor (caxaxax)—and that in fact is the name in Arabic—and they told me that of these poppies was made opium (amahdo), cuts being made in the poppy-head, so that the opium exudes."—García De Orta, f. 155.

Cuspadore. Add:
1672. "Here maintain themselves three of the most powerful lords and Naiks of this kingdom, who are subject to the Crown of Veilur, and which food they pay it tribute of many hundred Pagodas ... viz. Fitipai-kaic of Madura, the King's Cuspidor-bearer, 200 Pagodas, Cristapa-kaic of Chengier, the King's Betel-server, 200 pagodas, the Naik of Tanjouer, the King's Warder and Umbrella carrier, 400 Pagodas ..."—Balduynus, Germ. ed. 158.

Custard-apple. Add:
This is called in Chinese Fan-li-chi, i.e. foreign leechee (q.v.).

Custom. Add:
1683. "Threde and Barker positively denied ye overweight, ye Merchants proved it by their books; but ye skene out of every draught was confess, and claimed as their due, having been always the custom."—Hedges, Hak. Soc. 83.

1768-71. "Banyans, who ... serve in this capacity without any fixed pay, but they know how much more they may charge upon every rupee, than they have in reality paid, and this is called costumado."—Stavorinus, E. T., i. 522.

Cuttanee. The use of this word, quoted under Alleja, shows that it was a silk stuff.

Cyrus. Add:
1840. "Bands of gobbling pelicans" (see this word, probably adjuncts are meant) "and groups of tall cyrus in their half-Quaker, half-lancer plumage, consulted and conferred together, in seeming perplexity as to the nature of our intentions."—Storms and Sunshine of a Soldier's Life, i. 108.

Dacca. Add:
Dāka is throughout Central Asia applied to all muslins imported through Kabul.
1663. "Daca is a great Town, that extends itself only in length."—Tavernier, E. T., ii. 55.

Dadney. Add:
1748. "The Sets being all present at the Board inform us that last year they dissented to the employment of Fillick Chund, Gosserain, 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."—Ft. William Cons., May 23. In Long, p. 9.

Daimio, s. A feudal prince in Japan. The word appears to be approximately the Jap. pronunciation of Chin. taiming, 'great name.'

Dalaway. Add:
There is also a Hind. word dal for a great army.

see 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 distress for want of money."—H. of Hydur Naik, 44.

See also Dalwai in quotation under Dhurna, in Supert.

Dam. Add:
c. 1840. "Charles Greville saw the Duke soon after, and expressing the pleasure he had felt in reading his speech (commenting 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 seems curiously to preserve an unconscious tradition of the pecuniary, or what the idiomatic jargon of our time calls the 'monetary;' estimation contained in this expression.

**DAMMER.** Add:

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 dipterocarpous trees ... out of whose stem ... the native cuts large notches up to a height of 40 or 50 feet from the ground. The tree is then left for 3 or 4 months, when, if it be a very healthy one, sufficient dammar will have exuded to make it worth collecting; the yield may then be as much as 94 Amsterdam pounds."—H. G. Forbes, A Naturalist's Wanderings, p. 195.

**Dangur,** n. p. H. Dāṅgār, the name by which members of various tribes of Chitāī Nāgpūr, but especially of the Oriaits, 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 Eastern India, and also to Mauritius and other colonies, belong to the Oriaits tribe. The etymology of the term Dāṅgār is doubtful. The late Gen. Dalton says: "Amongst several tribes of the Tributary Mahāls, the terms Dāṅgar and Dāṅgarin mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered as the national designation of any particular tribe" (Descriptive Ethnology of Bengal, 240).

**Darcheenee, s. P. dār-chīnī, 'China stick,' i.e., cinnamon.**

1583. "... The people of Ormuz, because this bark was brought for sale there by those who had come from China, called it dār-chīnī, which in Persian means 'wood of China,' and so they sold it in Alexandria ..."—Garcia, f. 59-60.

1621. "As for cinnamon which you wrote was called by the Arabs dartzemi, I assure you that the dart-sini as the Arabs say, or dart-chini as the Persians and Turks call it, is nothing but our ordinary canella."

—F. della Valle, ii. 200-7.

**Daroga.** Add:

The Byzantine form quoted in Gloss., and the two following passages, seem to imply some former variation in pronunciation. But Olavijo has also derroga in § clii. 1404. "And in this city (Tauris) there was a kinsman of the Emperor as Magistrate thereof, whom they call Deroga, and he treated the said Ambassadors with much respect"—Olavijo, § lxxxii. Comp. Mark- bart, 90.

1565. "There stands a Deroga, upon each side of the River, who will not suffer any person to pass without leave."—Tavernier, E. T., ii. 52.

**Datchin.** Add:

Favre's Malay Dict. gives (in French) daxing (Oh. pa-tchen), steel-yard, balance, also ber-daxing, to weigh, and Javan. daxin, a weight of 100 kātīs. Gerics's Javan Dict. also gives datsin-Picol, with a reference to Chinese.

**Datura.** Add:

c. 1350. "Nascitur et ... Datura Indorum, quaer ex seminibus Latrones bellarum parant, quae in caravannis mercatoribus exhibentum largumque somnum, profumumque inducebant aurum gemmaceum surripient et abuent."—Prosper Alpinus, Pt. I., pp. 180—191.

**Dawk.**

1528. "... that every ten kos he should erect a gām, or post-house, which they call a dāk-choki, for six horses ..."

—Baber, 393.

**Daye.** Add:

1782. In a Table of monthly Wages at Calcutta, we have:—

"By (Wet-nurse) 10 Rs."—India Gazette, Oct. 12.

**Delhi.** Add:

According to Panjub Notes and Queries, Dilpat is traditionally the name of the Dilli of Prithvi Raj. Dil is an old Hindustani word for an eminence; and this is probably the etymology of Dilpat or Dilli (op. cit. ii. 117—118).

We have quoted in the Glossary (p. 234, b) one passage from Correa concerning the Empire of Delhi, but we may add another which curiously illustrates the looseness of his geography:

"This Kingdom of Dely is the greatest that is to be seen in those parts, for one point that it holds is in Persia, and the other is in contact with the Loochoos (or Lemoos) beyond China."

—iii. 872.
Delly, Mount. Add:
1759. "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, found at Mount Dilly."—Court's Letter of March 29. In Long, 193.

Deloll. Add:
1754. "Mr. Baillie at Jugdea, accused by these villains, our dulols, who carried on for a long time their most flagrant rascality. The Dulols at Jugdea found to charge the Company 15 per cent. beyond the price of the goods."—Fort Wm. Cons. In Long, p. 90.

Demijohn. Add, after reference to 'Dozy' (Supp. aux Dict. Arabes) :
It may be noticed, as worthy of further enquiry, that Sir T. Herbert speaks of the abundance and cheapness of wine at Damaghan (192).

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 15 or 18 years. The origin of the name which seems to be generally accepted is, that owing to the stiff unbending carriage which this fever induced in those who suffered from it, the negroes in the W. Indies gave it the name of 'dandy fever'; and this name, taken up by the Spaniards, was converted into dengy or dengue.

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 1872 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 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, the occupation of the cellular tissues, 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 feeling 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, Char- tham." From British Medical Journal, April 25th.

Deuti, s. H. dīātis, from Skt. dīpan, '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 Deūtis, who hold in their hand a kind of small tripod, to the side of one leg of which . . . they fasten a pliant 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 Delhi birds bring in their lamp . . . and there stand holding it close by his side."—Deber, 333.


Devadasi. Add:

C. 1790. "La principale occupation des devedaschies, est de danser devant l'image de la divinité qu'elles servent, et de chanter les rouses, soit dans son temple, soit dans les rues, lorsqu'on porte l'idole dans des processions . . ."—Haasfler, p. 105.

Devil. s. A petty whirlwind, or circular storm, is often so called. See Pisachee, Shaitan, Typhoon.

Devil-bird, s. This is a name used in Ceylon for a bird believed to be a kind of owl,—according to Haeckel, quoted below, the Syrnium Indrani of Sykes, or Brown Wood Owl of Jordon. Mr. Mitford, quoted below, however, believes it to be a Podargus, or Night-hawk.

c. 1328. "Quid dicam? Diabolus ibi etiam loquitur, saepse et saepius, hominibus, nocturnis temporibus, sicut ego audivi."—Jordani Mirabilia, in Rec. de Voyages, iv. 53.

1681. "This for certain I can affirm, That oftimes the Devil doth cry with an audible Voice in the Night; its voice, 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."—Knox's Ceylon, 78.

1849. "Devil's Bird (Strix Gaulora 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."—Prichard's Ceylon, p. 737-8.

1866. "The Devil-Bird is not an owl . . . its ordinary note is a magnificent clear about like that of a human being, and which can be heard at a great distance. It has another cry like that of a hen just caught, but the sounds which have earned for it its bad name . . . are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stilled by being strangled."—Mr. Mitford's Note, in Tennent's Ceylon, i. 167.


Devil's Reach, n.p. This was the old name of a reach on the Hoogly R. a little way above Pulta (and about 15 miles above Calcutta). On that reach are several groups of dewals, or idol-temples, which probably gave the name.

1884. "August 28—I borrowed the late Dutch Fiscall's Budgero, 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 Presidents arrivall and lay here all night."—Hedges, p. 156.

1711. "From the lower Point of Devil's Reach you must keep mid-channel, or nearest the Starboard Shore, for the Larboard 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.

Dewau. Add, in p. 240, col. 1: 1762. "A letter from Dacca states that the Hon'ble Company's Dewan (Manik-chand) died on the morning of this letter. And as they apprehend he has died worth a large sum of money which the Government's people (i.e. of the Nawab) 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."—Ft. Wm. Cosns., Nov. 29. In Long, 283.

Dhall. It should have been made clearer that dal 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.

Dhooly. Add, after reference to Herklots:

Doli is from dalna, 'to swing.' The word is also applied to the meat- (or milk-) safe, which is usually slung to a tree.

And at the end of the large-type matter:

Dula 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 dōla, carried on the shoulders of slaves or hired men. Those who do not ride in a dōla, whoever they may be, go on foot.”—Ibn Bat., iv. 73.

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 Hydwr Naik, 226.

Dhoo. Add:

1528. “In the language of Hindustān they call a Jālōja (or dala) Dūn. The finest running water in Hindustān is that in this Dūn.”—Baber, 299.

Dhow. Add:

1844. “I left the hospitable village of Takasungu in a small boat, called a Dhow by the Suahili... the smallest sea-going vessel.”—Kreps, p. 117.

1883. “Dhow is a large vessel which is falling into disuse... Their origin is in the Red Sea. The word is used vaguely, and is applied to baghlas.”—See Buggalow—Bombay Gazetteer, xiii. 717-718.

Dhurna. Add:

It appears from Elphinstone, below, that the custom was also known as takāsa, i.e. ‘importunity.’

c. 1747. “While Nundi Raj, the Dulwai (see Dalaway), was encamped at Sutti Mangul, his troops, for want of their pay, placed him in Dhurna...”

“... Hurree Singh, forgetting the tides 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 as even to stop the water used in a tent... 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 Hydwr Naik, 41-42.

In the book next quoted there are frequent examples of the dhurnā process in the camp of Sindia. On one occasion the chief himself puts it in operation:

1808. “A remarkable circumstance took place yesterday. Some Sirdars put the Maharajah of the Sindia (in India) to death. He was angry, and threatened to put them to death. Bhugwant Ras 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 bazaars 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. 179-180.

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 Khasjee, or private treasury. ... The time elapsed without the agreement having been fulfilled; and Seendhiya immediately dispatched the treasurer to sit at Diamond Harbour, on the half at Patunkur. Thus—Broughton’s Letters from a Mahratta Camp, 169-170.

1819. “It is this which is called takāsa* by the Mahrattas. ... If a man has a demand from (upon) his inferior or equal, he places him under restraint, prevents his 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 God and invoke their curses upon the person by whom he was injured.”—Elphinstone, in Life, ii. 87.

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 dhurnā, and in Sanskrit acharita, ‘customary proceeding,’ or Prājapāsasana, ‘sitting down to die by hunger.’ This procedure has long since been identified with the practice of ‘fasting upon’ (trosced for) a debtor to God or man, which is so frequently mentioned in the Irish so-called Brehon Laws. ... In a MS. in the Bodleian, ... there is a Middle-Irish legend which tells how St. Patrick ‘fasted upon’ Loegaire, ‘the believing prince of Ireland.’ Loegaire’s pious queen declares that she will not eat anything while Patrick is fasting. Her son Eamn seeks for food. ‘It is not fitting for thee,’ says his mother, ‘to eat food whilst 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.

Diamond Harbour, n. p. An anchorage in the Hooghly below Calcutta, 30 m. by road and 41 by river. It was the usual anchorage of the old Indianness 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 Kegaria Island" (Kedgereee).—Hedge's Diary, Hak. Soc. 64. See also under Rogue's River in Suppt.

**DIDWAN.** 792

**DOUBLE-GRILL.**

Didwan (?), s. This term occurs several times in the Madras printed Notes and Extracts, e.g., in quotations under Triplicaine in Glosary, under Aumildar, and under Juncameer, in Suppt. There is a Persian word, didban, 'a look-out,' 'watchman or guard, but we have not elsewhere met with this in Indian technical use, and the quotations rather suggest a corruption of Divan.

Diul-Sind. Add:

1753. "Celui (le bras du Sind) de la droite, après avoir passé à Fairuz, distant de trois journées d'Edris, se rend à Devil ou Divil, au quel nom on ajoute quelquefois celui de Sindī...La ville est située sur une langue de terre en forme de péninsule, d'en je pense que lui vient son nom actuel de Diul ou Divil, formé du mot Indien Dīs, qui signifie une île. D'Herbelot...la conforde avec Divi, dont la situation est à l'entrée du Golfe de Cambaye."—D'Anville, p. 40.

Doai! Add:

"Until 1860 no one dared to ignore the appeal of dohāī to a native Prince within his territory. I have heard a serious charge made against a person for calling the dohāī needlessly" (M.-Gen. Katinghe).

Doombur, s. The name commonly given in India to the fat-tailed sheep, breeds of which are spread over Western Asia and Eastern Africa. The word is properly (Pers.) dunība, '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 fifth kind of beasts are sheepe, which be unreasonable great, longe legged, longe wolly, and great tayles, that waie about xij. a piece. And some such I have scene as have drawn a wheel afre them, their tails being holden vp."


C. 1530. "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 people 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 Asiat, a city of Egypt 150 miles from Cairo, on the Nile, which weighed 80 lbs., and many people asserted to me that they had seen such tails that weighed 150 lbs."—Leo Africanus, in Raminus, i., f. 92 v.

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 Tbaraeei mounds, or 48 soors puchah, equal to about 96 lbs."—Captains Hutton, in Journ. As. Soc. Beng., xv. 100.

**Doray.** Add:

1860. "The delivery of three Iron guns to the Deura of Ramaool at the rate of 15 Payodas 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.

1882. "The appellation by which Sir T. Munro was most commonly known in the Ceded Districts was that of Colonel Doray. And to this day it is considered a sufficient answer to inquiries regarding the reason for any Revenue Rule, that it was laid down by the Colonel Doray."—Arbuthnot's Memoir of Sir T. M., p. xviii.

"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 Dorassandlu, i.e. 'ladies.' These people ride their arrow feathers, i.e. give them a spiral." (Reference lost.)

Dosooty, s. H. do-sūṭi and do-sūṭa, "double-thread," a kind of cheap cotton stuff woven with threads doubled.

**Double-grill.** s. Domestic Hind. of the kitchen for 'a devil' in the culinary sense.
Dour, s. A foray, or a hasty expedition of any kind. Hind. *daur*, ‘a run.’ Also to *dour*, to run, or to make such an expedition.

1853. “*Hallo! Oakfield,* cried Perkins, as he entered the mess tent... ‘don't look down in the mouth, man; Attok taken, Chatter Sing *dauring* down like the devil—march to-morrow...”—Oakfield, ii. 67.

Dowra, s. A guide. Hind. *daru*ähä, *dauru*ähä, and *daurū, a village runner, a guide,* from *daurnā, 'to run*” (Skt. *dhūr*).

1827. The vidette, on his part, kept a watchful eye on the Dowrah, a guide supplied at the last villages.”—W. Scott, The Surgeon’s Daughter, ch. xiii.

Dravida. See Dravira in a quotation from Al-Biruni under Malabar.

Druggerman. Add:

c. 1150? “Quorum lingua cum praecipue nominatiio Iohanni, Indorum patriarchae, nimirum esse obscura, quod neque ipse quod Romani dicerent, neque Romani quod ipse dicere intellegerent, interprete interposito, quum Archi *dragomannum* vocant, de mutuo statu Romanorum et Indiacum regionis ad invicem querere coeperunt.”—De Adventu Patriarchae Indorum, printed in Zarmcke, Der Priester Johannes, i. 12. Leipzig, 1879.

1858. “... e dopo m'esservi pronisti di un buonissimo *dragoman,* et interprete, fu inteso il suono delle trombettte le quali annuntianu l'udienza del Re” (di Pegù).

—Gaspardo Balbi, f. 102 v.

Drumstick. Add:

c. 1790. “Mon domestique était occupé à me préparer un plat de morungas, qui sont une espèce de fèves longues, auxquelles les Européens ont donné, à cause de leur forme, le nom de *baguettes* à tambour...”

—Haafner, ii. 25.

Dub. Add:

c. 1790. “*Jens pour quatre dabous,* qui font environ cinq sous de France, d’excellent poisson pour notre souper.”—Haafner, ii. 75.

Duck. Add:

1806. “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.

Dumbum. Add:

1848. “*Pooh! nonsense,* said Joe, highly flattered. ‘I recollect, sir, there was a girl at Dumbum, a daughter of Cutler of the Artillery... who made a dead set at me in the year ’4.’”—*Vanity Fair,* i. 25, ed. 1867.

Durbah. Add:

“In Kattywar, by a curious idiom, the chief himself is so addressed: ‘Yea, Durbah,’ ‘no, Durbah’ being common replies to him” (M.-Gen. Keatinge).

Durian Add:

1885. “I proceeded... under a continuous shade of tall Durian trees from 35 to 40 feet high... In the flowering time it was a most pleasant shady wood; but later in the season the chance of a fruit now and then descending on one’s head would be lessagreeable.”

Durjum, s. H. darjan, a corr. of the English dozen.

Durwasza-bund. The formula by which a native servant in an Anglo-Indian household intimates that his master or mistress cannot receive a visitor—”Not at home,”—without the untruth. It is elliptical for *durwa*₃a Ḟahir, ‘the door is closed.’

Dustoor. Add:

1690. “It is also ordered that in future the Vakils, Musaddas, or Writers of the Tagadgers,† Duniers (?), or overseers of the Weavers, and the Picars and Podars (see these in SUPPT.) 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 employers.”—Fort St. Geo. Cons., Dec. 2. In Notes and Extracts, No. II. p. 61.

1681. “For the farme of Dustoony on cooley hire at Pagodas 20 per annum received a part... (Pag.) 13 00 0.”—Do. Jan. 10, Id. No. III. p. 45.

Dustuck. See under Writer, quotation of 1762; also in SUPPT. under Hosbolookum.

† "Of this fruit the natives are passionately fond; and Mr. Wallace writes it is worth a voyage to the East to taste: and the elephants flock to its shade in the fruiting time; but, more singular still, the tiger is said to devour it with avidity.”—H. O. Forbes, A Naturalist’s Wanderings, p. 240.

† Tagadägra, under the Maharrattas, 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 Per. takadägra, from Ar. takha, importunity (see quotation of 1819, under Dhurna).
E.

Eed. Add:

1890. "By the Nazim's invitation we took out a party to the palace at the Babi Eed (or Feast of the Goat), in memory of the sacrifice of Isaac, or, as the Moslems say, of Ishmael."—Storms and Sunshine, &c., ii. 236-6. See as to the goat, art. in Gloss.

1890. "Il n'y a proprement que deux fêtes arnmi les Musulmans sunnites, celle de la rupture du jeûne de Ramazan, Td éte, et celle des victimes 'Id curdhn, nommée aussi dans l'Inde Baar Td, fête du Taureau, ou simplement Td, la fête par excellence, laquelle est établie en mémoire du sacrifice d'Ismâel."—Garcin de Tassy, Rel. Mus. dans l'Inde, 9-10.

Eksteng, 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. ışlı, from īl, a (nomad) tribe, hence the representative of the īl. 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 one to another, Elchi! which is as much as to say 'Ambassadors!' For they knew that with ambassadors coming they would have a black day of it; and so they fled as if the devil had got among them."—Clavijo, § xvii. Comp. Markham, p. 111.

1585. "No historian of the Crimean War could overlook the officer (Sir Hugh Rose) who, at a difficult crisis, filled the post of the famous diplomatist called the great Elchi by writers who have adopted a tiresome trick from a brilliant man of letters."—Sat. Review, Oct. 24th.

Elephant, b. Add:

1690. "The Mussoans 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, 137.

Elephant, s. This article will be confined to notes connected with the various suggestions that have been put forward as to the origin of the word—a sufficiently ample subject.

The oldest occurrence of the word (Ekéfas-fawres) 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 Ekéfas originally meant only the material, and not the beast that bears it.

In Persian the usual term for the beast is pīl, with which agree the Aramaic pīl (already found in the Chaldee and Syriac versions of the O. T.), and the Arabic fīl. Old etymologists tried to develop elephant out of fīl; and it is natural to connect with it the Spanish for 'ivory' (marrón, 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 pīl, in Icelandic fīl; a term supposed to have been introduced by old traders from the East via Russia. The old Swed. for 'ivory' is fīlsen.*

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—šen-habbîm, i.e. 'teeth of habbîm,' a word which has been interpreted as from Skt. iha, elephant.† But it is entirely doubtful what this habbîm, occurring here only, really means.‡

* File, for elephant, occurs in certain Sanskrit books, but it is regarded as a foreign word.
† See Lexicon, i. 318; Max Müller's Lectures on St. of Language, i. 275, p. 189.
‡ "As regards the interpretation of habbîm, a swaś Aṣū, in a 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 up the origin of elephant. The O. T. speaks so often of ivory, and never again by this name, that habbîm must be either a corruption or some trade-name,
We know 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 dens Indus in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find karnoth 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 excanciant limentaque cornua. elephanti" (xviii. 7); in Martial's "Indicque cornu" (i. 73); in Aelian's story, as alleged by the Mauritians, that the elephants there shed their horns every ten years ("decàra tòi πάνως τα κέφαλα έκτε- σεων" (xiv. 5); whilst Clesaby quotes from an Icelandic saga olifant-horni' 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 Aépharos. Pott, besides other doubts, objects that ibhadanta, though the name of a plant (Tiaridium indicum, Lehm.), 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, dalp). 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 airavanata (lit. 'proceeding from water'), the proper name of the elephant of Indra, or Elephant of the Eastern Quarter in the Hindu Cosmology.† This is felt to be only too ingenious, but as improbable. It is, however, suggested, it would seem, independently; by Mr. Kittel (Indian Antiquity, i. 128), who supposes the first part of the word to be Dravidian, a transformation from āne, 'elephant.' Pictet, finding his first suggestion not accepted, has called up a Singhalese word aliya, used for elephant, which presumably for some special kind of ivory. Personally, I believe it far more likely that habbim is at bottom the same as hobnib (ebony?) associated with shen in Ezekiel xxvii. 15, and that the passage once ran 'ivory and ebony' ('W. Robertson Smith).

he takes it to be from aḷa, 'great'; thence aliya, 'great creature'; and, proceeding further, presents a combination of aḷa, 'great,' with Skt. paṭa, sometimes signifying 'a tooth,' thus aḷi-paṭa, 'great tooth' = elephantus.*

Hodgson, in 'Notes on Northern Africa' (p. 10, quoted by Pott), gives elef amepran ('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 ublandus, '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 35 years old, but he repeats this conclusion in his Wurzel-Wörterbuch der Indo-Germanische Sprachen, published in 1871,† nor can I ascertain that there has been any later advance towards a true etymology. Yet it can hardly be said that either of the alternatives carries conviction.

Both, let it be observed, apart from other difficulties, rest on the assumption that the knowledge of Aépharos, 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 50 years ago,‡ and has more recently been amply displayed in historical works which have circulated by scores in popular libraries, it is singular how little attention or interest it seems to have elicited.§

† Detmold, pp. 950-953.
‡ See Topography of Thebes, with a General View of Egypt, 1855, p. 152.
§ See e.g. Brugsch's Hist. of the Pharaohs, 2d ed. i. 390-400; and Canon Robinson's Egypt, ii. 235-6.
The document which gives precise Egyptian testimony to this fact is an
inscription (first interpreted by Ebers in 1873) * from the tomb of Amenem-
hib, a captain under the great con-
querror Thotmes III., 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 neighbour-
hood of Nt, 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 Ni is uncertain,
though some have identified it with
Nineveh.† It is named in another
inscription between Arinath and Ake-
rith, as, all three, cities of Naharain
or Northern Mesopotamia, captured by
Amenホテp II., the son of Thotmes
III. Might not Ni be Nisibis? We
shall find that Assyrian inscrip-
tions of later date have been interpreted as
placing elephant-hunts in the land of Harran and in the vicinity of the Cha-
boras.

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 Aaebi or Cyprus, as we find
repeatedly recorded on the Egyptian
monuments, both in hieroglyphic
writing and pictorially.‡

What the stones of Egypt allege in
the 17th cent. b.c., the stones of
Assyria 500 years afterwards have been
alleged to corroborate.

The great Inscription of Tiglath-
Pileser I., who is calculated to have
reigned about b.c. 1120-1100, as ren-
dered by Lotz, relates:

* In Z. für Assyrische Spr. und Aethiop. 1873, pp. 1-9,
d.4; also see tr. by Dr. Birch in Records of the Past, vol. II, p. 50 (no date, more shame to Bag-
ster & Sons); and again by Ebers, revised in Z.D.
M.G., 1876, pp. 391 seqq.
† For the painting see WilUson's Ancient
Egyptians, edited by Birch, vol. i, pl. 11b, which
shows the Rutennu bringing a chariot and horses,
bea, an elephant, and ivory tusks, as tribute to
Thotmes III. For other records see Brueghel, E.T.,
2nd ed. i. 381, 384, 404.
‡ See J. E. As. Soc., vol. xvii.
† Die Inschriften Tiglath-pileser's I., . . . mit
Übersetzung und Kommentar von Dr. Wilhelm Lotz.
Leipzig, 1859, p. 53.
‡ Ib. p. 197.
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 Kábyles; we have heard of an elephant in a menagerie being described by a Scotch rustic as ‘a muckle sow;’ *Pansianus*, according to Bochart, calls rhinoceroses ‘Aethiopic bulls.’ 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 mannd (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 probability, if not a presumption, that some tradition of this name would be found, *mutatis mutandis*, among other Aryan nations of Europe.

Now may it not be that ἀλπσα-φασως in Greek, and *ulbanus* in Moeso-Gothic, represent this vernacular name? The latter form is exactly that modification of the former which Grimm’s law demands. Nor is the word confined to Gothic. It is found in Old H. German (*elpent*) in Anglo-Saxon (*elfend, eluend, &c.*); in Old Swedish (*elpang, alvandyr, ufwald*); in Icel-landic (*ulfald*). All these northern words, it is true, are used in the sense of *cæmat*, 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 been long lost sight of. Further, Jülg, who has published a paper on the Gothic word,* points out its resemblance to the Slav forms *wel bond, welblond*, or *wielblad*, also meaning ‘camel’ (compare also Russian *verbljub*). 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 tentatively pointed in a paper referred to above), and half promises to follow up this hint; but in thirty years he has not done so, so far as I can discover. Nevertheless it is one which may yet be pregnant.

Nor is it inconsistent with this suggestion that we find also in some of the Northern languages a second series of names designating the elephant—not, as we suppose *ulbandus* and its kin to be, common vocables descending from a remote age in parallel development—but adoptions from Latin at a much more recent period. Thus, we have in Old and Middle German *Elefant* and *Helfant*, with *elfenbein* and *helfenbein* for ivory; in Anglo-Saxon, *yfpend*, *elpend*, with shortened forms *yf* and *elp*, and *yfpenbon* for ivory; whilst the Scandinavian tongues adopt and retain *fil*.

**Elk.** Correct by substituting “*sambhar* of Upper and Western India.” The *barasinghá* is a different deer. See *Sambre*, and *Barasinha*.

**Elu.** This, 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 sort of relation that the English of to-day bears to Anglo-Saxon. Fundamentally Elu and Singhalese are identical, and the difference of form which they present is due partly to the large number of new grammatical forms evolved by the modern language, and

partly to an immense influx into it of Sanskrit nouns, borrowed, often without alteration, at a comparatively recent period" (Mr. R. C. Childers, in J. R. As. Soc., N. S., vii. 36).

"The name Etn is no other than Sinhala much corrupted, standing for an older form, Hēla or Hēlu, which occurs in some ancient works, and this again for a still older, Šilla, which brings us back to the Pali Sūlha." (Ibid.). The loss of the initial sibilant has other examples in Singhalese (see also under Ceylon).

Eurasian. Add: see quotation in Suppt. under Khudd.

Europe. Add:

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 Charlot, finished in the most elegant manner, and peculiarly adapted to this Country."—Id. May 11.

F.

Fakeer. Add:

1604. "Muley Bofers sent certaine Fakers, held of great estimation amongst the Moors, to his Brother Muley Siutan, to treat conditions of Peace."—Coll. of Hist. of Barbarie, in Purchas, ii. 887.

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."—Ft. William Cons., Dec. 5, in Long, 342.

On these latter Fakirs, see under Sunyasee in Gloss.

Fanam. Add:

The weights of a large number of ancient fanams given by Mr. Thomas in a note to his Pathian Kings of Delhi show that the average weight was 6 grs. of gold.

1678. "2. Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 fanans to the use of the poor for every oath or curse."—Orders agreed on by the Governor and Council of Ft. St. Geo., Oct. 28. In Notes and Extracts, No. 1. p. 85.

Fanqui, s. Chin. fun-kwei, 'foreign demon'; sometimes with the affix ts or tsí ('son'); the popular Chinese name for Europeans.

Farash. Add:

One of the highest hereditary officers at Sindhi's Court is called the Farāsh-khāna-wālā.

1764. (Allowances to the Resident at Murshidabad.) * * *

"Public servants as follows:—1 Vaked, 2 Mooneshes, 4 Chobdars, 2 Jemadars, 20 Poons, 10 Masulchees, 12 Bearers. 2 Chowry Bearers, and such a number of Frostes and Lascars as he may have occasion for removing his tents."—In Long, 406.

Feda. Add:

Prof. Robertson Smith suggests that this may be the Arabic denomination of a small coin used in Egypt, fadda (i.e. 'silvering'). It may be an objection that the letter zwād used in that word is generally pronounced in India as z.

The fadda is the Turkish pāra, 1/6 of a piastre, an infinitesimal value now. But, according to Lane, the name was originally given to half-dirhems, coined early in the fifteenth century, and these would be worth about 5/4. The feda of 1554 would be about 41/4. This rather indicates the identity of the names.

Ferozeshuhur, Feroshu, Pherūshahr, n. p.

The last of these appears to be the correct representation of this name of the scene of the hard-fought battle of 21st-22nd December, 1845. For, according to Capt. R. C. Temple, the Editor of Panjab Notes and Queries, ii. 116 (1885), the village was named after Bāūr Pherū, a Sikh saint of the beginning of this century, who lies buried at Miān-ke-Taḥsil in Lahore District.

Firefly. Add:

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 untonch'd by Fire, they retained their wonted 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 Bush crowned with Innocent Flames... the Fire that consumes everything seeming rather to dress than offend it."—Fryer, 141-142.

1682. "Fireflies (de vuur-vliegen) are so called by us because at eventide, whenever they fly they burn so like fire, that from a
distance onefancies to see somany lanterns; in fact they give light enough to write by . . . They gather in the rainy season in greatmultitudes in the bushes and trees, and live on the flowers of the trees. There are various kinds."—Nicols, ii. 291.

Firinghe. Add: 1436. "At which time, talking of Catarao, he told me he was the chief of that Princes court knew well enough what the Franchi were. . . . Thou knowest, said he, how near we bee unto Capha, and that we practise thither continually . . . adding this further, We Catanai have two eyes, and you Franchi one, whereas you (turning him towards the Tartares that were with him) have never a one . . . ."—Barbaro, Hak. Soc., 58.

c. 1440. "Hi nos Francs appellant, siutque cum ceteras gentes coccas vocent, se duobus oculis, nos unico esse, superiores existimantes se esse prudentia."—Conti, in Poggius de Var. Fortunae, iv.

1712. "Johan Whelo, Servlaur Frenizaan, or Captain of the Europeans in the Emperor's service. . . . ."—Valentin, iv. (Suratte), 305.


1885. "After I had changed my riding-habit for my one other gown, I came out to join the general under the tent-fly . . . ."—Boots and Saddles, by Mrs. Custor, p. 42 (American work).

Flying-Fox. Add (with reference to the fact stated by Sir George Yule): "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. II. H. Keatinge.)


Futwa, s. Ar. futwa. The decision of a council of men learned in Mahommmedan law, on any point of Moslem law or morals. But technically and specifically, the deliverance of a Mahommmedan 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 this century, and it was more or less a basis of the judge's decision. See, more particularly, s.vv. Adawlut, Cazee and Law-officer, in SUPPT.

1796. "In all instances wherein the fatwah of the law-officers of the Nizamut-Adawlut shall declare the prisoners liable to more severe punishment than under the evidence, and all the circumstances of the case shall appear to that 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 Futwa from any Law officer . . . ."—Act XXX. of 1836, regarding Thuggee, § iii.

Galgal, s. Shakespeare gives H. "galgal...a mixture of lime and linseed oil, forming a kind of mortar impenetrable to water."

1621. "Also the justic, Taccamon Dono, sent us word to give over making gallegallo in our house we hired of China Capt., because the white lime did trouble the player or singing man, next neighbour . . . ."—Cocks, ii. 190.


Ganda. Add: The following is from a story of Correa about a battle between "Bober Mirza" (i.e., Sultan Baber) and a certain King "Cacamard" (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 Cacamard 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
GARDEN-HOUSE.  800  GHURRY.

Gavial, s. This is a name adopted by zoologists for one of the alligators of the Ganges and other Indian rivers, Gavialis gangeticus, etc. It is the less dangerous of the Gangetic saurians, with long slender subcylindrical 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 H. gharīyāl, and gavial is nothing. The term (gārīyāl) is used by Baber (p. 410), where the translator's note says: "The gharial is the roundmouthed crocodile," words which seem to indicate the name (Crocodilus bifrons) not the gharīyāl.

c. 1809. "In the Brohmoputre as well as the Ganges there are two kinds of crocodiles, which at Goyalpara are both called Kumir; but each has a specific name. The Crocodilus Gangeticus is called Gharīyal, and the other is called Bonga."—Buchanan’s Rungpoor, in Eastern India, iii. 581-2.

Gazat, s. This is domestic Hind. for ‘dessert.’ (Panjab N. and Q., ii. 184.)

Gentoo. Add:

Under a: 1879. In Fort St. Geo. Consns. of 29th January, the Black Town of Madras is called ‘the Gentoo Town.’—Notes and Extracts, No. II., p. 3.

Under b (Id. No. I. p. 32): 1874. ‘50 Pagodas gratuity to John Thomas ordered for good progress in the Gentu tongue, both speaking and writing.’

Ghauts. Add:

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.

1837. "... they approached the Ghauts, those tremendous mountain passes which descend from the table-land of Mysores, 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.

Ghurry. Add:

The water-instrument is sometimes
Gingeli. Add:

It is the σηγαμων of Dioscorides (ii. 121), and of Theophrastus (Hist. Plant. i. 11).

Gingerly. Add:

We find in Fort St. Geo. Consens. 1680-81, in App. to Notes and Queries, No. III. p. 47.

"The form of the pass given to ships and vessels, and Register of Trees given (18 in all) bound to Jafnapatam, Manilla, Mocha, Gingerles, Tenasserim, &c."

Also, 1753. "Some authors give the Coast between the points of Devi and Gandewari, the name of the Coast of Gergelin. The Portuguese give the name of Gergelin to the plant which the Indians call Elia, from which they extract a kind of oil."—D'Anville, 134.

The Carte Marine depuis Suratte jusqu'au Détroit de Malaco, par le R. Père P. P. Tachard, 1701, shows the coast tract between Venapetam and Injarnata as Gergelin. But these quotations throw no light on the gold coin of Milburn.

Gingham. Add:

1648. "The principal names (of the stuffs) are these: Gamignias, Baftas, Ohetas, Assamanis (asmanis? sky-blues), Malafaone, Beronis (Beiramees) Tricandias, Chites (Chintzes), Langans (Langotis), Toffochilfens, Dotsias (dhotees)."—Van Twist, 63.

Gingi, n. p. Properly Chenji. A once celebrated hill-fortress in S. Arcot, 50 m. N.E. of Cuddalore, 35 m. N.W. from Pondicherry, and at one time the seat of a Mahratta principality. It played an important part in the wars of the first three-quarters of the last 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 Negapàtam, that no one was to trade at Tevenapatam, at Porto Novo, or at any other part of the naik of Gingis, or of the King of Masmalapatam, 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. 613.

1675. "Approve the treaty with the Cawn of Gingee."—Letter from Court to Fort St. Geo. in Notes and Extracts, No. I., p. 5.

1690. "Advice received . . . that Santogее, a younger brother of Savagee's, had seized upon Rougantage Pundit, the Soobider of Chengey Country, and put him in irons."—Id., No. III., p. 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.

Girja. Add:

1885. "It is related that a certain Maulvi, celebrated for the power of his cures, was called upon by his fellow religious to curse a certain church built by the English in close proximity to a Masjid. Anxious to stand well with them, and at the same time not to offend his English rulers, he got out of the difficulty by cursing the building thus:—

'Gir jà ghar! Gir jà ghar! Gir jà!' (i.e.) 'Fall down, house! Fall down, house! or simply 'Church-house! Church-house! Church!'"—W. J. D'Gurythor, in Panjab Notes and Queries, ii. 125.

The word is also in use in the Indian Archipelago, e.g.:

1885. "The village (of Wai in the Moluccas) is laid out in rectangular plots. . . One of its chief edifices is the Śrđda, 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-Stone. Add:

1690. "The double excellence of this Stone (snake-stone) recommends its worth very highly . . . and much excels the deservedly famed Gaspar Antomi, or Goa Stone."—Ovington, 262.

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 scrapiings of this, in a little water mixed with sugar, to their patients."—Stavrovins, E. T., i. 454.

Gobang, s. The game introduced some years ago from Japan. The name is a corr. of Chinese K'i-p'un, 'checker-board.'

* See Cheila under Piece-goods, and Sheilas, a cotton cloth from the Deccan.—Asi., p. 95.
† Tafatas, a gold stuff from Macca; see under Adati, and note under Alija.
Godavery. Add after the quotation from Bennell:

As to this error see also a quotation from D'Anville in Suppr., under Kedgeree (n. p.).

It is probable from what that geographer says in his Éclaircissements, p. 133, 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 Narsapur; at a distance of about 12 leagues; “it is a low land, intersected by several river-arms, forming the mouths of which the maps, esteemed to be most correct, call Wenseron; and the river of Narsapur is itself one of those arms, according to a MS. map in my possession.”

Narsapuram is the name of a taluk on the westernmost delta branch, or Vasishtha Godavari. Wenseron appears on a map in Baldaeus (1672), as the name of one of the two mouths of the eastern or Gautam 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.

Goglet. Add:

1766. “I perfectly remember having said that it would not be amiss for General Carnac to have a man with a Goglet of water ready to pour on his head, whenever he should begin to grow warm in debate.”—Lord Olive, Cons. Fort William, Jan. 29. In Long, 406.

Gomasta. Add:

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.”—Fort St. David Cons., May 11. MS. Records in India Office.

Gong. Add:

1726. “These gongs (gogmen) are beaten very gently at the time when the Prince is going to make his appearance.”—Valentijn, iv, 58.

Goodry. Add:


Goojur. Add:

1619. “In the hill-country between Nilab and Behrej... and adjoining to the hill-country of Kashmir, are the Jats, GGuers, and many other men of similar tribes...”—Memoir of Baber, 269.

Goolail. Add:


Goont. Add:

1838. “Give your gûnth his head and he will carry you safely... any horse would have struggled, and been killed; these gûntth appear to understand that they must be quiet, and their master will help them.”—Wanderings of a Pilgrim, ii. 226.

Goorka, Goorkally, n. p. H. Gurkha, Gurkhali. The name of the race now dominant in Nepal, and taking their name from a town so-called 63 miles W. of Khatmandu. 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 Goorouilly Rajah.”—Letter from Chief at Patna, in Long, 526.

Gorawallah. Add:

1680. Gurialis, apparently for ghorawallah,* are allowed with the horses kept with the Hoogly Factory.—See Fort St. Geo. Cons., on Janr. Dec. 12, in Notes and Extracts, No. II., p. 83.

Gordow. Add:

Ghor daur, a horse-race, hence ‘a race-meeting,’ is sometimes used by natives to express any kind of open-air assemblage of Europeans for amusement.

Gosbeck. Add:

In Fryer, p. 407, we have the following:

“Brass money with characters, Are a Goss, tan whereof compose a Shake, A Gobsego, five of which go to a Shake...”

Thus we have a Goss and a Gosbegi, corresponding to Herbert’s double and single Cozbeg.

And now I see that Mr. Wollaston, in his English-Persian Dict. App., p. 436, among “Moneys now current in

* Gurialis would be alligators!
Persia,” gives “5 dinâr = 1 ghâz; also a nominal money.” The ghâz, then, is the name of the coin (though a coin no longer); and ghâz-begâ was that worth 10 dinârs.

Marsden mentions a copper coin, called Kazbegi = 50 (nominal) dinârs, or about 34d. (Numism. Orient., 456). But the value in dinârs seems to be an error.

-Goung, s. Burm. gaung; a village headman.

Grab. Add, after quotation from Ibn Batuta:

1505. In the Vocabulary of Pedro de Alcalâ, galera is interpreted in Arabic as gorâb.

Griffin, Griffish. Add:

1853. “'Like drill?' ''I don't dislike it much now; the goose-step was not lively.' ''Ah, they don't give griffs half enough of it now-a-days; by Jove, sir, when I was a griff—and thereupon ... '”—Oakfield, i. 62.

The quotation in the Glossary (p. 303, col. b) from Bontius gives the Dutchman’s phrase corresponding to Griffin, viz., Orang-baharu, i.e., (Malay) 'new man'; whilst Orang-lama, 'man of long since,' is applied to old colonials. In connexion with these terms we extract the following:

c. 1790. “Si je n'avoir pas été un oorlam, et si un long séjour dans l’Inde ne m'avoir pas soustruit à cette espèce de fleau, j'aurois certainement souffert l'impossible durant cette nuit.”—Haafner, ii. 26-27.

On this his editor notes:

"Oorlam 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 Baar; dénomination qui vient du mot Malais Orang-Baru ... un homme nouvellement arrivé.”

Gruff. Add:

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.

Gruth. Add:

1770. “As the young man (Nâmak) was early introduced to the knowledge of the most esteemed writings of the Musulmen ... 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 Pondy- jab, 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.”—Sîr Mustâqirghî, i. 59.

Granthum. Add:


Guana. Add:

The following quotation shows the persistence of the story of this creature in the passage from Fryer, s.v.:

1885. “One of my moonshins, José Pretho, a Concani of one of the numerous families descended from Xavier’s converts, gravely informed me that in the old days iguanas were used in gaining access to besiegéd places; for, said he, a large iguana, sabib, is so strong that if 3 or 4 men laid hold of its tail he could drag them up a wall or tree.”—Gordon Forbes, Wild Life in Cânarâa, 56.

Guava. M.-Gen. Keatinge notes:

“Jam is the name, as far as I know, all over Guzerât, and the Central Provinces also.”

Gudge. Add:

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 24 gaz of cloth, which is the measure they usually take for a coat.”—Hanway, i. 125.

1768-71. “A gess or gosa is 2 cobidos, being at Chimurah 2 feet and 10 inches Rhineland measure.”—Stavrinus, E. T., i. 463.

Guinea-cloths. Add:

These are presumably the Negros-tucher of Baldaeus (1672), p. 154.

Guinea-fowl. Add:

The Guinea-fowl is the Meleagris of Aristotle and others, and the Afra avis of Horace.

Guinea-worm. Add:

The article omits to mention the prevalence of this pest in some parts of Western India. “I have known villages,” writes M.-Gen. Keatinge, “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."


Kempfner speculates as to why the old physicians called it dracunculus; but the name was evidently taken from the dracunculus of Agatharchides, quoted in the Glossary, a. n.

1774. See an account of this pest under the name of "le ver des nerfs (Vena Mediminensis)," in Niebuhr, Desc. de l'Arabie., 117.

The name given by Niebuhr is, as we learn from Kempfner's remarks, 'arak Medini, the Medina nerve (rather than vein).

Gum-gum. Add:

1769–71. "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.

Gunny. Add:

1885. "The land was so covered with them (plover) that the hunters shot them with all sorts of arms. We counted 80 birds in the gunny-sack that three of the soldiers brought in."—Boots and Saddles, by Mrs. Custer, p. 37. (American work.)

Gunta, s. H. ganti, a bell or gong. This is the common term for expressing a European hour, in modern Hindustani.

Gureeb nuwanz. Add:

The passage quoted from Valentijn has been derived by the latter from Van Twist (1618), p. 55.

1867. "I Protector of the poor!" he cried, peering at himself at my feet, 'help thy most unworthy and wretched slave! An unblest and evil-minded alligator has this daydevoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her gold bangles. Great is my misfortune!"—Lt.-Col. Lewin, A Fly on the Wheel, p. 99.

Gutta Percha. Add:

1868. "The late Mr. d'Almeida was the first to call the attention of the public to the substance now so well known as gutta-percha. At that time the 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 off from the branch recensent. . . . Mr. d'Almeida . . . acting under the advice of a friand, forwarded some of the substance to the Society of Arts. There it met with no immediate attention, and was put away uncared for. A year or two afterwards Dr. Montgomery sent specimens to England, and bringing it under the notice of competent persons its value was at ones 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. 268–269.

Gwalior, n. p. Hind. Guwâlîâr. 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 miles S. of Agra, in lat. 26° 13'. Gwalior may be traced back, in Gen. Cunningham's opinion, to the 3rd century of our era. It was the seat of several ancient Hindu dynasties, and from the time of the early Mahommedan sovereigns of Delhi down to the reign of Aurangzeb it was used as a state-prison. During last century it fell into the possession of the Maharatta family of Sindlia, 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 Lasikhar (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

* 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.
which the former officer fell. After the two first captures the fortress was restored to the Sindha family. From 1858 it was retained in our hands, but it has now (December, 1865) been formally restored to the Maharajah Sindha.

The name of the fortress, according to Gen. Cunningham (Archæol. Survey, ii. 335), is derived from a small Hindū shrine within it dedicated to the hermit Gualir or Guali-pâl, after whom the fortress received the name of Guali-awar, contracted to Gualiär.

c. 1020. "From Kanaúj, in travelling south-east, on the western side of the Ganges, you come to Jajâdâti, at a distance of 30 parasangs, of which the capital is Kajurâh. In that country are the two forts of Gualiär and Kâlinjâr..."—Al-Birûnî, in Elliot, i. 57-58.

1196. The royal army marched "towards Gâlewar, 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 Nâṣînî in Elliot, ii. 227.

c. 1340. "The castle of Gâlyûr, 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 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."—Ibn Batuta, ii. 193.

1596. "I entered Gualiär by the Háti-pâl gate... They call an elephant háti, and a gate pâl. On the outside of this gate is the figure of an elephant, having two elephant drivers on it..."—Babar, p. 383.

1610. "The 31 to Gwalâre, 6 c., a pleasant City 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 stone narrow cawsey, 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. 420-7.

1616. "23. Gwalier, the chief City so called, where the Mogul 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. 1655, p. 386.

c. 1665. "For to shut them up in Gualiär, 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 Garison; that was not an easy thing."—Bernier, E. T., 5.

c. 1670. "Since the Mahometan Kings became Masters of this Country, this Fortress of Guaaleor is the place where they secure Princes and great Noblemen. Châjehan coming to the Empire by foul-play, caus'd all the Princes and Lords whom he mistrusted, to be seiz'd one after another, and sent them to the Fortress of Guaaleor; but he suffer'd them all to live and enjoy their estates. Aureng-zâb 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 exclaim against him for a bloody Prince."—Tavernier, E. T., ii. 35.

Gyal. Add:

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; Sahih! Look, the dawn is just breaking, and they are opening the village gates for the beasts to go out to pasture.' These guyals were beautiful creatures, with broad fronts, sharp wide-spreading horns, and mild melancholy eyes. They were the indigenous cattle of the hills domesticated by these equally wild Lushais..."—Lt.-Col. T. Lewis, A Fly on the Wheel, &c., p. 303.

Gyne. Add:

1892. "We have become great farmers, having sown our crop of oats, and are building outhouses to receive some 34 dwarf cows and oxen (gynees) which are to be fed up for the tables."—Wanderings of a Pilgrim, i. 251.

H.

Hackery. Add:

With reference to the obscure origin of this word it is perhaps worth noticing that in old Sinhalese chakka, 'a cart-wheel,' takes the forms haka and saka (see Kuhn, On oldest Aryan Elements of Sinhalese, translated by D.
Ferguson in "Indian Antiquary, vol. xii. 64). We have chakra, 'a cart-wheel' and cart, in Hindi. Can this also have developed a form hakra ?

c. 1790. "Quant aux palankins et hakkaries (voitures à deux roues), on les passe sur une double sangarie" (see Jangar).—Haaflner, ii. 173.

1793. "To be sold by Public Auction . . . . . a new Fashioned Hackery."—Bombay Courier, April 13th.

1811. "Il y a cependant quelques endroits où l'on seurt de charrettes couvertes à deux roues, appelées hickeris, devant lesquelles on attèle des bœufs, et qui servent à voyager."—Editor of Haafner, Voyages, ii. 3.

Halalcore. Add:

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 picked up the word; see quotation in Gloss.

Hanger. Add:


1804. "The Souldiers do not wear Hangers or Scimitars like the Persians, but broad Swords like the Switzers . . ."—E. T. of Tavernier, ii. 65.

1712. "His Excy . . . was presented by the Emperor with a Hindostany Candjur, or dagger, set with fine stones."—Valentijn, iv. (Suratte), 286.

Hansaleri, a. Table-servant's Hind. For 'horse-radish'! "A curious corruption, and apparently influenced by saleri—celery." (Mr. M. L. Dames, in Punjeb N. and Q. ii. 154).

Harry. Add:

1706.

"2 Tendells * * * 6 0 0
1 Humunumee t * 2 0 0
4 Manjees * * 10 0 0
5 Dandees * * 8 0 0
5 Harrys * 9 8 0

List of Men's Names, &c., immediately in the Service of the House, the United Company, in their Factory of Fort William, Bengal, November, 1706." (MS. in India Office).

1768-71. "Every house has likewise . . . a harry-maid or matarani (see Matranee).

† i.e. humnun, a bath attendant. Compare the Humnuns in Covent Garden.

who carries out the dirt; and a great number of slaves, both male and female."—Stevewins, i. 523.

It is curious that the hari (or sweeper) caste in Assam, as my friend M.-Gen. Keatinge tells me, are the goldsmiths of the province. They also in some parts of Bengal were the village watchmen. See s.v. Fyke in Supp.

Haut, b.
The more correct spelling is hât from Skt. hàtta.

Havildar. Add:

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 Avildar, or Divan's People, or any other imposition for ever."—Fort St. George, Coins., 11th April, in Notes and Extracts, No. 1. p. 25.

Havildar's Guard. 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.

Hickmat. Add:

1838. "The house has been roofed in, and my relative has come up from Meerut, to have the slates put on after some peculiar hikmat of his own."—Wanderings of a Pilgrim, ii. 240.

Hindee. Add:

The term Hinduwi appears to have been formerly used, in the Madras Presidency, for the Marâthi language. See a note in Sir A. Arbuthnot's edn. of Munro's Minutes, i. 133.

Hindoo Koosh. Add:

1753. "Les montagnes qui donnent naissance à l'Indus, et à plusieurs des rivières qu'il reçoit, se nomment Hindoo Koosh, et c'est l'histoire de Timur qui m'a instruit de cette dénomination. Elle est composée du nom d'Hendoo ou Hind, qui désigne l'Inde . . . et de bush ou kesh . . . que je remarque être propre à diverses montagnes."—D'Anville, p. 16.

Hindostanee. Add:

1677. In Court's letter of 12th Decr. to Fort St. Geo. they renew the offer of a reward of £30, for proficiency in the Gentoo or Hindostanee languages, and sanction a reward of £10 each for proficiency in the Persian language, "and that fit persons to teach the said language be entertained."—Notes and Extracts, No. 1. p. 22.
4. "What language he, in his audience, made use of?"

"The Hindustani language (Hindoestanee tongue), which the late Hon. Paulus de Ron, then Secretary of their Excellencies the High Government of Batavia, interpreted."—Valentijn, iv. 327.

**Hing.** Add:

1726. "Hing or Assu Foetida, otherwise called Devil's-dung (Duivelsdrek)."—Valentijn, iv. 146.

**Hobson Jobson.** Add:


**Hong Kong, n. p.** The name of this flourishing settlement is hiang-kiang, 'fragrant waterway.' (Bp. Moule).

**Hoogly.** Add:

1753. "Ugli est une forteresse des Maures... Ce lieu etant le plus considerable de la contrée, des Epeurpons qui remuent le Gange, lui ont donne le nom de riviere Ugli dans sa partie inferieure..."—D'Anville, p. 64.

**Hooka.** Add:

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, &c., 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.

**Hooluck.** Add:

c. 1809. "The Hulinks 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 Bungoor, in Eastern India, iii. 563.

1888. "Our only captive this time was a hulooq monkey, a shy little beast, 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 cacophonous cry..."—T. Lewin, 374.

**Hoonmaun (and Lungoor).** Add:

1653. "Hermand est un singe que les Indou tiennent pour Sainct."—De la Boullaye-le-Gouz, p. 541.

**Hosbolhookhum.** Add:

1678. "... 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 Hosbull Hookum (id est, a word of command by word of mouth) to his Devan in Bengal, that the English were only to pay 2 per cent. custom at Surat, and in all other his dominions to be custom free."—Fort St. Geo. Consns., 17th Dec., in Notes and Extracts, Pt. i. pp. 97-98.

1757. "This Treaty was conceived in the following Terms. 1. Whatever Rights and Privileges the King had granted the English Company, in their Phirmamund, and the Hushulhookums (sic) sent from Delhi, shall not be disputed."—Mem. of the Revolution in Bengat, pp. 21-22.

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 dreams of coquettes on the Ganges, or visions of Stamp duties, Persnanns, Dutiecs, Kisthundees and Hushulhookums."—Burke, Obns. on a late Publication called The Present State of the Nation.

**Hubshee.** Add:

1789. "In India Negroes, Habissinians, Nobis (i.e. Nubians) &c. &c. are promiscuously called Habashes or Habissians, although the two latter are no Negroes; and the Nobies and Habashes differ greatly from one another."—Note to Seir Mutagherin, iii. 36.

**Hummaul.** Add:

1654. "To the Xabandar (at Ormuz) for the vessels employed in discharging stores, and for the amals who serve in the custom-house."—S. Botelho, Tombo, 105.

**Hurcarra.** Add:


I.

**Idalcan.** A title by which the Portuguese distinguished the kings of the Mahommedan dynasty of Bijapur which rose at the end of the 15th century on the dissolution of the Bahmani kingdom of the Deccan. These names represented 'Adil Khān, the
title of the founder before he became king, more generally called by the Portuguese the Sabaio (q.v.), and 'Adil Shih, the distinctive style of all the kings of the dynasty, The Portuguese commonly called their kingdom Balaghat (q.v.).

1510. "The Hidalcan entered the city (Goa) with great festivity and rejoicings, and went to the castle to see what the ships were doing, and there, inside and out, he found the dead Moors, whom Timeja had slain; and about them the brothers and parents and wives, raising great wallings and lamentations, thus the festivity of the Hidalcan was celebrated by weepings and wallings ... so that he sent João Machado to the Governor to speak about terms of peace. . . . The Governor replied that Goa belonged to his lord the K. of Portugal, and that he would hold no peace with him (Hidalcan) unless he delivered up the city with all its territories. . . . With this reply back went João Machado and the Hidalcan on hearing it was left amazed, saying that our people were sons of the devil. ..."—Correa, ii. 98.

1516. See Barbosa under Sabaio.

1546. "Trelado de contrato que ho Governador Dom João de Crastro fece com o Idalzua, que d'antes se chamava Idalco."—Tombo, in Subeditos, 39.

1563. "And as those governors grew weary of obeying the King of Daquem (Deccan), they conspired among themselves that each should appropriate his own lands ... and the great-grandfather of this Adelham who now reigned was one of those captains who revolted; he was a Turk by nation and died in the year 1533; a very powerful man he was always, but it was from him that we twice took by force of arms this city of Goa. . . ."

N.B.—It was the second of the dynasty who died in 1535; the original 'Adil Khan (or Sabaio) died in 1510, just before the attack of Goa by the Portuguese.

1594-5. "There are three distinct States in the Dakhin, the Nizam-ul-Mulkia, 'Adil Khania, and Kuthl-ul-Malkia. The settled rule among them was, that if a foreign army entered their country, they united their forces and fought, notwithstanding the disensions and quarrels they had among themselves. It was also the rule, that when their forces were united, Nizam-ul-Mulk commanded the centre, 'Adil Khan the right, and Kuthl-ul-Mulk the left. This rule was now observed, and an immense force had been collected."—Akbar-Nama, in Elliot, vi. 131.

Impale. Add: 1768–71. "The punishments inflicted at Batavia are excessively severe, especially such as fall upon the Indians. Impalement is the chief and most terrible."—Stavorinus, I. 298.

This writer proceeds to give a description of the horrible process, which he witnessed.

India. The distinct Indias. Add: India Minor, in Clavijro, looks as if it were applied to Afghanistan: 1404. "And this same Thursday that the said Ambassadors arrived at this great River (the Orus) they crossed to the other side. And the same day . . . came in the evening to a great city which is called Tenmif (Termehd), and this used to belong to India Minor, but now it belongs to the empire of Samarkand, having been conquered by Tamurbee."—Clavijo, § ciii. (Morkham, 119).

India of the Portuguese. Add: 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 gemachties (q.v.) may be supplied thence if possible, as they were not procurable on the Coast of India, by reason of the disturbances of Sevaju."—Notes and Extracts, Part I. p. 2.

Indigo. 'Indiko 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).

Interloper. Add: 1690. "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, net, directly or indirectly, to trade, negotiate, aid, assist, countenance, or hold any correspondence, with Captain William Alley or any person belonging to his or his ship without the license of the Honorable Company. Whoever shall offend herein shall answer at their Peril."—Notes and Extracts, Pt. III., 29.

1683. "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 Inter- loper.'

'Mr. Nedham answered, 'that at present he did not, but 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 said 'what Estate he should get here he would not scruple to send it home upon any Interloper.'

'An account having given their respective answers they were dismissed.'—Hedges, Diary, Hak. Soc., 90–91.

1694. "Whether ye souldiers lately sent
Itzeboo. Add:

Marsden (Numism. Orient., 814–315) says: “Itzebo, a small gold piece of oblong form, being 0.6 inch long, and 0.3 broad. Two specimens weighed 2 dwt. 21 grs. each. A third more alloyed weighs 2 dwt. 3 grs. only.”

Izam Maluco, n. p. We often find this form in Correa, instead of Nizam-maluco (q.v.).

J.

Jack. Add in p. 336, col. a, before “Lassen,” a note:

It was, I find, the excellent Rumphius who originated the erroneous identification of the aréna with the plantain.

Jaggery. Add:

In Bombay all rough unrefined sugar-stuff is so called; and it is the title under which all kinds of half-prepared sugar is classified in the tariff of the Railways there.

Jagheer. Add ‘hereditary’ as part of the definition.

Jam. Discriminate the word in Gloss. as a. and add: The title is probably Bilutch originally. There are several Jams in Lower Sind and its borders, and notably the Jam of Las Bela State, a well-known dependency of Kelat, bordering the sea.

b. A nautical measure, Ar. zām,—pl. azvām. This is the word occurring in the form Gome in a MS. letter of 1614 in the India Office, quoted under Jask. The word was there not recognised, but I have since met with other instances of its use, and among others repeated examples in passages from the Mohit of Sidi 'Ali, published in the J. As. Soc. Bengal, which I had strangely overlooked.

It would appear from James Prinsep’s remarks there that the word is used in various ways. Thus Baron J. Hammer writes to Prinsep:

“Concerning the measure of azvām the first section of the IIId chapter explains as follows: ‘The zām is either the practical one (‘erfā), or the rhetorical’ (ittilābī—but this the acute Prinsep suggests should be asturbation, 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 astrolobic) “is the 5th part of an inch (isāba) in the ascension and descent of the stars; . . . an explanation which helps me not a bit to understand the true measure of a zām, in the reckoning of a ship’s course.”

. . . . Prinsep then elucidates this: The zām in practical parlance is said to be the 8th part of day and night; it is in fact a nautical watch or Hindu pahar. 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, zām is possibly a corruption. Again, the isāba or inch, and the zām 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 isāba was very nearly equal to 96” and the zām to 12”. Prinsep had also found on inquiry among Arab mariners, that the term zām 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).


“Un marin m’a rapporté qu’il avait fait la traversée de Sérita (Sarbaza) à la Chine dans un Saobouoy (see Sambooy). ‘Nous avions parcouru, dit-il, un espace de cinquante zāmā, lorsqu’une tempête fondit sur notre embarcation . . . Ayant fait de l’œuf, nous rentrâmes à la voile vers le Senf, suivant ses instructions, et nous y abordâmes sans et sauf, après un voyage de quinze zāmā.”—Ib., pp. 190-91.
**JAMIES AND MARY.**

1554. "28th Voyage from Calicut to Kardafin" (i.e. Gardafin.

"N. you run from Calicut to Kolfaisi (i.e. Kalpeni, one of the Laccadive Isds.),
two zams in the direction of W. by S., the 8 or 9 zams W.S.W. (this course is in
the 9 degree channel through the Laccadives), then you may rejoice as you have
got clear of the islands of Fii, from thence W. by N. and W. N. W. till the pole is 4
inches and a quarter, and then true west to Kardafin."

* * *

"27th Voyage, from Diia to Malacca.

"Leaving Diia 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 zams; from thence you steer
S. S. E., you must not side at all once
but by degrees, first till the farkadain
(β and γ in the Little Bear) are made by a
quarter less than 8 inches, from thence to
S. E. till the farkadain are 7¾ inches, from
thence true east at a rate of 18 zams, then
you have passed Ceylon."—The Mohit, in

The meaning of this last roustier 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 coast of Ceylon till you find the
β and γ of Ursa Minor have an altitude of
only 2° 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.

James and Mary. Add:

This shalo appears by name in a chart
belonging to the English Pilot, 1711.

Jamma, s. Pers. H. jama, a piece of
native clothing. Thus, in com-
position, see pyjamas. Also, stuff for
clothing, etc., e.g., mom-jama, wax-
cloth.

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 Bhats of Guzerat.
The word is Malayalam, chanvādam
(i.e., chengnādam), with the same
spelling as that of the word given as
the origin of jangar or jangada, "a
raft." These jancudas or jangadas
seem also to have been placed in
other confidential and dangerous
charges. Thus:

1543. "This man who so resolutely died
was one of the jangadas of the Pagode.
They are called jangades because the kings
and lords of the land, 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 jang-
adas, 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 ap-
points others."—Correa, iv. 328.

c. 1610. "I travelled with another Cap-
tain ... who had with him those Jangal,
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 the same care for safety and protec-
tion, 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."—
Pyrrad de Landal, ch. xxv.

1672. "The safest of all journeys 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 beathen
men, who venture their own life and the
lives of their kinsfolk for small remunera-
tion, to guarantee the safety of travellers. ..."—
P. Vincenzo Maria, 127.

See also Changathkum, in Burton's Goa,
p. 128.

Jangar. Add: The Malayalam is
der. by Gundert from Skt. sanghāta,
' closely joined.' It would perhaps
have been better to give jangada as
the glossarial form.

c. 1793. "Nous nous remuons en chemin
à six heures du matin, et passons le
rivière dans un sangaria on canot fait d'un
palmier creusé."—Haafner, ii. 77.

Jangomay. Add:

c. 1544. "Out of this Lake of Singh-
pamor ... do four very large and deep
rivers proceed, whereof the first ... run-
neth Eastward through all the Kingdoms
of Somans and Siam. ...; the Second,
Jangumaa ... disimboeting into the Sea
by the Bar of Martabano in the Kingdom
of Pegu ..."—Pinto (in Cogan, 168).

1612. "The Siamese go out with their
heads shaven, and leave long mustachios
on their faces; their garb is much like that
of the Pegnams. The same may be said of the
Jangum and the Laojeens" (see Lan

Jasos, s. Ar. Hind. jāsūs, a spy.

1803. "I have some Jaseses, 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 phour in fear..."—_M. Elphinstone_, in _Life_, i. 62.

**Jawaub.** Add at end:

"In the houses of many chiefs 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.)

**Jeel.** Add:

"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 Army Bag 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 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 money-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."


**Jeel and bheel,** are both applied to the artificial lakes in Central India and Bundelkhund.

**Jeya.** Add:

1886. "Books of accounts received from Dacca, with advice that it was reported at the Court there that the Poll-money or Judgeen lately ordered by the Mogul would be exacted by the English and Dutch.* *

"Among the orders issued to Pattana, Cossumbazar, and Dacca, instructions are given to the latter place not to pay the Judgeen or Poll-tax, if demanded."—_Fort St. Geo. Cons. (on Tour), Sept. 29 and Oct. 10. Notes and Extracts_, No. i., p. 49.

**Jhoom.** Add:

In the Central Provinces the practice is known as dhaia, and has caused great difficulties. In the Philippine Islands it is known as gaines.

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 arise, 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. T. Lewin, 54th seqq.

**Jiggyjiggy,** adv. Japanese equivalent for 'make haste'! (The Chinese syllables chih-chih, given as the origin, mean straight, straight! Qu. 'right ahead'?) (Bp. Moute.)

**John Company.** Add:

The term Company is still applied in Sumatra by natives to the existing (Dutch) Government. See H. O. Forbes, _Naturalist's Wanderings_, 1886, p. 204.

1803. (The Nawab) "much amused me by the account he gave of the manner in which my arrival was announced to him... Lord Skelab ka bhikaji, Company ki nauzer testhfr lait;" literally translated, "The Lord's sister's son, and the grandson of the Company, has arrived."—_Lord Valentia_, i. 137.

**Joss.** Add:

1798. "The images which the Chinese worship are called joostje by the Dutch, and joss by the English seamen. The latter is evidently a corruption of the former, which being a Dutch nickname for the devil, was probably given to these idols by the Dutch who first saw them."—E. translation of _Stavrinus_, i. 173.

This is of course quite wrong.

**Jowaulla mookhee.** Add:

1616. "... a place called Ialla makee, 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.

**Jowaur.** Add:

1760. "En suite mauvais chemin sur des levées faites de bune dans des quarres de Jowari et des champ de Nelis (see Nelly, in Gross.) remplis d'eau."—_Anquetil du Perron_, I. ccclxxiiii.

**Judea.** Add:

1617. "I (letter) from Mr. Benjamyn Farry in Judea, at Syam."—_Cocks_, i. 272.

**Julibdar.** Correct: The jilau is properly the cord attached to the...
bridle of a led horse, and the jilaudar, the servant who leads it (Blochmann).

c. 1590. The jilaudar is mentioned as a servant attached to the Imperial stables.—

_Ain (Bl.),_ i. 138.

**Jumbeea. Add:**

1774. “Autour du corps ils ont un centauron de cuir brodé, ou garni d'argent, au milieu duquel sur le devant ils passent un couteau large recourbé, et pointu (Jambes), dont la pointe est tournée du côté droit.”—_Niebuhr, Desc. de l'Arabie_, 54.

**Juncameer. Add:**

The word in Wheeler should certainly have been _Juncaneer._

1680. “_The Didwan (?) returned with Lingapas [Ruccas (see Rockca)] upon the Avaldar at St. Thomas, and upon the two chief Juncaneers in this part of the country, ordering them not to stop goods or provisions coming to the Town.”—_Fort St. Geo. Cons., Nov. 22. Notes and Extracts_, ii. 39.

1746. “Given to the Governor’s Servants, Juncaneers, &c., as usual at Christmas, Salampores, 18 Fs. P. 13."—_Acct. of Extra Charges at Fort St. David_, to Dec. 31. _MS. Report_, in India Office.

**Jungeera. Add:**

This State has a port and some land in Kathiawar. Gen. Keatinge writes: “The members of the Sidi’s family whom I saw were, for natives of India, particularly fair.”

**Jungle. Add:**

1848. ‘Was there ever a battle won like Salamansa? 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.””—_Vanities Fair_, ed. 1863, i. 312.

**Jungle-terry. Add:**

1754. “To be sold... that capital collection of Paintings, late the property of A. Cleveland, Esq., deceased, consisting of the most capital views in the districts of Monghyr, Rajemahal, Boglipoor, and the Jungle-terry, by Mr. Hodges...".—_Seton-Karr_, i. 64.

1817. “These hills are principally covered with wood, excepting where it has been cleared away for the natives to build their villages, and cultivate _janaiva_, plantains, and yams, which together with some of the small grains mentioned in the account of the Jungle-terry, constitute almost the whole of the productions of these hills.”—_Sutherland’s Report on the Hill People_ (in App. to _Long_, 590).

**Junkeon. Add:**

1678. “These practices (claims of per-

quisite by the factory chiefs) hath occasioned some to apply to the Governour for relief, and others rather to pay _Juncan_ than submit to the unreasonable demands aforesaid.”—Major Puckle’s _Proposals_, in _Fort St. Geo. Cons._, Feby. 16th. _Notes and Extracts_, i. 33.

**Jurbasso. Add:**

1683. At Patani the Hollanders having arrived, and sent presents—“... they furent pris par un officier nommé Grankasa Jurbassa, qui en fit trois portions.”—In _Rec. du Voyage_ (ed. 1703) ii. 667. See also pp. 672, 677.

**K.**

**Karbaree, s. Hind. Kārbāri, an agent, a manager. Used chiefly in Bengal Proper.**


**Kardar, s. P. H. Kārdār. An agent (of the Government) in Sindh.**

**Kedgeree, n.p. Add:**

1753. “De l’autre côté de l’entrée, les rivières de Cajori et de l’Indoij (see Hidgloe), puis plus au large la rivière de Pipi et celle de Balasaor, sont avec Tombali, rivière mentionné plus haut, et qu’on peut ajouter ici, des dérivations d’un grand fleuve, dont le nom de Ganga lui est commun avec le Gange... Une carte du Goile de Bengale insérée dans Blaau, fera même distinguer les rivières d’Indoij et de Cajori (et on prend la peine de l’examiner) comme des bras du Gange.”—_D’Anville_, p. 66.

As to the origin of this singular error, about a river _Gunga_ 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 _Gunga_ or _Old Ganga_ 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 Hughly, is another Branch of the Ganges, called _Ganga_, it is broader than that of the Hughly, but much shallower.”—_ii. 3.

**Khan, b. Add:**

1663. “Han est un Serrail on enclo que les Arabes appellent _fondouz_ où se retirent les Caravanas, ou les Marchands Estrangers,... ce mot de _Han_ est Turc, et est le meme que _Karaunasaari_ ou

* _Jawar_ is the same as _Jawar_ (see _Jowar_).

* See _Tamook in Gloss_.

[Supplement.]

*JUMBEENA. 812* KHAH.
Khanum. Add:

1404. "The great wall and tents were for the use of the chief wife of the Lord, who was called Caño, and the other was for the second wife, called Quinche Caño, which means 'the little lady.'" — Markham's Claviio, 145.

Khiraj. Add:

1653. "Le Sultan souffre les Chrétiens, les Juifs, et les Indou sur ses terres, n'acce toute liberté de leur Loy, en payant cinq Reales d'Espagne ou plus par an, et ce tribut s'appelle Karache."
—De la Boullaye-le-Gouz, ed. 1657, p. 48.

Khot, s. This is a Mahratti word, khot, in use in some parts of Bombay Presidency as the designation of persons holding or farming villages on a peculiar tenure called khoti, and coming under the class legally defined as 'superior holders.'

The position and claims of the khotis have been the subject of much debate and difficulty, especially with regard to the rights and duties of the tenants under them, whose position takes various forms; but to go into these questions would carry us much more deeply into local technicalities than would be consistent with the scope of this work, or the knowledge of the editor.

Practically it would seem that the khot is, in the midst of provinces where ryotwady is the ruling system, an exceptional person, holding much the position of a petty zemindar 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 this 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 he has long been a hereditary zemindar, with proprietary rights, and also has in many cases replaced the ancient patel as headman of the village; a circumstance that has caused the khot to be sometimes regarded and defined as the holder of an office, rather than of a property.

In the Northern Konkan, again, the Khots 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 Khots have been chiefly connected with their rights over, or claims from, the ryots, which have often been 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 Khot "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 pati.* This no doubt he recovered from the ryots, but he gave them their own time to pay, advanced them money for their cultivation, and was a milder master than a rapacious revenue officer would have been" (Candy, pp. 20-21). See Selections from Records of Bombay Government, No. cxxxiv., 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 24th, 1876, No. 2474.

Khudd. Add:

1866. "When the men of the 43d Rgt. refused to carry the guns any longer, the Erasian 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

* Pati is used here in the Mahratti sense of a 'contribution' or extra cess. It is the regular Mahratt, equivalent of the abhad of Bengal, on which see Wilson, s.v.
called..."—Bhutan and the H. of the Doar War, by Surgeon Rennie, M.D., p. 199.

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, maize, the tall millets, cotton, rape, sesamum, etc. The obverse crop is rubbee (q.v.).

Khyber Pass, n. p. The famous gorge which forms the chief gate of Afghanistan from Peshawar, properly Kalahar.

1519. "Early next morning we set out on our march, and crossing the Kheiber Pass, halted at the foot of it. The Khizer-Khal 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."—Babar, p. 277.

1683. "On Thursday Jamradi was our encamping day. On Friday we went through the Kailbar Pass, and encamped at 'Ali Musjid."—Jahangir, in Elliot, vi. 314.

1783. "...the stage from Timrood (read Jimrood) to Dickick, 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...Tinur 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 Mogula, like a pack of hungry wolves, burst from their desert lairs, and crowding through the Khysers' rocky strait, sweep like a bloody harrow o'er the land."—The Bengaun Tree, p. 6.

Kidderpore, 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 Dock-yard. This establishment was formed in the last century by General Kyd, "after whom," says the Imperial Gazetteer, "the village is named." This is the general belief, and was mine till recently, when I found from the chart and directions in the English Pilot of 1711 that the village of Kidderpore (called in the chart Kitherepore) then occupied the same position, i.e., immediately below "Gobarnapore," and that immediately below "Chittanutt," i.e., Gounipur and Chatanali, see s.v. Chittanutt).

1711. "...then keep Rounding Chitty Poe (Chittapar) Bight down to Chitty Nutty Point (Chittanutt). * * * The Elite below Gower Napore (Gounipur) is Shool, and below the Shool is an Eddy; therefore from Gower Napore, you must stand over to the Starboard-Should, and keep it aboard till you come almost up with the Point opposite to Kidder-Pore, but no longer."—The English Pilot, p. 55.

Kiladar. Add:

It may be noticed with reference to kala, that this Arabic word is generally represented in Spanish names by Calaca, a name borne by nine Spanish towns entered in K. Johnstone's Index Geographicus; and in Sicilian ones by Calata, e.g., Calatasfina, Caltanissetta, Callagniro.

Kincob. Add:

1781. "My holiday suit, consisting of a flowered Velvet Coat of the Carpet Pattern, with two rows of broad Gold Lace, a rich Kincob Waistcoat, and Crimson Velvet Breeches with Gold Garters, is now a butt to the shafts of Macaroni ridicule."—Letter from An Old Country Captain, in India Gazete, Feb. 24th.

Kishn. Add:

1682. "The Island Queixome, or Queixome, or Quizome, otherwise called by travellers and geographers Kechmicho, and by the natives Brokt..."—Niewhof, See en Lant-Reise, ii. 103.

Kitmutgar. Add:

1782. "I therefore beg to caution strangers against those race of vagabonds who pay about them under the designation of Consumahs and Kismutars."—Letter in India Gazete, Sept. 28.

Kittysol. Add:

1792. "In these days the Ketaal, 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.

Kizilbash, s. A name applied to certain tribes of Turks who have become naturalized, as it were, in Persia, and have adopted the Persian language; they are in fact Persianized Turks, like the present royal race and predominant class in Persia. Many are settled in
Afghanistan, and several in the Amir's army; some in our own Indian regiments of irregular cavalry. The name, I believe, first became current on the Persian frontier in the time of the early Sophies (q.v.), the name being Krait-bash (T.) 'red-head,' from the tall red caps which they wore.

Kling. Add:

1550. "Oltra il deserto che è sopra il Corassem fino à Samarcoand ... signoreggiano Zeuse bas, cioè le berretta verdi, le quali benette verdi sono alcuni Tartari Musulmani che portano le loro berrette di feltro verde acuto, e così si fanno chiamare à differentia de Soffiani suoi capitali nemici che signoreggiano la Persia, pur anche essi Musulmani, i quali portano le berrette rosse, quali berrette verdi e rosse, hanno continuamente hanuta fack se guerra crudessima per causa di diversità di opinione nella loro religione." — Chagghi Memet, in Ramusio, ii. f. 16v.

1653. "Keselbache est vn mot composé de Keset, qui signifie rouge, et bachi, 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." — De la Bouillage-le-Gouz, ed. 1657, 315.

Kling. Add:

It may be noticed that Calingas is the name of a heathen tribe of (alleged) Malay origin in the east of North Luzon (Philippine Islands).

1688. "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 (sycies), and they also monopolize the washing of clothes.... But besides this class there are Klings who amass money as tradesmen and merchants, and become rich." — Collingwood, Rambles of a Naturalist, 268-269.

Kobang. Add:

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 congango, of which the old go for 24 gilders, and the new for 14 gilders and 8 stivers."—Stavrinus, B. T., i. 307.

Koel. Add:

c. 1790. "Le plaisir que cause la fratricide dont on jouit sous cette belle verdure est augmenté encore par le gazouillement des oiseaux et les cris clairs et perçants du Koewil ..."—Haaften, ii. 9.

Kookry. Add:

1793. "It is in falling small trees or shrubs, and lopping the branches of others for this purpose, that the dagger, or knife. worn by every Nepulian, and called khookheri, is chiedy employed." — Kirkpatrick's Nepal, 118.

1866. "A dense jungle of bamboo, through which we had to cut a way, taking it by turns to lead, and hew a path through the tough stems with my 'kukri,' which here proved of great service." — Lt. Col. T. Lewin, p. 209.

Kotow. Add:

1404. "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." — Clavijo, § xcii. See Markham, p. 104.

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.

Kuttaur. Add:

In saying that Ibn Batuta exaggerated the size I spoke too hastily. At least the exaggeration is not nearly so great as I thought, and may have been no exaggeration. Through the kindness of Col. Waterhouse I have a photo-type of some Travancore weapons shown at the Calcutta Exhibition of 1883-84; among them two great katar's, with sheaths made from the scouts of two saw-fishes (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 Indian Antiquity, vii. 193, representing some curious weapons from the Tanjore Palace armoury, among which are katur-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 katar-fashion were of European manufacture, and that one of these bore the famous name of Andrea Ferara. 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.'

1690. "... which chafes and ferments him to such a pitch; that with a Cattary or Bagonet in his hand he first falls upon those that are near him..."—Ovington, 237.

1768-71. "They (the Moguls) on the left side do 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.

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 at Srisanganam near Trichinapalli, life-sized figures of armed men are represented bearing Kuttars or long daggers of a peculiar shape; the handles, not so broad as in later Kuttars, are covered with a long narrow guard, and the blades, 2½ inches broad at bottom, taper very gradually to a point through a length of 18 inches, more than ¼ of which is deeply channeled or grooved and covered with two rows of fine 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. Hind. khizzâna, or khâzînâ, a treasury. It is the usual word for the district and general treasuries in British India; and khâzânchi for the treasurer.

1683. "Ye King's Duan had demanded of them 8000 Rapes on account of remains of last year's Tailcass (see Tailcass)... ordering his Treasurer to see it suddenly paid in ye King's Guzzanna."—Hedges, Diary, Hak. Soc., 103.

Kyoung, s. Burm. kyawng. 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.

1799. "The kiuma or convents of the Rhahans 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," etc.—Symes, p. 210.

L.

Lac. Add:

1644. "There are in the territories of the Mogor, besides those things mentioned, other articles of trade, such as Lac or Lacre, both the insect laccre and the cake" (de formiga e de pasta).—Bocarro, MS.

1663. "In one of these Halls you shall find Embroiderers... in another you shall see Gold-smiths, in a fourth Workmen in Lacce."—Bernetier, E. T., 83.

Lack. Add:

1747. "The Nabob and other Principal Persons of this Country are of such an extreme lucrative (sic) Disposition, and... so exceedingly avaricious, occasioned by the large Profites they have received from the French, that nothing less than Lacks will go near to satisfy them."—Letter from Fort St. David to the Court, May 2d (MS. Records in India Office).

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 lama and serai) but is a fictitious French word analogous to nonnerie, vacherie, lattiere, etc.

Lar. a. Add:


Larry-bunder. Add:

1679. "... If Suratt, Barouch, and Bunduraree in Scinda may be included in the same Phymaund to be customs free... then that they get these places and words inserted."—Forst. Geo. Comment. in 20th. In Notes and Extracts, No. I. Madras, 1871.

1739. "But the Castle and town of Lohre Rendel, with all the country to the eastward of the river Artox, and of the waters of the Scind, and Nala Sunrka, shall, as before, belong to the Empire of Hindostan."—H. of Nadir, in Hanway, ii. 387.

1753. "Le bras gauche du Sind se rend à Laheri, où il s'épanche en un lac; et ce
Lāṭ and Lātḥ. 6. This word, meaning a staff or pole, is used for an obelisk or columnar monument; and is specifically used for the ancient Buddhist columns of Eastern India.

**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 Sudder or courts of Review at the Presidency. It is to be remembered that the law administered in courts under the Company's government, from the assumption of the Dewanny of Bengal, Bahar, and Orissa, was the Mahomedan law; at first by the hands of native Kāzī and Muftīs, with some superintendence from the higher European servants of the Company; a superintendence, which, 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 (see Adawlīt, in Supp.). The Mahomedan 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 (1st July, 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 Adawlīt, and Nizamūt Adawlīt).

The authoritative exposition of the Mahomedan Law, in aid and guidance of the English judges, was the function of the Mahomedan 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.) 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 Mahomedan 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 Mahomedan Law, he passed sentence (eave 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 Nizamūt 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,† 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 moolvī (maulavi) or Mahomedan Law-officer had, in some at least of the Bengal districts, practically ceased to sit

---

* See Regn. IX., 1793, sect. 47.
† Regn. VI. of that year.
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 Moullvee-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 Moullvee, and I had a great number of heavy criminal cases to try in Rungpore and Bogra. Assessors were substituted for the Moullvee 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 to civil litigation, it had been especially laid down† that in suits regarding succession, inheritance, marriage, caste, and all religious usages and institutions, the Mahomedan laws with respect to Mahomedans, and the Hindu laws with respect to Hindus, 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 Mahomedan and Hindu law-officers of the court were to attend and to expound the law.

In this note I have dealt only with the Mahomedan 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 men now living), but the judge could and did, in case of need, refer to him on any point of Mahomedan 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 in Supp.) 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 Moullvee 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 in Hindustani of the Law-officer was Maulavi. See Adawlut, Cazee, Futwa, Mufty, all in Supp.

1780. "That in all suits regarding inheritance, marriage, and caste, and other religious usages or institutions, the laws of the Koran with respect to Mahomedans, and those of the Shaster with respect to Gooteos, 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, 11th April, 1780.

1798. "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 1786.

In §§ iv., v., vi. Cauzy and Mufty are substituted for Law Officer, but referring to the same persons.

1796. "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 . . ."

* 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 Nizamut Adawlut.
† Regn. of 11th April, 1780, quoted below.
sentence the prisoner to suffer death...”
—Reg. VIII. of 1793.

**Laximana, Laquesimena, etc., s.**
Malay Loksumana, from the Stk. laksh-
mana, ‘having fortunate tokens,’ (which was the name of a mythical
hero, brother of Râma). This was the
title of one of the highest dignitaries
in the Malay State, commander of the
forces:

1511. “There used to be in Malaca five
principal dignities... the third is Lass-
mane; this is Admiral of the Sea...”
Alboquerque, by Birch, iii. 87.

c. 1599. “The King accordingly set
forth a Fleet of two hundred Sails...
And of this Navy he made General the
great Laqua Xamena, his Admiral, of
whose Valor the History of the Indies
hath spoken in divers places.”—Pinto, in
Cogan, p. 83.

1553. “Lassaman was harassed by the
King to engage Don Garcia; but his reply
was: Sir, against the Portuguese and their
high-sided vessels it is impossible to engage
with low-cut lancarnes like ours. Leave me
(to act) for I know this people well, seeing how
much blood they have cost me; good fortune
is now with thee, and I am about to avenge
you on them. And so he did.”—Barros, III.
vii. 7.

**Leagner, s.** The following use of this
word is now quite obsolete, we believe, in English; but it illustrates
the now familiar German use of Layer-
Bier, i.e. ‘beer for laying down, for
keeping’ (primarily in cask).
The word in this sense is neither in
Minshew (1627), nor in Bayley (1730).

1747. “That the Storekeeper do pro-
vide Leaguers of good Columbo or Batavia
arrack.”—St. David Consns., May 5th
(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 Leaguers, a Slave Girl,
and a variety of other articles.”—India
Gazette, Nov. 23d.

**Liampo.**
Add:
1701. “The Mandarine of Justice ar-
rived late last night from Limpo.”—Frag-
mentary MS. Records of China Factory (at
Chusan ?), in India Office, Oct. 24th.

**Lingam.**
Add:
1843. “The homage was paid to Lin-
gamism. The insult was offered to Ma-
homatism. Lingamism is not merely
idolatry, but idolatry in its most pernicious
form.”—Macaulay, Speech on Gates of Som-
nauk.

**Lip-lap.**
Add:
1768-71. “Children born in the Indies
are nicknamed lip-laps by the Europeans,
although both parents may have come from
Europe.”—Stavorinus, E. T., i. 315.

**Lishtee or Listee, s. Hind. lishi, English word, ‘a list.’**

**Long-cloth.** Add:
1670. “We have continued to supply you... in regard the Dutch do so fully
fall in with the Calico trade that they had
the last year 50,000 pieces of Long-cloth.”
Letter from Court of E. I. C. to Madras,
Nov. 9th. In Notes and Extracts, No. 1.,
p. 2.

**Long-drawers.** Add:
1780. “It is true that they (the Sree)
wear only a short blue jacket, and blue
long draws.”—Note by Translator of Sir
Mactaghern, l. 87.

**Loott.**
Add:
1847. “Went to see Marshal Scult’s
pictures which he looted in Spain. There
are many Murillos, all beautiful.”—Lord
Malmebury, Mem. of an Ex-Minister, i.
192.

**Lootty.**
Add:
1798. “A party was immediately sent,
who released 27 half-starved wretches in
heavy iron; 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...
...”—Dixon’s Narrative, p. 187.

**Lory.**
Add:
1862. “The Lorys are about as big as
the parrots that one sees in the Nether-
lands. There are no birds that the Indians
value more: and they will sometimes pay
30 rix dollars for one...”—Nieuhof,
Een en Lant-Reize, ii. 297.

**Lotoo.**
Add.
1792. “... in capital cases he transmits
the evidence in writing, with his opinion, to
the Lotoo, or grand chamber of consulta-
tion, where the council of state assembles...
...”—Sykes, 307.

1819. “The first and most respectable
of the tribunals is the Lutto, comprised of
four presidents called Vinghi, who are
chosen by the sovereign from the oldest
and most experienced Mandarin, of four assis-
tants, and a great chancery.”—Sangermans, 
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."—Crawfurd’s Journal, 401.

Loutea. Add:

1618. “The China Capt. had letters this day per way of Xaxma (Satsuma) . . . that the letters I sent are received by the noblemen in China in good parte, and a mandarin, or joytes, apointed to com for Japon. . . .”—Cocks, II. 44.

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 Lieut.-Governor of the N.W. Provinces in 1877.

1753. “On Saturday the 29th of the latter Jemad, I reached Lakhnau; and having surveyed it, passed the river Gantu and encamped.”—Baber, p. 381.

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.”—Berrier, E. T., 94.

Lugow, To, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under puckerow, bunow. H. inf. lagā-nā, imperative lagā-o. The meanings of lagā-nā, as given by Shakespeare, 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 lugow, which is “to lay a boat alongside the shore or wharf, to moor.” The fact is that lagā-nā is the active form of the neuter verb lag-nā, ‘to touch, lie, be in contact with,’ and used in all the neuter senses of which lagānā expresses the transitive senses. Besides neuter lag-nā, active lagānā, we have a secondary causal verb, lagwānā, ‘to cause to apply,’ etc. Lag-nā, lagā-nā, 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 Shakespeare gives of logā-nā.

Lungoor. Add:

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.”—Lt.-Col. T. Lewin, p. 49.

Mā-bāp, s. ‘Ap mā-bāp hai khu-dāwand! ‘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 shāhīb hears at first with astonishment, but soon as a matter of course.

Mabar. Add:

1753. “Selon cet autorité le pays du continent qui fait face à l’île de Célinan est Maa-ban, ou la grande Indo; 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, Maa-bar signifie la grande région.”—D’Anville, p. 103.

The great Geographer is wrong!

Macca. Add:

1599. See in Suppt. under Monsoon.

1615. “He adviseth me that 4 juncoks are arrived at Langasaque from Chanchew, which with this ship from Amacau, will cause all matters to be sould chepe.”—Cocks, I. 35.

Macarea. Add, at p. 403, after quotation ending “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 bilow; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live.”—Lt.-Col. T. Lewin, pp. 161–2.

Maceen. Add under Chin and Maccin:

c. 1665. “In the first place you have taught me, that all that Francistian . . . was nothing, but I know not what little Island, of which the greatest King was he of Portugal . . . telling me that the Kings of Indostan were far above them altogether, and that they were the only true and only Hounenys . . . the great ones, the Conquerors and Kings
of the World; and that Persia and Usbec, Kachque, Tartar and Cattay, Pegu, China, and Mâmchina, did tremble at the name of the Kings of Hindostan: Admirable Geography!"—Speech of Aurungzêb to his Tutor, according to Bernier, E. T., 48.

Madremaluco, n. p. The name given by the Portuguese to the Mahomedan dynasty of Berar, called 'Imâd-shâhâ. The Portuguese name represents the title of the founder 'Imâd-ul-Mulk ('Pillar of the State'), otherwise Fath Ullah 'Imad Shâh. The dynasty was the most obscure of those founded upon the dissolution of the Bâhmani monarchy in the Deccan. See Nizamaluco, Sabaio, Hidalcan, Cotamaluco and Melique Verido.

It began about 1484, and in 1572 was merged in the kingdom of Ahmednagar.

There is another Madremaluco (or 'Imâd-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, iii. 272, 314, etc.; Couto, Decs. v. and vi. passim).

1558. "The Madre Malveo was married to a sister of the Hidalcan, 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 Imademaluco or Madremaluco, 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 'Imadmalweo, or 'Prop of the Kingdom.' ..."—Garcia, f. 36 v.

Neither the chronology of De Orta here, nor the statement of Imâd-ul-Mulk's Circassian origin, agree with those of Firishta. The latter says that Fath-Ullah 'Imad Shâh was descended from the heathen of Bijanagar (iii. 485).

Magadoxo. Add:

1568. "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. ..."—Correa, i. 560.

Mahajun. Add:

1885. "The Mahajun hospitably enter-
takes his victim, and speeds 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 becomes practically the Mahajun's slave for the rest of his natural life."—Lt.- Col. T. Lewin, p. 339.

Mahout. Add:

It is remarkable that we find what is apparently mahâ-mâṭra, in the sense of a high officer, in Hesychrus:—

"Mahṭ̄-rāṭ, òi σταραγγι ντ' Ινδος."—

Hesych. s. n.

Mahatta. Add:

1747. "Agreed on the arrival of these Ships that We take Five Hundred (500) Peons more into our Service, that the 50 Marattas' Moons be augmented to 100 as We found them very useful in the last Skirmish. ..."—Cons. at Fort St. David, Jan. 5th (MS. Record in India Office).

1748. "That upon his hearing the Mirattoes had taken Tanner's Fort ..."

In Long, p. 5.

Mahatta Ditch. Add:

1757. "That the Bounds of Calcutta are to extend the whole Circle of Ditch dug upon the Invasion of the Marattas; also 600 yards without it, for an Esplanade."—Articles of Agreement sent by Colonel Cline (previous to the Treaty with the Nabob of May 14th). In Memoirs of the Revolution in Bengal, 1790, p. 38.

1782. "To the Proprietors and Occupiers of Houses and other Tenements within the Mahatta Encirclement."—India Gazette, Aug. 10th.

Maistry, Mestry. Add, before quotations:

Master (Macrepi) 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, μαχιστήρ.

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 whomse come the subtle maistres, 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 Culymnutus four newly-built cature, and fetched them to Oochin. These were built 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 catures 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. He answered: "Sir, I'll build you brigantines fast enough to catch a mosquito." ..."—Correa, ii. 890.
Malabar, b. Add, under B:
1680. "Whereas it hath been hitherto customary at this place to make sales and alienations of houses in writing in the Portuguese, Genteel, and Malabar languages, from which some inconveniences have arisen . . . "—Port St. Geo. Consn., Sept. 9th, in Notes and Extracts, No. III., 33.

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.

Maladoo, s. Chicken maladoo is an article in the Anglo-Indian menu. It looks like a corruption from the French cuisine, but of what?

Mamlutdar, s. P. H. mu'amalatdār (from Ar. mu'amala, 'affairs, business'), and in Mahr. māmalatdār. Chiefly used in Western India. Formerly 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 tālūkā, corresponding nearly to the tahsildār of a parganna in the Bengal Presidency, but of a status somewhat more important. See a quotation under Patel.

Mandarin. Add:
1682. In the Kingdom of Patane (on east coast of Malay Peninsula) "The King's counsellors are called Mentary."—Nieuhoff, Zee en Lant-Beize, ii. 64.

Mangalore, b. Add:
1536. "... For there was come another eatur with letters, in which the Captain of Diu 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 Sinde . . . and that all this was false, for he was really sending them in the expectation that the Rumis would come to Mangalor next September. . . ."—Correa, iv. 701.

1648. This place is called Mangerol by Van Twiet, p. 13.

Mangelin. Add:
On the origin of this weight see Sir W. Elliot's Coins of Southern India, now in the press. The māngai was the hard scarlet seed of the Adenanthera pavonina, L., used as a measure of weight from very early times. A parcel of 30 taken at random gave an average weight of 4:13 grs. 3 parcels of 10 each, selected by eye as large, gave average 5:02 and 5:03 (op. cit. p. 47).

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 Hakluyt, ii. 400.

Manjee.
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 Creekes."—Hedges, Hak. Soc., 88.

For the Pahari use, see Long's Selections, p. 561.

Martaban, n. p. Add:
1680. "That the English may settle factories at Serian, Pegu, and Ava . . . and also 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 Extracts, No. III., p. 8.

1695. "Concerning Bartholomew Rodrigues . . . 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 Higginson, in Darl. Oriental Report. ii. 342-3.

Marwāre, n. p. and s. This word Mārwārī, properly a man of Mārwār or the Jodhpūr country in Rājpūtanā, is used in many parts of India as synonymous with bānya or sowcar, from the fact that many of the traders and money-lenders have come originally from Mārwār, most frequently Jains in religion. Compare the Lombard of medieval England, and the caorston of Dante's time.

Masulipatam. Add:
1684. "These sort of Women are so nimble and active that when the present king went to see Masilipata, 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, B. T., ii. 65.

Matross. Add:
1745. "... We were told with regard to the Fortifications, that no Expense should be grudged that was necessary for the Defence of the Settlement, and in 1741, a Person was sent out in the character of an Engineer for our Place; but . . . he lived not to come among us; and therefore, we could only judge of his Merit and Qualifications by the Value of his Stipend, Six Pagodas a Month, or about Eighteen Pence
Mayla, s. Hind. mela, a fair, almost always connected with some religious celebration, as were so many of the medieval fairs in Europe. The word is from Skt. mela, "meeting, concourse, assembly."

1899. "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. 27.

Meckly, n. p. See under Munnee-pore.

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 3rd of the dynasty, 'Ali, who first took the title of ('Ali) Barid Shah.

1533. "And as the folosomia (?) of Badur was very great, as well as his presumption, he sent word to Yzam Mahuco (see Nizama-luco) and to Verido (who were great Lords, as it were Kings, in the Decan, 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."—Correa, iii. 514.

1563. "And these regents... concerted among themselves... that they should seize the King of Daqanem in Beder, 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 salam (calima) 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 36.\n
C. 1601. "About this time a letter arrived from the Prince Sultan Dâniyâl, 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."—Indiyyat 'Ulah, in Elliot, vi. 104.

Milk-bush. Add:

C. 1590. "They enclose their fields and gardens with hedges of the zekoam (zakkum) tree, which is a strong defence against cattle, and makes the country almost impenetrable by an army."—Gladwin, ii. 68.

This is the milk-hedge.

"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. Keatinge.

1879. "So saying, Buddh... Silently laid aside sandals and staff, His sacred thread, turban, and cloth, and came

Forth from behind the milk-bush on the sand, ...

E. Arnold, Light of Asia, Bk. v.

Miscopie, 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 Lieut. Colebrooke in volume iv. of the Asiatic Researches, and was certainly founded on some misconception. Nor has the possible origin of the mistake been ascertained.

Miscall, s. Arab. mishkûl (mithkûl, properly). An Arabian weight, originally that of the Roman aureus and the gold dinar; about 73 grs.

C. 1340. "The prince, violently enraged, caused this officer to be put in prison, and confiscated his goods, which amounted to 437,000,000 mithkals of gold. This anecdote serves to attest at once the severity of the sovereign and the extreme wealth of the country."—Shikhâuddin, in Not. et Ext., xiii. 192.

1502. "Upon which the King (of Sofia) showed himself much pleased... and gave as a present for the Captain-Major a mass of strings of small golden beads which they call pingo, weighing 1000 maticales, every matical being worth 500 reis, and gave for the King another that weighed 3000 maticales..."—Correa, i. 274.

Mocuddum. Add:

1690. "For the better keeping the Boatmen in order, resolved to appoint Black Tom Muckadum or Master of the Boatmen, being Christian as he is, his wages being paid at 70 fanams per mesnem."—Fort St. Geo. Comm., Dec. 28, in Notes and Extracts, No. III. p. 42.

Mogul. Add:

1404. "And the territory of this empire of Samarkand is called the territory of Mogala, and the language thereof is called Mugalia, 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...
Mongal, and the Emperor keeps by him certain scribes who can read and write this Mongal character."—Clavius, § ciii. (Comp. Markham, 119-120).

1781. "Wanted an European or Mogul Coachman that can drive four Horses in hand."—India Gazette, June 30.

Mogul, The Great. Add:

1653. "This Prince, having taken them all, made fourscore and two of them abjure their faith, who served him in his wars against the Great Mogor, and were every one of them miserably slain in that expedition."—Cogan's Pinto, p. 25.

The expression is not in Pinto's original, where it is 'Be\'y dos Mogores' (comp. xx.).

c. 1563. "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 Mogol Aureng Zebe, I presented him with Eight Roupees."

Bernier, E., p. 62.

1607. "L'Hindoustan est depuis quelque temps domm^e par un multitude de petits souverains qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnoit comme il faut l'autorit^e legitime du Mogol, si ce n'est cependant messieurs les Anglais, lesquels n'ont pas cess^e d'etre somm^e a son obeissance; en sorte qu'actuellement, c'est a dire en 1222 (1807) ils reconnaissent l'autorit^e supreme d'Akbar Schah, fils de Schah Alam."


Mohur, Gold. Add:

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, 226.

Mohwa. Add:

"It abounds in Guzerat. When the flowers are falling the Hill-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 mohwa. The timber is strong and durable."—M.-Gen. R. H. Keatinge.

Moluccas. Add:

The earliest mention of these islands by this name, that we know, is in a letter of Amerigo Vespucci (quoted under Canhameira), who in 1501, among the places heard of by Cabral's fleet, mentions the Maluche Islands.

1518. "And as it was the monsoon for Maluco, don Aleixo despatched Dom Tri- taram de Menessia 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."—Correa, h. 552.

Mone, n. p. Mon or Mün, the name by which the people who formerly occupied Pegu, and whom we call Talaining, called themselves. See Talaining.

Monegar. Add:

1809. "In each Hobly, for every thousand Pagodas (332. 15a. 10d.) rent that he pays, there is also a Monegar, or a Ta- sildar, as he is called by the Mussulmans."—Buchanan's Mysore, &c., i. 276.

Monsoon. Add:

1859. "Ora nell'anno 1599, essendo venuta la Mansone a proposito, si messero alla vea due navi Portoghesi, le quali eran venute dalla città di Goa in Amazone."—Carletti, ii. 208.

Mooktair. Add:

1885. "The wily Bengali muktsars, 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. Lewis, p. 336.

Moollah. Add:

1663. "The old Mulla having been discharged for misconduct, another by name Cozzee 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."—Fort St. Geo. Com. March 11th. Notes and Extracts, No. III. p. 12.

Moolvee. See Law-officer in Suppt.

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. 308-310. 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.

Moonga, Mooga. Add:

1680. "The Floreeta yarn or Muickta examined and priced. . . . The Agent informed 't was called Arundee, made neither with cotton nor silke, but of a kind
of Herba spun by a worm that feeds upon the leaves of a stalk or tree called Arundee, which bears a round prickly berry, of which mynte is made; vast quantities of this cloth is made in the country about Goora Ghaut beyond Serpore Merchia; where the worms are kept as silke worms here; twill never come white, but will take any colour; etc."—Fort St. Geo. Agent on Tour, Consn., Nov. 19th. In Notes and Extracts, No. III., p. 58.

Arindi or rendi is the castor-oil plant, and this must be the Attacus ricini, Jones, called in H. Arrindel, Arrindilia (?), and in Bengali Eri, Eria, Eriady, according to Forbes Watson’s Nomenclature, No. 8002, p. 371.

Moonshee. Add:

1782. “The young gentlemen exercise themselves in translating... they reason and dispute with their moonshees (futors) in Persian and Moors..."—Fryre’s Tracts, i. 89.

Moor. Add, at foot of p. 445, col. b:

Moro is still applied at Manilla to the Musliman Malays.

1648. “King Jangier (Jehangir) used to make use of a reproach; That one Portugees was better than three Moors, and one Hollander or Englishman better than two Portugees.”—Van Twist, 59.

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 Fort St. David to the Court, May 2nd (India Office MS. Records).

1797. “Under the head of castes entitled to a favourable term, I believe you comprehend Brahman, Moor, men, merchants, and almost every man who does not belong to the Sudra or cultivating caste...”—Minute of Sir T. Munro, in Arbuthnot, i. 17.

Moorpunky. Add:

1767. “Charges Dewanny, viz:—

"A few moorpunkkeys and beatals 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.

Moors. Add:

1779.

"What language did Mr. Francis speak? W. (Mooren Kimitugar). The same as I do, in broken Moors."

Trial of Grand v. Philip Francis, quoted in Eheoes of Old Calcutta, 226.

1803. “Conceive what society there will be when people speak what they don’t think, in Moors."—M. Elphinstone, in J lf, i. 198.

Mora. Add:

The typical form of the cane mora is that of two truncated cones meeting at the smaller ends.

“The ordinary mora” (of the form just stated) "was in Assam so universally in use as a stand, that, when tea cultivation began, the typical form was adopted for tea-firing, and thousands of iron moras were employed. The sieve with the tea-leaves to be fired stood on the top, and the charcoal fire burned in the bottom."—(M.-Gen. R. H. Keatinge.)

Mort-de-chien. Add, after quotation from Johnson, at top of p. 451, col. b:

The second of the following quotations evidently refers to the outbreak of cholera mentioned at p. 451, col. b, after Macpherson: 1780. “I am once or twice a year (!) subject to violent attacks of cholera morbus, here called mort-de-chien...”—Impy 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.

Mosque. Add:

1680. Consn. Fort St. Geo., March 28: "Records the death of Cassa Verona... and a dispute arising as to whether his body should be burned by the Gentuza or buried by the Moors, the latter having stopped the procession on the ground that he deceased was a Muselman and built a Musseet in the Towne to be buried in, the Governor with the advice of his Council sent order that the body should be burned as a Gentuza, and not burned by the Moors, it being apprehended to be of dangerous consequence to admit the Moors such pretences in the Towne."—Notes and Extracts, No. III., p. 14.

Mucoa. Add:

1677. Resolved “to raise the rates of hire of the Mesellas (see Musoola) boatmen called Macuara."—Fort St. Geo., Consn., Jan. 12th, in Notes and Extracts, No. I., 54.

1746. "194 Macuara attending the seaside at night... (F.) 8: 8: 40."—Account of Extraordinary Expenses, at Fort St. David (India Office MS. Records).

Mufty, s. a. Ar. Mufti, an expounder of the Mahomedan Law, the utterer of the fatwa. Properly the Mufti is above the Kazi, who carries out the judgment.

In the last century, and including Regulation IX. of 1793, which gave the Company’s Courts in Bengal the
reorganisation which substantially endured till 1862, we have frequent mention of both Cauzies and Mufties as authorised expounders of the Mahomedan law; but, though Kāzīs were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of those known as Kāzīs became limited to quite different objects, and the designation of the Law-officer who gave the futwa in our District courts was Mānlāvī. The title Muftī 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 in SUPPT. Cazee and Law-officer.

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.

1563. "Pendant la tempeste vne femme Industanii mourut sur notre bord; vne Moufti Persan de la Secte des Schaf assista à cette derniere extremite, lui donnant esperance d'vn meilleure vie que celle-cy, et d'vn Paradis, on l'aurit tout ce que l'on peut desirer . . . . et la fit changer de Secte. . . ."—De la Boullaye-le-Gouz, ed. 1657, p. 281.

1674. "Resolve to make a present to the Governors of Changuluput and Pallaveram, old friends of the Company, and now about to go to Golconda, for the marriage of the former with the daughter of the King's Mufti or Churchman."—Fort St. Geo. Coven., March 26th. In Notes and Extracts, No. I., 30.

1767. "3d. You will not let the Cauzy or Mufty receive anything from the tenants unlawfully."—Collectors' Instructions, in Loga, 511.

1777. "The Cazi and Muftis now deliever in the following report, on the right of inheritance claimed by the widow and nephew of Shabaz Beg Khan. . . ."—Report on the Patna Cause, quoted in Stephen's Nuncomar and Impeny, ii. 167.

1793. "§ XXXVI. The cauzies and Muftis of the provincial Courts of Appeal, shall also be cauzies and mufties of the courts of circuit in the several divisions, and shall not be removable, except on proof to the satisfaction of the Governor-General in Council that they are incapable, or have been guilty of misconduct. . . ."—Reg. IX. of 1793.

Muggrabee. Add:

From Ar. gharb, the root of this word, the Spaniards have the province Algarve, and both Spanish and Italian have garbin, a west wind.

Muncheel. Add:

1844. "Muncheels, with poles complete . . .

Poles, Muncheel—Spare."

Jameson's Bombay Code, Ordnance Nomenclature.

"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.

Munneepore. n. p. Properly Mani-

pūr; a quasi-independent state lying between the British district of Cachar on the extreme east of Bengal, and the upper part of the kingdom of Burmah, 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 Mongoloid aspect, and the state, small and secluded as it is, has had its turn in temporary conquest and domination, like almost all the states of Indo-China from the borders of Assam to the mouth of the Mekong. Like the other Indo-Chinese states, too, Manipur has its royal chronicle, but little seems to have been gathered from it. The Rajas and people have, for a period which seems uncertain, professed Hindu religion. A disastrous invasion of Manipur by Alompra, founder of the present Burmese dynasty, in 1755, led a few years afterwards to negotiations with the Bengal Government, and the conclusion of a treaty, in consequence of which a body of British sepoys was actually despatched in 1768, but eventually returned without reaching Manipur. After this, intercourse practically ceased till the period of our first Burmese war (1824-25), when the country was overrun by the Burmese, who also entered Cachar; and British troops, joined with a Manipuri force, expelled them. Since then a British officer has always been resident at Manipur, and at one time (c. 1838-41) a great deal of labour was expended on opening a road between Cachar and Manipur.

This state has been called by a variety of names, causing much confusion. Thus, in Rennell's Memoir and maps of India it bears the name of Meckley. In Symes's Narrative, and in maps of that period it is Cassay; names, both of which have long dis-
appeared from modern maps. 

**Munneapore.**

827

**Mussauchee.**

much better horsemen than the Birmans,”

—Id. 318.

1819. “Beyond the point of Negraglia (i.e. Negraia), as far as Azen (Assam), and even further, there is a small chain of mountains which divides Arakan and Cassay from the Burmees...” —Sangermani, 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 Katé...” —Grassford’s Journal, 372.

1856. “The wearing of these silks... gives employment to a large body of the population in the suburbs and villages round the capital, especially to the Mussopoors, or Bajahs, as they are called by the Burmees.

“... These people, the descendants of unfortunates who were carried off in droves from their country by the Burmans in the time of King Mentaragyi and his predecessors, form a very great proportion of the metropolitan population, and they are largely diffused in nearly all the districts of Central Burma... Whatever work is in hand for the King or for any of the chief men near the capital, these people supply the labouring hands; if boats have to be manned they furnish the rowers; and whilst engaged on such tasks any remuneration they may receive is very scanty and uncertain...” —Mission to Ava, 153-154.

**Musk-Rat.**

Add:

1863. “Les rats d’Inde sont de deux sortes... La deuxieme espèce que les Portugais appellent detero ou odorant est dit aussi durtet (a furet), mais extrêmement petit, sa morveuse est venimeuse. Lorsqu’il entre en une chambre il n’en sort pas non plus. —De la Boulaye-te-Gouz, ed. 1697, p. 266.

I may note on this that Jerdon says of the *Sorex musinarious*, the large musk-rat of China, Burma, and the Malay countries, extending into Lower Bengal and Southern India, especially the Malabar coast, where it is said to be the common species (therefore probably that known to our author), that the bite is considered venomous by the natives (Mammals, p. 94).

**Musnud.**

Add:


1827. “The Prince Tippoo had scarcely dismounted from his elephant, and occupied the musnad, or throne of cushions.” —W. Scott, Surgeon’s Daughter, ch. xiv.

**Mussauche.**

Add:

“In Central India it is the special

* Here the Kyendwan R. is regarded as a branch of the Brahmaputra. See further on.
duty of the barber (näi) to carry the torch; hence näi, commonly, = 'torch-bearer'" (M.-Gen. Keatinge).

Mussoola. Add:
1678. Three Englishmen drowned by upsetting of a Mussoola boat. The fourth on board saved by the help of the Musulmans (see Musas above, and in Gloss.).—Pt. St. Geo. Comm., Aug. 15. Notes and Extracts, No. I., p. 73.

1679. "A Mussooliee 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 seizd and put in prison, one escaping."—Ibid., July 14. In No. II., p. 16.

Mustees. Add:
1653. (At Goa) "Les Mestissees sont de plusieurs sortes, mais fort mesprises des Reimols et Castisses (Castees), parce qu'il y a eu vn peu de sang noir dans la generation de leurs ancestres... la tache d'ainoir en pour ancestrce une Indienne leur demeure insacq a la centisme generation: ils peuent toutesfois estoit soldats et Capitaines de fortresces ou de vaisseaux, s'ils font profession de surveiller les armes, et s'ils se iettent du coste de l'Eglise ils peuent estoit Lecteurs, mais non Provin- ciaux."—De la Boullaye-le-Gous, ed. 1657, p. 226.

1678. "Noe Roman Catholick or Papist, whether English or of any other nation shall bear any oflice in this Garrison, and shall have no more pay than 80 fanams per mensam as private centinalis, and the pay of those of the Portugize nation, as Euro- peans, Musteeses, and Topasses, is from 70 to 40 fanams per mensam."—Articles and Orders... of Fort St. Geo., Madraspatam. In Notes and Extracts, i. 88.

1781. "Eloped from the service of his Mistresses 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 at Cal- cutta... This lady, now fifty-eight years of age, as she herself told me, is... of a fair Mestizae colour... She confirmed all which Mr. Holwell has said..."—Note by Thomas Boileau; * quoted in Echoes of Old Calcutta, 34.

1868. "These Mestizas, as they are termed, are the native Indians of the Philippine, 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 halls, to which no one is admitted who does not don the costume of the country."—Collingwood, p. 296.

Muster. Add:
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 Bom- bay."—Price's Travels, i. 39.

Muxabad. Add:
1864. "Dec. 26.—In ye morning I went to give Bulohund 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 Muxo- dav. "..."—Hedges, p. 39.

1753. "En omettant quelques lieux de monde consideration, je m'arrete d'abord a Muxabadab. 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 Azingonge, est la rési- dence du Nabab, qui gouverne le Bengale presque souverainement."—D'Anville, 63.

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 M Mooreshadabad." But there is no ground for this statement. It does not appear, so far as I can trace, that the Admiral's flag-ship ever went above Chandernagore, 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. Add, before quotations:
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.

Myana. Add:
1803. "During the whole of our stay two minas were talking most 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.

1879. "... beneath Striped squirrels raced, the mynas perked and picked. The nine brown sisters* chattered in the thorn..."—E. Arnold, The Light of Asia, Book i.

Nabob. Add under b:
1777. "In such a revolution... it was impossible but that a number of individuals..."* See Seven Sisters in Gloss. Mr. Arnold makes too many! 
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.

N.B. The quotation from Leconte de l'Isle should have been under a,

Nalke, s. H. nålki. A kind of litter formerly used by natives of rank; the word and thing are now obsolete. The former was perhaps a factitious imitation of nål accent.

1789. "A nalkey is a pakey, either open or covered, but it bears upon two bamboo, 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 Sir Mutaqherin, iii. 269.

Narcondam. Add:
The discrepancy in the position of the island is noticed by D'Anville:

1753. "Je n'oublierai pas Narcondam, et d'autant moins que ce que j'en trouve dans les Portugais ne repond point a la position que nos cartes lui donnent. Le routier de Gaspar Fersira de los Reys indique l'ile Narcondo ou Narcondam a 6 lieues des fles Cocos, 12 de la tribe de l'Andaman; et le rhumb de vent a l'egard de ce point il le determine, teste quarta du nordest, meya quarta mae para les nordestes, c'est a dire a peu-pris 17 degrés de l'est au nord. Selon les cartes Franceses, Narcondam s'etante environ 25 lieues marines de la tribe de l'Andaman; et au lieu de prendre plus du nord, cette ile baisse vers le sud d'une fraction de degré plus ou moins considerable selon differentes cartes."—D'Anville, Eolaires, 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 Pere 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.

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."*

1844. "About 11 o'clock we met with ye Good-hope, at an anchor in ye Narrows, without Hugly River, and ordered him upon ye first of ye flood to weigh, and make all ye haste he could to Hugly . . ."—Begyes, 64.

* See Mr. Barlow's note on Begyes' Diary, p. 64.
† The "Hugly" River was then considered (in ascending) to begin at Hoogly Point, and the confluence of the Koopamarin K., often called the Ganga (see under Golavary).

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.

Naund, s. H. nánd. A coarse earthen vessel of large size, resembling in shape an inverted bee-hive, and useful for many economic and domestic purposes. The dictionary definition in Fallon, an earthen trough, conveys an erroneous idea.

Neelam. Add:

1516. "Pero d'Alpoym came full of sorrow to Cochin with all the apparel and servants of Afonso d'Alboquerque, all 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'Alboquerque. I can't praise his intention, but what he has done only adds to my uncle's honour; for all the people will see that he gathered no rich Indian stuffs, and that he despised everything but to be foremost in honour."—Correa, ii. 469.

Neelgoy. Add:

1773. "Captain Hamilton has been so obliging as to take charge of two deer, a male and a female, of a species which is called neelgoy, and is, I believe, unknown in Europe, which he will deliver to you in my name."—Wrenn Hastings to Sir G. Colbrooke, in Gleig, i. 298.

Negapatan. Add:

1534. "From this he (Cunhall Marcar, a Mahomedan corsair) went plundering the coast as far as Negapattão, where there were always a number of Portuguese trading, and Moorish merchants. These latter, dreading that this pirate would come to the place and plunder them, to curry favour with him, sent him word that if he came he would make a famous haul, because the Portuguese had there a quantity of goods on the river bank, where he could come up . . ."—Correa, iii. 554.

Negrais. Add:

1763. "It gives us pleasure to observe that the King of the Burmans, 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 Conans, Feb. 19th. In Long, 288.
Nelly. Add:
See quotation from Anquetil du Perron in SUPPT. under Jowaur.

Nilgherry. Add:
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 Maharrats, who, 600 in number, after plundering Balasore, had gone to the Nelligree Hills."—In Long, p. 42.

Nipa. Add:
1583. "I Portoghesi e noi altri di queste bande di qua non mangiamo nel Regno di Pegù pane di grano... ne si beve vino; ma una certa acqua lambiaca da vn albero detto Annippe, ch'è alla bocca assai gustevole; ma al corpo giova e nuoce, secondo le complessioni de gli huomini."—G. Balbi, f. 127.

Nizam, The, n. p. The hereditary style of the reigning prince of the Hyderabad Territories; 'His Highness the Nizam,' in English official phraseology. This in its full form, Nežəm-ul-Mulâ, was the title of Asaf Jâh the founder of the dynasty, a very able soldier and minister of the Court of Aurangzib, who became Sûbadâr of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednâgar dynasty more than two centuries earlier, which the Portuguese called that of Nizamolu (q.v.). And the circumstances originating the Hyderabâd dynasty were parallel. At the death of Asaf Jâh (in 1748) he was independent sovereign of a large territory in the Deccan, with his residence at Hyderabâd, and with dominions in a general way corresponding to those still held by his descendant.

Nizamolu, n. p. One of the names which constantly occur in the early Portuguese writers on India. It represents Nežəm-ul-Mulâ. This was the title of one of the chiefs at the court of the Bahmani king of the Deccan, who had been originally a Brahman and a slave. His son Ahmed set up a dynasty at Ahmednâgar (A.D. 1490), which lasted for more than a century. The sovereigns of this dynasty were originally called by the Portuguese Nizamolu. Their own title was Nežâm Shâh, and this also occurs in the form Nizamoxâ.

1521. "Meanwhile (the Governor Diego Lopes de Sequeira) . . . sent Fernão Camello as ambassador to the Nizamolu, 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 Cambayas, which the Governor thought the Nizamolu would gladly join in, because he was in a quarrel with that King. To this he adduced the理由 that I shall relate hereafter."—Correa, ii. 623.

c. 1539. "Trelado del Contrato que o Viso Rey Dom Garcia de Noronha fez com hu Niza Muxa, que d'antes se chamava Hu Niza Malquo."—Tombo, in Subsidios, 115. See also under Idalcan, quotation from Akbar Nâma.

1558. "This city of Chaul . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the Nizamolu, one of the twelve Captains of the Kingdom of Decan (which we corruptly call Daquem) . . . . The Nizamolu 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 Decan, 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 . . . ."—Barros, II. ii. 7.

1564. " . . . This King of Dely conquered the Decâm and the Cunacam and retained the dominion a while; but he could not rule territory at so great a distance, and so placed it in a nephew crowned as king. This king was a great favourer of foreign people, such as Turks, Rumis, Coraçon, and Arabs, and he divided his kingdom into captaincies, bestowing upon Adêlcam (whom we call Idalcam) the coast from Angediva to Cifarand . . . and to Nizamolu the coast from Cifarand to Negotama . . . ."—Garcia, f. 34v.

"B. Let us mount and ride in the country; and by the way you shall tell me who is meant by Nizamoxa, as you often use that term to me.
"O. At once I tell you he is a king in the Balaghat (Bagolato for Balagata), whose father I have often attended, and sometimes also the son . . . ."—Id. f. 33v.

Nokar. Add, before quotations:
According to I. J. Schmidt, Forschungen im Gebiete der Völker Mittel Asiens, p. 96, nikur is in Mongol 'a comrade, dependent, or friend.'

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. It is Brassica oleracea, var. caulot-ropa. 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 Knollikol. It is apparently Dutch, 'Knollikol,' 'Turnip-cabbage; Choux-rave of the French.'

Norimon, s. Japanese word. A sort of portable chair used in Japan.

1618. "As we were going out of the town, the street being full of hackneymen and horses, they would not make me way to passe, but fell a quarrelling with my norimerons, and offred me great abuse ..."—Cocks, ii. 99.

1768-71. "Sedan-chairs are not in use here (in Batavia). The ladies, however, sometimes employ a conveyance that is somewhat like them, and is called a norimon."—Stavonius, E. T., i. 224.

Nuggurocote. Add:

1809. "At Patanocote, where the Padshah (so the Sikhs call Runjent) is at present engaged in preparations and negotiations for the purpose of obtaining possession of Cate Caungrah (or Nagar Cote), which place is besieged by the Raja of Nepal ..."—Elphinstone, in Life, i. 217.

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 Crawford:

"In the enumeration of certain objects, the Malay has a peculiar idiom which, as far as I know, does not exist in any other language of the Archipelago. It is of the same nature as the word 'head,' as we use it in the tale of cattle, or 'sail,' in the enumeration of ships; but in Malay it extends to many familiar objects. Alat, of which the original meaning has not been ascertained, is applied to such tenuous objects as leaves, grasses, etc.; Batang, meaning 'stem,' or 'trunk,' to trees, logs, spears, and javelins; Bandak, of which the meaning has not been ascertained, to such objects as rings; Bidang, which means 'spreading' or 'spacious,' to mats, carpets, thatch, sails, skins, and hides; Biyi, 'seeds,' to corn, seeds, stones, pebbles, gems, eggs, the eyes of animals, lamps, and candlesticks," and so on. Crawford names 8 or 9 other terms, one or other of which is always used in company with the numeral, in enumerating different classes of objects, as if, in English, idiom should compel us to say, 'two stems of spears,' 'four spreads of carpet,' 'six corns of diamonds.' As a matter of fact we do speak of 20 head of cattle, 10 file of soldiers, 100 sail of ships, 20 pieces of cannon, a dozen stand of rifles. But still the practice is in none of these cases obligatory, it is technical and exceptional; insomuch that I remember, when a boy, in old Reform-Bill days, and when disturbances were expected in a provincial town, hearing it stated by a well-informed lady that a great proprietress in the neighbourhood was so alarmed that she had ordered from town a whole stand of muskets!

To some small extent the idiom occurs also in other European languages, including French and German. Of French I don't remember any example now except tête (de total), 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 freudlich! dreizehn Stück Amerikaner!'

The same peculiar idiom that has been described in the extract from Crawford as existing in Malay, is found also in Burmese. The Burmese affixes seem to be more numerous, and their classification to be somewhat more arbitrary and sophisticated. Thus oos, a root implying 'chief' or 'first,' is applied to kings, divinities, priests, etc.; Yawt, 'a male,' to rational beings not divine; Gwung, 'a brute beast,' to irrational beings; Pya, implying superficial extent, to dollars, countries, dishes, blankets, etc.; Lun, implying rotundity, to eggs, loaves, bottles, cups, toes, fingers, candles, bamboo, hands, feet, etc.; Tseny and Gyawung, 'extension in a straight line,' to rods, lines, spears, roads, etc.

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

---

*Numerical, Quantitative Auxiliaries, Numerical Auxiliaries, Segregatives, etc.

*Other terms applied have been Numerals, Quantitative Auxiliaries, Numerical Auxiliaries, Segregatives, etc.
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 numeral-affix (‘Two piecey cooly,’ “three piecey dollar,” etc.).

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 Central America, i.e. the Quiché of Guatemala, the Nahualt of Mexico Proper; and in at least two other languages (Tep and Pininda) of the same region. The following are given as the coefficients or determinatives chiefly used in the (Nahualt or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

Tell (a stone) used for roundish or cylindrical objects; e.g., eggs, beans, cacao beans, cherries, prickly-pears, Spanish loaves, etc., also for books, and foals:

Panthi (? ) for long rows of persons and things; also for walls and f urrows:

Tlamantli (from mana, to spread on the ground), for shoes, dishes, basins, paper, etc., also for speeches and sermons:

Olotl (maize-grains) for ears of maize, cacao-pods, bananas: also for flint arrow-heads (see W. v. Humboldt, Kawii-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 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 work, 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 unacustomed 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, so far as number is concerned, with that of five fingers."—(Wilson’s Prehistoric Man, 1st ed., ii. 379.)

Thus it seems probable that the use of the numeral coefficient, whether in the Malay idiom or in our old sporting phraseology, is a kind of survival of the effort to bridge the difficulty, if 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, etc.; three ‘persons’ (nafar) of bar-kendants; five ‘rope’ (rās) of buffaloes; ten ‘chains’ (zanfīr) of elephants;

twenty 'grips' (kabza) of swords, etc. But I was not aware of the extent of the idiom in the munshi's repertory till I found it displayed in Mr. Carnegy's Kachahri Technicalities, under the head of Muhâwara (Idioms or Phrases). Besides those just quoted, we there find 'adad ('number') used with coins, utensils, and sleeveless garments; dâna ('grain') with pearls and coral beads; dast ('hand') with falcons, etc., shields, and robes of honour; jîld (volume, lit. 'skin') with books; muhâr ('nose-bit') with camels: kiya ('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, etc.; sâz ('an instrument') with guitars, etc.; silk ('thread') with necklaces of all sorts; etc.

Several of these, with others purely Turkish, are used also in Osmanli Turkish.*

Nuzzur. Add:

1782. "Col. Monson was a man of high and hospitable household expenses; and so determined against receiving of presents, that he would not only not touch a nazier (a few silver rupees, or perhaps a gold mohor) always presented by country gentlemen, according to their rank . . . ."—Price's Tracts, ii. 61.

O.

Omrah. Add:

c. 1664. "It is not to be thought that the Omras, or Lords of the Mogul's Court, are sons of great Families, as in France . . . these Omras then are commonly but Adventurers and Strangers of all sorts of Nations, some of them slaves; most of them without instruction, which the Mogul thus raiseth to Dignities as he thinks good, and degrades them again, as he pleaseth."—Bernier, E. T., 66.

Ooplah. Add:

1672. "The allowance of cowdunge and wood was—for every basket of cowdunge, 2 cakes for the Gentu Pagoda; for Pedinaeg the watchman, of every basket of cowdunge, 5 cakes."—Orders at Fort St. Geo., Notes and Extracts, i. p. 56.

Ooordoo. Add:

1254. "Et sicut populus Israel sciebat, unusquisque ad quam regionem tabernaculi debet figurare tentoria, ita ipsi sciant ut quod latus curie debent se collocare . . . Unde dictare curia òrâ lingua eorum, quod sonat medium, quia semper est in medio hominum suorum . . . ."—William of Rubruct, p. 267.

Oriya, n. p. The adjective 'pertaining to Orissa' (native, language, whatnot): H. Uriya. The proper name of the country is Odra-desa, and Or-desa, whence Or-lya and Uriya.

Opium. Add:

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 plant, which are made the Anfiam, and the Anil (q.v.), and that which gives the Algodam" (Cotton).—Bocarro, MS.

Orange. Add:

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 Deling, the natives boiled them as a new kind of potatoes."—Stagy. Review, July 14, p. 57.

Ormus. Add, before quotations:

The islands of Hormuz, Kishm, etc., as well as Bandar 'Abbâs and other ports on the coast of Kerman, had been held by the Sultans of Omân as fiefs of Persia, for upwards of a century, when in 1854 the latter State asserted its dominion, and occupied those places in force (see Budger's Insams of Omâm, etc., p. xxiv).

1619. "Some of the Portuguese, whom I have seen and conversed with here, say that the fortress of Hormuz is impregnable, and too arrogantly, as I fear, make a jest of the bravadoes of the King of Persia."—P. della Valle, ii. 61.

Otto. Add:

1758. "To presents given, &c. * * * *

"1 otter box set with diamonds "Sicca Rs. 3000... ... 3922 3 6."

Access. of Entertainment to Jugget Set. In Long, 89.

c. 1790. "Elles ont encore une prédiction particulière pour les huiles odoriferantes, surtout pour celle de rose, appelée otta."—Haaaffner, ii. 122.
Outcry. Add:
1782. "On Monday next will be sold by Public Outcry . . . large and small China silk Kittials. . . ."—India Gazette, March 31.

Overland. Add:
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 Ray Lourenço de Tavira . . . in January 1612 ordered that a courier should be despatched overland (par terra) to this Government to carry these orders, and he, arriving at Ormuz at the end of May following. . . ."—Bocarro, Decada, p. 7.

1675. "Our last to you was dated the 17th August past, overland, transcripts of which we herewith send you."—Letter from Court to Fort St. Geo. In Notes and Extracts, No. I, p. 5.

1676. "Deed Copy of the Company's General Overland.

"Our Agent and Council Fort St. George.

" The foregoing is copy of our letter of 28th June overland, which we sent by three several conveyances for Aleppo."—Id. p. 12.

1774. "Les Marchands à Bengale envoyèrent un Vaisseau à Sués en 1772, mais il fut endommagé dans le Golfe de Bengale, et obligé de retourner; en 1773 le Sr. Holford entreprit encore ce voyage, réussit cette fois, et fut ainsi le premier Anglais qui eut conduit un vaisseau à Sués . . . On s'est déjà servi plusieurs fois de cette route comme d'un chemin de poste: car le Gouvernement des Indes envoie actuellement dans des cas d'importance ses Couriers par Sués en Angleterre, et peut presqu'avoir plutôt repose de Londres que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne esperance."—Niebuhr, Voyage, i. 10.

1782. "When you left England with an intention to pass overland and by the route of the Red Seas 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, Treats, i. 180.


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 Nekhan-dan, 'Royal Bar,' 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. 165.

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 (Sanctiago) showed himself to the Moors when they were fighting with our people, and of this he sent word to the King, telling him that such martyrs were the men who were serving in these parts that Our Lord took thought of them and sent them a Helper from Heaven."—Correa, i. 117.

P.

Paddy-bird. Add:
1868. "The most common bird (in Formosa) was undoubtedly the Padi bird, a species of heron (Ardea pratinocoele), which was constantly flying over the padi, or rice-fields."—Collingwood, 44.

Padre. Add:
1675. "And whiles the French have no settlement near hand, the keeping French Padrys here instead of Portugueses, destroys the encroaching growth of the Portagal interest, who used to entail Portuguese as well as Christianity on all their converts."—Madras Comms. Feb. 29. In Notes and Extracts, i. p. 46.

1680. " . . . where as at the Dedication of a New Church by the French Padrys and Portugalos in 1675 guns had been fired from the Fort in honour thereof, neither Padry nor Portugal appeared at the Dedication of our Church, nor as much as gave the Governor a visit afterwards to give him joy of it."—Id. Oct. 25. No. III. p. 37.

Pagoda, c. Add:
1780. "Sir Thomas Rumbold, Bart., resigned the Government of Fort St. George on the Mgl. of the 9th inst., and immediately went on board the General Barker. It is confidently reported that he
PAHLAVI, PEHLVI. 835 PAHLAVI, PEHLVI.

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.

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 inflexions agreeing with those of the Avesta and of Sanskrit. The dissolution of inflexional terminations is already indicated as beginning in the later Achaemenian inscriptions, and in many parts of the Zend-Avesta; but its course cannot be traced, as there are no inscriptions in Persian language during the time of the Arsacide; and it is in the inscriptions on rocks and coins of Arkhshahr-i-Paspakin (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 malkun malked, 'King of Kings,' but they would read shtahan shtah. . . . 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, translations from the Avesta, and others almost entirely of a religious character. Where the language is transcribed, either in the Avesta characters, or in those of the modern Persian alphabet, and freed from the singular system indicated above, it is called Pazand; a term supposed to be derived from the language of the Avesta, paitivanti, with the meaning 're-explanation.'

Various explanations of the term Pahlavi have been suggested. It seems now generally accepted as a changed form of the Parthian of the cuneiform inscriptions, the Parthia of Greek and Roman writers. The Parthians, though not a Persian race, were rulers of Persia for five centuries, and it is probable that everything ancient, and connected with the period of their rule, came to be called by this name. It is apparently the same word that in the form pahlav and pahlavan, etc., has become the appellation of a warrior or champion in both Persian and Armenian, originally derived from the name of that most warlike people the Parthians. 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.

* Or our symbol (6), now modified into (b), which is in fact Latin c, but is read 'and.'

† "The peculiar mode of writing Pahlavi here alluded to has long made the character of the language a standing puzzle for European scholars, and was first satisfactorily explained by Professor Hang, of Munich, in his admirable Essay on the Pahlavi Language, already cited" (West, p. xii.).
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. pai, ‘a tablet,’ and lo, ‘a stage or erection.’ Mr. Ferguson has shown the construction to have been derived from India with Buddhism (see Indian and Eastern Archits., pp. 700-702).

Palaglãss, s. This is domestic Hind. for ‘Asparagus’ (Panjab N. & Q. ii. 189).

Palankeen. Add:
In Gloss. under 1606, I gave a curious quotation from the acts of the Synod of Goa regarding covered palankins. I have since come upon a remonstrance of the City of Goa against the ecclesiastical action in this matter, addressed to the king:

1606. “Last year this City gave your Majesty an account of how the Archbishop Primate proposed the issue of orders that the women should go with their palankins uncovered, or at least half uncovered, and how on this matter were made to him all the needful representations and remonstrances on the part of this whole community, giving the reasons against such a proceeding, which also were sent to your Majesty. Nevertheless in a Council that was held last this summer, they dealt with this subject, and they agreed to petition your Majesty to order that the said palankins should travel in such a fashion that it could be seen who was in them. “The matter is of so odious a nature, and of such a description that Your Majesty should grant their desire in no shape whatever, nor give any order of the kind, seeing this place is a frontier fortress. The reasons for this have been written to your Majesty; let us beg your Majesty graciously to make no new rule; and this is the petition of the whole community to your Majesty.”

Carta, que a Cidade de Goa escrevea a Sua Magestade, o anno de 1606. In Archivo Port. Or., fasc. 1*, 2a Edição, 2a. Parte, 186.

C.1660. “... From Golconda to Maslatam there is no travelling by waggons... But instead of Coaches they have the convenience of Pallekiss, wherein you are carried with more speed and more ease than in any part of India.”—Tavernier, E. T., ii. 70.

This was quite true up to our own time. In 1840 the present writer was carried on that road, a stage of 25 miles in little more than 5 hours, by 12 bearers, relieving each other by sixes.

1678. “The permission you are pleased to give us to buy a Pallakes on the Company’s Acct. Shall make use off as Soone as can possiblie meet with one y° may be fitt for y° purpose...”—MS. Letter from Factory at Ballasore to the Council (of Fort St. George, March 9. In India Office.

1882. Joan Nieuhof has Palakijn. Ze en Lant-Heize, ii. 78.

Palemporte. Add: The probability that Palempore is a word originating in a mistaken version of palang-pohse, is strengthened by the following entry in Bluteau’s Dictionary (Suppt., 1727).

“Chaudus ou Chauders são luns panes grandes, que servem para cobrir camas e outras cousas. Só pintados de cores muy vistas, y alguns más finos, que chiamão palangapuzes. Fabricaço-se de algodão em Bengala e Choromandel.”—i.e. “Chaudus ou Chauders” (this I cannot identify, perhaps the same as Choutar among Pies-goods, q.v.) “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 palangpouhes,” etc.

Pandy. Add:
“In the Bengal array before the Mutiny, there was a person employed in the quarter-guard to strike the gong, who was known as the gunta pandy” (M.-G. Keatinge). Ghanța=gong or bell.

Papaya. Add, before quotations: Papaya is applied in the Philippines to Europeans who, by long residence, have fallen into native ways and ideas.

Papua, n. p. This name, which is now applied generically to the chief race of the island of New Guinea and
resembling tribes, and sometimes (improperly) to the great island itself, is a Malay word peduwah, or sometimes puwah-puwah, meaning ‘frizzle-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 Malacæ, where he encountered a great storm, so that but for God’s mercy they had all been lost, and so they were driven on till they made the land of the Papuas, and then the west 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." — Correæ, iii. 173-174.

1553. (Referring to the same history.) "Thence he went off to make the islands of a certain people call Papuas, whom many on account of this visit of Don Jorge (de Menezes) call the Islands of Don Jorge, which lie east of the Moluccas some 200 leagues..."—Barros, IV. i. 6.

Parbutty. Add, after quotation from Buchanan:

The word is explained elsewhere by Buchanan, as "the head person of a Hobby in Mysore." A Hobby is a sub-division of a Taluk (i. 370).

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 on such a special matter, with little result except that of being puzzled and misled, and having time occupied in satisfying myself regarding the errors alluded to. The subject is in itself a very difficult one, perplexed as it is by the rarity or inaccessibility of books dealing with it, by the excessive rarity (it would seem) of specimens, by the large use in the Portuguese settlements of a variety of native coins in addition to those from the Goa mint, by the frequent shifting of nomenclature in the higher coins and constant degeneration of value in the coins that retained old names. I welcomed as a hopeful aid the appearance of Dr. Gerson D’Acunha’s Contributions to the Study of Indo-Chinese Numismatics. But though these contributions afford some useful facts and references, on the whole, from the rarity with which they give data for the intrinsic value of the gold and silver coins, and the excessive error in the most important values which they do give, 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 append, in regard to monetary values, to his translation of Alboquerque, 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. pratápa, ‘splendour, majesty,’ &c., and was no doubt taken, as Dr. D’Acunha says, from the legend on some of the coins to which the name was applied, e.g. that of the Raja of Ikkeri in Canara: Sri Pratápa krishnárya.

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 Abdurrazzák, the Envoy of Shah Rukh, makes the partáb (or pardao) half of the Varáha (‘boar’; so called from the Boar of Vishnu figured on some issues), hún, 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

* Antonio Nunes, "Comtador da Casa del Rey noso Senhor," who in 1564 compiled the Livro dos Peso da Yndia e asy Medidas e Mohedas, says of Diu 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. 28).
Portuguese, from the beginning of the 16th century, applied the name *pardao* d'ouro. The money-tables which can be directly formed from the statements of Abdurrazzak and Varthema respectively are as follows:

**Abdurrazzak (A.D. 1443).**

3 Jitala (copper) = 1 Tar (silver).
6 Tars = 1 Fanam (gold).
10 Fanams = 1 Partab.

And the *varāha* weighed about 1 Mithkāl, equivalent to 2 dinārs *Kopeki*.

**Varthema (A.D. 1504–5).**

16 Cas (see CASH) = 1 Tar (silver).
20 Tars = 1 Fanam (gold).
20 Fanams = 1 *Pardao*.

And the *pardao* was a gold ducat, smaller than the saraphim of Cairo (gold dinār), but thicker.

The question arises whether the *varāha* ol Abdurrazzak was the double pagoda, of which there are some examples in the S. Indian coinage, and his *partab* therefore the same as Varthema's, i.e. the pagoda itself; or whether his *varāha* was the pagoda, and his *partab* a half-pagoda. The weight which he assigns to the *varāha*, "about one mithkāl," a weight which may be taken at 73 grains, does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) hūn or pagoda, given in Prinsep's Tables, to be 43 grs., the maximum being 45 grs. And the fact that both the envoy's *varāha* 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 hūn or pagoda, we quote in a footnote 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 Dehli, illustrated, &c.‡

---

* I invert the similar table given by Dr. Badger in his notes to Varthema.
† 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 ganjās = 1 dugala
3 dugulas = 1 chavula (= the panam or fanam),
2 chavulas = 1 hōng (= the pratāp, māda, or half-pagoda),
2 hōngs = 1 varāha (the hūn or pagoda)."

"The ganjā or unit (= ½ fanam) is the rati, or Sanskrit raktika, the seed of the abrus."—Op. cit. p. 294, note. See also Sir W. Elliot's Coins of S. India, now in the press p. 56.

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 sanvoy and nixane pagodas, each of them being divided into 2 pratāps," etc. (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 hūn 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 milres is now reckoned equal to a dollar, or 50d., we have a single rei = 3½d., and 370 reis = 1s. 6d. It seems not to have occurred to the author that the rei might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda, the Venetian sequin, and the dollar.† Yet the fact of this degeneration everywhere staves him in the face. Coreia 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 dinār. Nunez adds that a gold coin of Cambaya, which he calls *Madrafaxao* (q.v.), was worth from 369 reis is the equivalent in the authorities, so far as I know.

† Even the pound sterling, since it represented a pound of silver sterlings, has come down to one-third of that value; but if the value of silver goes on dwindling as it has done lately, our pound might yet justify its name again!

I have remarked elsewhere:

"Everybody seems to be tickled at the notion that the Scotch Pound or Livre was only 20 pence. Nobody finds it funny that the French or Italian Livre or Pound is only 20 halfpence or less!" I have not been able to trace how high the rei began, but the morosef entered life as a gold piece, equivalent to the Saracen mithkāl, and ended—†
1260 to 1440 reis, according to variations in weight and exchange. We have seen that this must have been the gold-mohr of Mudhaffar-Shah 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 1419 will be...

From the Mudhaffar-Shah mohr (weight 185 grs., value, if pure gold, 392:52d.) value of rei at 1440...

Mean value of rei in 1513...

Dr. D’Acunha himself informs us (p. 50), that at the beginning of the 17th century the Venetian was worth 690 to 720 reis (mean 705 reis), whilst 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...

Values of the milrei given in Milburn’s Oriental Commerce, and in Kelly’s Cambist, enable us to estimate it for the early years of the present century. We have then the progressive deterioration as follows:

Value of rei in the beginning of the 16th century...

Value of rei in the beginning of the 17th century...

Value of rei in the beginning of the 19th century...

Value of rei at present...

Yet Dr. D’Acunha has valued the coins of 1510, estimated in reis, at the rate of 1890. And Mr. Birch has done the same.†

* I calculate all gold values in this paper at those of 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. Pousaca, 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.

† Thus Alboquerque, returning to Europe in 1504, gives a “Morish” pilot, who carried him by a new course strat from Camarone to Mozambique, a buckshahn of 50 crusados; this is explained as £5—a mild munificence for such a feat. In truth it was nearly £24, the crusado being about the same as the sequin (see i. p. 17).

Dr. D’Acunha is aware of the Alboquerque’s demands as reason to spare Muscat “10,000 xeracins of gold.” And we are told by the translator that this reason of a wealthy trading city like Muscat amounted to £295. The coin in question is the as-srak, or gold dinar, as much as, or more than the sequin in value, and the sum more than £5000 (p. 82).

In the note to the first of these cases it is said that the crusado 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.” “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 this century was probably not very great. There is a curious note by Gen. Briggs in his translation of Firishta, comparing the amount stated by Firishta to have been paid by the Bahmani King, about a.d. 1470, as the annual cost of a body of 500 horse, with the cost of a British corps of irregular horses 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 £400; the salaries of the commanders of the fortresses of Goa, of Malacca, of Dacca, and of Basanis, 600,000 reis, or about £2070. The salary being later increased at Batavia, when Judge of Delhi, about 1840, was 1000 silver tankas or dinars as he calls them (practically 1000 rupees) a month, 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 55,000 tankas—say £25,500!
account so many tangas of silver were reckoned as a pardao. Later in the century, however, we learn from Balbi (1580), Barrett (1684), and Linsehotten (1583-1589), the principal currency of Goa consisted of a silver coin called xerafin and pardao-xerafin, 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 xerafin 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 sequl as a gauge; we then find the tanga gone down to 6d. and the pardao or xerafin to 2s. 6d. Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to 1s. 6d. Calculating 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 depreciated 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 denomination 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 Prinsep's Tables (Thomas's edition, 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.

1444. "In this country (Vijayanagar) they have three kinds of money, made of gold mixed with alloys: one called varahak weighs about one methkal, equivalent to two dinars kopieki; the second, which is called pertah, 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."—Abdurrazzāk, in Índia in the XVTh 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 Decan 19,000 golden ducats, called by them pardai. These pardai are smaller than the xeraphins of Cairo, but thicker, and have two devils stamped upon one side, and certain letters on the other."—Varthema, pp. 115-116.

". . . His money consists of a pardao, as I have said. He also 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 sixteen to a fanom . . ."—Id., p. 130.

1510. "Meanwhile the Governor (Alboqueque) talked with certain of our people who were goldsmiths, and understood the allegation 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 pardaos of gold, worth in gold 360 reis, and also a money of good silver which they called bargamyn (see Bargain in Surra) of the value of two vintens, and a money of copper which they called bazaroos (see Budgerook), of the value of two 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 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 vintem; and he made bazaroos of copper of the weight belonging to that coin, with the A and the sphere; and each bazaroo he divided into 4 coins which they called cepayquas (see Sapêque), and he gave the bazaroos the name of luais. And in changing the cruzado into these smaller coins it was reckoned at 480 reis."—Córcea, ii. 76-77.

1518. "There are current here (in Baticala, see Batcul) the pardaoos, 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. . . ."—Barbosa, Lisbon ed., p. 293.

"There is used in this city (Bisnagar) and throughout the rest of the Kingdom much pepper, which is carried hither from Malabar on oxen and ass; and it is all bought and sold for pardaoos, which are made in some places of this Kingdom, and especially in a city called Hora (h), whence they are called hordas."—Id., 297.

1562. "Hic Sinam mercatores indies
exspecto, quo cum, propter atroces poenas propositas sui qui advenam sine fide publica introduxerint, Pardais ducentis transergi, ut me in Cantonein trajaciat."—Soti. Franc. Xoverti Epist., Pragae, 1667, IV. xiv.

1533. "Let us mount our horses and take the ride in the country, and as we ride you shall tell me what is the meaning of Nizamzara, 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 Bagelat (read Balagat), whose father I often attended, and the son also not so often. I received from him from time to time more than 12,000 pardas; and he offered me an income of 40,000 pardas if I would pay him a visit of several months every year, but this I did not accept."—Garcia, f. 33v.

1534. "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 sphere or globe of the world, and on the other side two arrows and five roundes;* and this kind of money is called Basaruchchi, and we there make a vintone of naughty money, and 5 vintones make a tanga, and 4 vintenes make a tanga of base money... and 5 tangas make a sарhine of gold (+ read "of silver"), which in merchandise is worth 5 tangas good money; but if one would change them into basaruchs, he may have 5 tangas, and 10 basaruchs, which they call cervaggio, and when the bargain of the pardon is gold, each pardon is meant to be 6 tangas good money, but in merchandise, the vse is not to demand pardawes of gold in Goa, except it be for jewels and horses, for all the rest they take of sарhinis of silver, per admiro. The ducat of gold is worth 9 tangas in merchandise, and yet not stable in price, for that when the ships depart from Goa to Cochyn, they pay them at 9 tangas and 3 fourth parts, and 10 tangas, and that is the most that they are worth. 14. W. Barret, in Hakluyt, ii. 418."

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 Gasparo Balbi, who was at Goa in 1580. We learn from Balbi that there were at Goa tangas not only of good money worth 75 basaruchchi, and of bad money worth 60 basaruchchi, but also of another kind of bad money used in buying wood, worth only 50 basaruchchi."

1538. "The principall and commonest money is called Pardaus Xeraphinis, and is silver, but very brasse (read "base"), and is coined in Goa. They have Saint Sebastian on the one side, and three or four arrows in a bundle on the other side, which is as much as three Testones, or three hundred Reis. The money of this kind is called Tangas, but 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;" etc.—Linschoten, ch. 35.

1598. "They have a kind of money called Pagodes which is of Gold, of two or three sorts, and are above 8 tangas in value. They are Indian and Heathenish money, with the feature of a Devil upon them, and therefore they are called Pagodes. There is another kind of gold money, which is called Venetians; some of Venice, and some of Turkish coin, and are commonly (worth) 2 Pardaus Xeraphinis. There is yet another kind of golde called S. Thomas, because Saint Thomas is figured thereon and is worth about 7 and 8 Tangas: There are likewise Riales of 8 which are brought from Portingall, and are Pardawes de Rentes. They are worth, at their first coming, the Reis of 5; and after are rayes by exchange, 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 Xeraphinis, and these are silver. They name likewise Pardawes of Gold, and those are not of the same denomination as the above mentioned, and are 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 bargain before hand, but plainly name Pardawes, they are Pardawes Xeraphinis of 5 Tangas the piece. They use also to say a Pardaw of Lariins, and are five Lariins for every Pardaw. . . . ."—Ibid.

This extract is long, but it is the complete picture we know of the Goa currency. Wegather from the passage (including a pardon which we have omitted) in the latter part of the 16th century there were really no national coins there used intermediate between the basaruchco, worth at this time 0.139d., and the pardau xeradfin worth 50d. The vintenes and tangas that were nominally interposed were mere names for certain quantities of money of either of the latter, as represented by basaruchco. And our interpretation of the statement about pardawes of gold in a note in the last column is here expressly confirmed.

*No doubt, however, foreign coins were used to make up sums, and reduce the bulk of small change.*
c. 1620. "The gold coin, struck by the rāis of Bijanagar and Tiling, is called hān and parthā."—Parrà, quoted by Quatremère, in Notices et Extraits, xiv. 509.

1643. "... estant convenu de prix avec luy, à sept perdoes et demy par mois tant pour mon viure que pour le logis..."—Moquet, 224.

Parell. Add: 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 auprès du Village de Parell au milieu de l'Inde, mais il y a déjà plusieurs années, qu'elle est devenue la maison de campagne du Gouverneur, et l'Eglise est actuellement une magnifique auberge, et de danses, qu'on n'en trouve point de pareille en toutes les Indes."—Niebuhr, Voyage, ii. 12.

Patcharee. Add:

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 Patcharee.


Pattamar. Add, to note at p. 520, col. b:

Mr. J. M. Campbell, who is very accurate, in the Bo. Gazetteer writes the vessel as pātīnār, though identifying, as we have done, both uses with pāthmār, 'courier.' The Moslem, he says, write pāthmārī, quasi fath-mār, 'snake of victory' (?).

According to a note in Notes and Extracts, No. I. (Madras, 1871), p. 27, under a Fort St. Geo. Consultation of July 4th, 1873, 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 letter sent to the President and Councill at Surratt by a Pair of Pattamar" (native craft express..."—Op. cit. No. II. p. 8.

Paw. I believe the statement in Gloss, 'no ridge-pole,' is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between pāl and chhoolārī (see Shooldarry). A reference to India failed in getting a reply. The shooldarry is not essentially different from the pāl, but is trimmer, tauter, better closed, and sometimes has two flies.

1793. "There were not, I believe, more than two small Pauras, or tents, among the whole of the deputation that escorted us from Patna."—Kirkpatrick's Nepaul, p. 118.

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 route, or small tent, a pāl or servants' tent, 2 elephants, 6 camels, 4 horses, a pony, a buggy, and 24 servants, besides mahouts, servants or camel-drivers, and tent pitchers."—Mundy, Journal of a Tour in India.

We may note that this is an absurd exaggeration of any equipment that, even sixty 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.

Pawnee, Kalla. Add, before quotations:

'Hindu servants and sepoys used to object to cross the Indus, and called that the kāla pāni. 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 the Arya varśa (Note by Lt.-Col. J. M. Trotter).

Pazend, s. See for meaning of this term s.v. Pahlavi, in connection with article Zend. See also quotation from Mas'ādi under latter.

Pecul. Add, before quotations:

Another authority states that the shīk is = 120 kīn or κατά, whilst the 100 kīn weight is called in Chinese tan.

1554. "In China 1 tael weighs 7½ tanga
[SUPPLEMENT.]

PEEPUL. 843 PIECE-GOODS.

Iaras of silver, and 16 taels = 1 caté; 100 tatés = 1 picó = 45 tanga$ of silver weigh 1 mark, and therefore 1 picó = 133½ arrêtés” (see Bottde).—A. Nuncs, 41.

Peeplu. Add, before quotations:

“|I remember noticing among many
| Hindus, and especially among Hi
|nduized Sikhs, that they often say
| Peryal ko jota hai (“I am going to
| the Peepul Tree”), to express I am going
to say my prayers” (Lit. Col. John
| Trotter).

Peer. Add:

1869. “Certiins pin are talttement
| nomees, qu’ainsi qu’on le verra plus loin,
| le peuple a donné leurs noms aux mois
| lunaires où se trouvent placées les fêtes
| qu’on celebre en leur honneur.”—Garcin de

Pergunnah. Add:

1753. “Masulipatnam . . . est capi
tale de ce qu’on appelle dans l’Inde un Ser
car, qui comprend plusieurs Perganés, on dis
tricte particuliers.”—D’Anville, 132.

Perpetuano, also by contraction, Perpet, s. The name of a cloth often mentioned in the 17th and first part of the 18th centuries as an export from England to the East. It appears to have been a light and glossy twilled stuff of wool. In France it was called perpétuano or sempiterne.

1711. “Goods usually imported (to
| China) from Europe are Bullion Cloths,
| Clotch:
| ur, Perpetuano’s, and Camblets of
| Scarlet, black, blew, 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.

1754. “Being requested by the Trustees
| of the Charity Stock of this place to make
| an humble application to you for an order
| that the children upon the Foundation to
| the number of 12 or 14 may be supplied at
| the expense of the Honorable Company
| with a coat of blue Perperts or some ordi
| nary cloth. . . .”—Petition of Revd. R.
| Mapleton, in Long, p. 29.

1757. Among presents sent to the King
| of Ava with the mission of Ensign Robert
| Lester, we find:
| 2 Pieces of ordinary Red Broad Cloth.
| 3 Do. of Perpetuanos Popingray.
| In D’Arcymple, Or. Rep., i. 203.

Peshawar. Add:

1754. “On the news that Peisahor was
| taken, and that Nadir Shah was preparing
to pass the Indus, the Moghol’s court,
| already in great disorder, was struck with
terror.”—H. of Nadir Shah, in Hanway, ii.
| 363.

Peshouibz. Add:

1767. “Received for sundry
| jewels, &c. . . . (Rs.) 7326 0 0
| Ditto for knife, or
| peshouibz . . . 3500 0 0
| Lord Clive’s Accounts, in Long, 497.

Peshouch. Add:
Peshouib, in the old English records,
is most generally used in the sense of
a present to a great man.

1653. “Peakst est vn present en Turq.”
| —De la Boulaye-le-Gous, od. 1657, p. 553.

1657. “As to the Piscash for the King
| of Golcundah, if it be not already done, we
do hope with it you may obeyen our liberty
to cowye silver Rupees and copper Picé at
| the Fort, which would be a great accommo
dation to our Trade. But in this and all
| other Piscashes be as sparing as you can.”
| —Letter of Court to Fort St. Geo., in Notes
| and Extracts, No. i. p. 7.

1754. “After I have refreshed my army
| at Delhie, and received the subsidy * which
| must be paid, I will leave you in
| possession of his dominion.”—Hist. of Nadir
| Shah, in Hanway, ii. 371.

Phanseegar. See under Thug.

Picar, s. H. paîkôr, a retail-dealer,
an intermediate dealer or broker.

1680. See in Suppe. quotation under
| Dustory.

1683. “Ye said Naylor has always cor
| responded 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 Piscars doing of it.”—
| Hedges, p. 103.

Pice. Add:

1766. “The Indians have also a sort
| of small Copper-money; which is call’d
| Peha . . . In my last Travels, a Roupy
| went at Surat for nine and forty Peha’s.”
| —Tavencr, E. T., ii. 22.

Pipientah. Add:

c. 1790. “Partout les pakotieûx ou puits
| à bascule étaient en mouvement pour
| fournir l’eau nécessaire aux plantes,
| et partout on entendait les jardiniers égayer
| leurs travaux par des chansons.”—Haafner,
| ii. 217.

Pice-goods. Add to note, p. 535,
coll. a:

In Sir E. Anlucott’s publication of Sir T.
| Munro’s Minutes (Memoir, p. cxxx.) 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

* Misprinted peshouib.
† “This is called a Peisohchus, or present from
an inferior to a superior. The sum agreed for was
20 crores.”
reference to certain measures of Mr. Huskisson's. The passage ends thus: "India is the country that has been attacked, and the usual arrangements. All her products ought undoubtedly to be imported freely into England, upon paying the same duties, and no more, which English duties pay in India. It was stated in Parliament against India, I think that I am reading about Edward III., and the Flemings.

Sir A. Arthuroth adds very appropriately a passage from a note by the late Prof. H. H. Wilson in his continuation of James Mill's History of India, (1845, vol. i. pp. 588-593), a passage which we gratefully insert here:

I refer to 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 80 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 positive 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 outset, and could scarcely have been again set in motion, even by the powers of steam. They were created by the sacrifice of the Indian manufactures. Had India been independent, she would have retaliated; would have imposed preventative 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 stranggle a competitor with whom he could not contend on equal terms.

**Pig-sticking.**

1879. "In the morning we went a hunting of wild Hogs with Kisma Reddy, the chief man of the Islands" (at mouth of the Kistna) "and about 100 other men of the island (Dio) with lances and Threas score dogge, with whom we killed eight Hogs great and small, one being a Bore very large and fatt, of great weight."—**Conso. of Agent and Council of Fort St. Geo. on Tong. in Notes and Extracts, No. II.**

The party consisted of Streynsham Master "Agent of the Coast and Bay," with "Mr. Thomas, and Tho. and Thos. and Mbn. and Mbn. of the Council, the Minister, the Chyurgeon, the Schoolmaster, the Secretary, and two Writers, an Ensign, 8 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.

**Fishashree. Add.**

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. 567.**

**Plantain. Add, at foot of p. 341, col. a:**

*Platano* and *plantano* are used in the Philippine Islands by the Spanish population.

---

**POLIGAR.**

1664. "Wake, Wake, Quevera! Our soft rest must cease, And fly together with our country's peace! Now more we must sleep under plantain shade, Which neither heat could pierce nor cold invade; Where bounteous Nature never feels decay, And opening buds drive falling fruits away."

—Dryden, Prologue to the Indian Queen.

**Plassey, n.p.** The village *Palési*, which gives its name to Lord Clive's famous battle (23d June, 1757). It is said to take its name from the *pālōs* (or *dhawk*) tree.

1748. "... That they have great reason to complain of English England's conduct for not waiting at Placie . . . and that if he had staid another day at Placy, as Tullerooy Caun was marching with a large force towards Cutway, they presume the Maharratas would have retreated inland on their approach and left him an open pas- sage. . . ."—**Letter from Council at Cosim- bazar in Long.**, p. 2.

1768-71. "General Clive, who should have been the leader of the English troops in this battle (Plassey), left the command to Colonel Coors, and remained hid in his palankeen during the combat, out of the reach of the shot, and did not make his appearance before the enemy were put to flight."—**Statoastrinus, E.T., i. 486.**

This stupid and inaccurate writer says that several English officers who were present at the battle related this "anec- dote" to him. This, it is to be hoped, is as untrue as the rest of the story. Even to such a writer one would have supposed that Clive's mettle would be familiar.

**Podār, s. H. poddar, corr. of Pers. foṭādār, from foṭa, a bag of money. A cash-keeper, or especially an officer attached to a treasury, whose business it is to weigh money and bullion and appraise the value of coins.**

1880. See quotation under Dustoory in Suppy.

1883. "The like losses in proportion were preferred to be proved by Ramchurne Podār, Bendura bun Podar, and Mamoon- bishwas, who produced their several books for evidence."—**Hodges, p. 84.**

**Poligar. Add:**

1800. "I think Poumary's mode of dealing with these rajahs . . . is excellent. He sets them up in palankins, elephants, &c., and a great squarry, 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 Hydr adopted this plan, and his operations were
seldom impeded by polygar wars."—A. Wellesley to T. Munro; in Arbuthnot's Mem., xii.

Pommeo. Add:

1661. "The fruit called by the Netherlanders Pumpeinoos, by the Portuguese Jamboa, grows in superfluity outside the city of Batavia ... This fruit is larger than any of the lemon-kind, for it grows as large as the head of a child of 10 years old. The core or inside is for the most part reddish, and has a kind of sourish sweetness tasting like unripe grapes."—Walter Schulten, 236.

Pondicherry. Add:


1753. "L'établissement des François à Pondichéri remonte jusqu'en l'année 1674; mais par de si foibles commencements, qu'on aurait en de la peine à imaginer, que les suites en fussent aussi considérables."—D'Anville, p. 121.

Porcelain. Add:

1461. "Porcellane pezzi 20, cioè 7 piattine, 5 scodelle, 4 grandi e una piccida, piattine 5 grandi, 3 scodelle, una biava, e due bianche."—List of presents sent by the Soldan of Egypt to the Doge Pasquale Malepiero. In Muratori, Rerum Italicarum Scriptores, xxi. col. 1170.

Porgo, s. We know this word only from its occurrence in the passage 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.

1650. Fort St. Geo. Consns., Jan'y, 30th, "records arrival from the Bay of the Success, the Captain of which reports that a Porgo [Peragua?, a fast-sailing vessel, Clipper] drove ashore in the Bay about Peply ..."—Notes and Extracts, No. III., p. 2.

Pra, Phra. Add:

In a short paper in the Bijdragen of the Royal Institute of the Hague, Dl. X. 4de Stuk, 1885, Professor Kern indicates that this term was also in use in Java, with certain derivatives, 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 Bra is exactly the representative of Skt. Śrī.

Praag, sometimes Piagg, n. p. Properly Prayāga, the place of sacrifice, the old Hindu name of Allahabad, and especially of the river confluence there, since remote ages a place of pilgrimage.

c. A.D. 638. "Le royaume de Poloe-ye-kia (Prayāga) a environ 5000 li de tour. La capitale, qui est située au confluent de deux fleuves, a environ 20 li de tour .... Dans la ville, il y a un temple des dieux qui est d'une richesse éblouissante, et où déclarent une multitude de miracles .... Si quelqu'un est capable de pousser le peu de la vie jusqu'à se donner la mort dans ce temple, il obtient le bonheur éternel et les joies infinies des dieux .... Depuis l'antiquité jusqu'à nos jours, cette coutume insensée n'a pas cessé un instant."—Hionuen-Thang, in Pel. Boudd., ii. 276-279.

1020. "... thence to the tree of Barālt, 12 (parasangs). This is at the confluence of the Jumna and Ganges."—Al-Biruni, in Edict, i. 50.

1529. "The same day I swam across the river Ganges for my amusement. I counted my strokes, and found that I crossed over at 33 strokes. I then took breath and swam back to the other side. I had crossed by swimming every river that I had met with, the river Ganges alone excepted. On reaching the place where the Ganges and Jumna unite, I rowed over in the boat to the Piāg side ..."—Baber, 406.

1585. "... Fré Agra I came to Prage, where the river Jemena enthrith into the mightie river Ganges, and Jemena loost his name."—R. Pitch, in Hakluyt, ii. 396.

Praya, s. This is in Hongkong the name given to what in most of the foreign settlements in China is called the Bund; i.e. the promenade or drive along the sea. It is Port. prāia, 'the shore.'

President. Add:

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. Chiefs, at Persia, the Bay (q.v.), Mesulamast, and Macassar; Deputy at Bombay, and Seconds at Surat, Fort St. George, and Bantam 3 tons." In Notes and Extracts, No. I., p. 3.

Prow. Add:

1596. "The fifth and last festival, which is called Saya-y Donon, is one in which the King (of Pegu) is embarked in the most
[SUPPLEMENT.]

PUCKAULY. 846  PUTNEE, PUTNEY.

beautiful parā, or boat, . . ."—G. Balli, f. 122.

Puckauly. Add: 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."—Percival's Ceylon, p. 102.

Pultun, s. A H. corruption of Battalion, possibly with some confusion of platoon or peloton. 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 prepared, and that if all matters suit I shall go off with a dreadful explosion, and shall probably destroy some campos and pultuns which have been indiscreetly pulled across the Kistna."—A. Wellesley to T. Munro. In Mem. of Munro, by Arbuthnot, ixix.

Pulwah. Add: 1782. "To be sold, Three New Dacca Pulwars, 60 feet long, with Houses in the middle of each."—India Gazette, Aug. 31st.

Pun. Add: 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 1758). Agreed, that after the 1st of April they be regulated as follows:"

"No tailor to demand for making: 1 Jamma more than 3 annas."

"1 pair of drawers, 7 pun of cowries."

"No washerman:
1 corse or pieces, 7 pun of cowries."

"No barber for shaving a single person, more than 7 gundas" (see under Cowry).


1682. "Some (of the Chinese in Batavia) also sell Sugar-beer, as well as cooked dishes and Sury, arak or Indian brandy; wherefrom they make Musak and Follopons, as the Englishmen call it."—Nieuhoff, Zee en Lant-Reize, ii. 217.

Punchayet. Add: 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 Parsis at Bombay . . ."—Dossambhāt Fromj, H. of the Parsis, 1854, ii. 219.

1832. Bengal Regn. VI. of this year allows the judge of the Sessions Court to call in the alternative aid of a punchayet, in lieu of assessors, and so to dispense with the futwa. See under Law Officer in Suppt.

1833. "From the death of Runjeet Singh to the battle of Sobrona, the Sikh Army was governed by 'Punchayets' or 'Punches'—committees of the soldiery. These bodies sold the Government to the Sikh chief who paid the highest, letting him command until murdered by some one who paid higher."—Sir C. Napier, Defects of Indian Government, 69.

Punch-house. Add: 1676. Major Puckle's "Proposals to the Agent about the young men at Mitchlepam.

"That some pecuniary nuict or fine be imposed . . . for misdemeanours."

"6. Going to Punch or Rack-houses without leave or warrantable occasion.

"Drubbing any of the Company's Peons or servants."

—In Notes and Extracts, No. I., p. 40.

Punkah. Add:

Mr. Busteed observes:

"It is curious that in none of the lists of servants and their duties which are scattered through old records in the last century, is there any mention of the punkah, nor in any narratives referring to domestic life in India, that have come under our notice, do we remember any allusion to its use. . . . The swinging punkah, as we see it to-day, was, as every one knows, an innovation of a later period . . . This dates from an early year in the present century." (Echoes of Old Calcutta, p. 115). He does not seem, however, to have found any positive evidence of the date of its introduction.

Purdeee, s. H. parades, usually contr. parades, 'one from a foreign country.' In the Bombay army the term is universally applied to a sepoy from Northern India.

Putnee, Putney, s. a. H. and Beng. patṭānī, or pāṇī, from v. pat-nā, to be agreed or closed (i.e. a bargain). Goods commissioned or manufactured to order.

1755. "A letter from Cossimbazar mentions they had directed Mr. Warren Hastings to proceed to the Putney Aurung (q.v.) in order to purchase putney on our

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 hereditary succession, and of letting or selling 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 paštā (see Pottah).

Pyjamma. Add:
1881. "The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a pajama suit."—Flackel, Ceylon, 329.

Pyke, b. Add:
The following quotation from an Indian Regulation of Lord 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, Pashans, Dassads, Nigabans, Harees, and other descriptions of village watchmen are declared subject to the orders of the Darogah..."—Regns. for the Police..." passed by the G.-G., in C., Decr. 7th, 1792.

Pyke and Chokidar are in Gloss. For Hari in this use, see Harry in Suff. They and the Dosads, another low-caste, were in various parts employed as village watchmen. Pasbān and Nigabān are Persian, both meaning literally 'watch-keeper,' the one from paš, 'a watch,' in the sense of a division of the day, the other from nigah, 'watch,' in the sense of 'heed' or 'observation.'

1792. "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 gates, the individuals comprising the gates being termed pykes."—Johnstone's Acct. of Welsh's Expedition to Assam, 1792-93-94 (comm. by Gen. Keatinge).

Pyse! interjection. The use of this is illustrated in the quotation. Notwithstanding the writer's remark, it is really Hindustani, viz. poyeshe!

Quemoy, n.p. An island at the eastern opening to the Harbour of Amoy (q.v.). It is a corruption of Kin-mān, in Chang-chau dialect Kin-mui, meaning 'Golden-door.'

Radaree. Add:
1629. "At the garden Pelengon we found a rađār or guardian of the road, who was also the chief over certain other rađār, who are usually posted in another place 2 leagues further on."—P. della Valia, l. 285.

Regulation. Add:
1838. "The new Commissioner...could discover nothing prejudicial to me, except, perhaps, that the Regulations were not sufficiently observed. The sacred Regulations! How was it possible to fit them on such very irregular subjects as I had to deal with?"—Lt.-Col. T. Lewin, p. 376.

Reshire, n.p. Rishār. 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 Raxel in the quotation from A. Nunes under Dubber in Gloss., and that the explanation which I have given in the note there is erroneous.

The spelling Raxel in Barros below, is no doubt a clerical error for Raxel.

c. 1340. "Rishār...This city built by Lohrasp, was rebuilt by Shāpur son of Ardeshir Babegān; 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 *Râschîrâ* are the chief productions.”

—Hamdalla Mustâfi, quoted in *Barbier de Meynard, Dict. de la Perse.*

1514. “And thereupon Pero Dalboquerque 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 tacked about, and stood along in the tack for a two days voyage, and reached *Râzel* where he found Mirbuzaca, Captain of the Xeque Ismail,* who had captured 20 terradas 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 *Râzel*, which contains many villages and fortresses along the sea, engaged in a flourishing trade.”—id. 185-7.

1534. “And at this time insurrection was made by the King of *Râzel*, (which is a city on the coast of Persia); who was a vassal of the King of Ormuz, so the latter King sought help from the Captain of the Castle, Antonio da Silveira. And he sent down Jorge de Orasto with a galliot and two foists and 100 men, all well equipped, and good musketeers; and bade him tell the King of *Râzel* 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. 507.

1553. “. . . And Francisco de Gouvea arrived at the port of the city of *Râzet*, 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., iv. 26.

1554. *Reyzel*, see under *Dubber*, as above.

1600. “Reformados y pronueyos en Harmuz de lo necessario, nos tornamos a partir . . . fuyemos esta vez por fuera de la isla Queixome (see *Kishmi*) correiendo la misma costa, como de la primera, pasamos . . . mas adelante la fortaleza de *Rexel*, celebre por el mucho y perfecto 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 *Reshie*. 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 *Reshie*) bordering on the cliffs at the margin of the sea.”—Despatch in *Lowe’s H. of the Indian Navy*, ii. 346.

**Resident.** Add:

a. 1748. "We received a letter from Mr. Henry Kelsall, Resident at Ballasore.—*Fort William Consn., in Long,* 3.

1760. "Agreed, Mr. Howitt the present Resident in Rajah Tllack Ghund’s country (i.e. Burdwan) for the collection of the tunchees, he wrote to . . ."—*Do., March 26th, in Do.,* 244.

**Ressaldar.** Add:

This title is applied honorifically to overseers of post-horses or stables (see *Panjab Notes and Queries*, ii. 84).

**Rhinoceros.** 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 Peshâwar. 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 Peshâwar.

See also *Ganda*, in *Gloss.* and *Suppt.*

c. 1387. "In the month of Zîl-J Ka’da’s of the same year he (Prince Muhammed Khan) went to the mountains of Simnor (W. of the Jumna) and spent two months in hunting the rhinoceros and the elk.”—*Târikh-i-Mubarak-Shâhi,* in *Elliot,* iv. 16.

1398. (On the frontier of Kashmir). "Comme il y avoit dans ces Pays un lieu qui par sa vaste etendue, et la grande quantité de gibiers, semblait inviter les passans a chasser . . . Timur s’en donna le divertissement . . . ils prirent une infinité de gibiers, et l’on tua plusieurs rhinoceros a coups de sabre et de lances, quoique cet animal . . . a la peau si ferme, qu’on ne peut la percier que par des efforts extraordinaires.”—*Petit de la Croix,* *H. de Timur-Bec,* i. 159.

1519. "After sending on the army towards the river (Indus), I myself set off for Sawâtth, which they likewise call Karak-Khanem, to hunt the rhinoceros. We started many rhinoceroses, 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 the fire, was lamed and unable to run. We killed it, and

*The term Karak-khâne means the ‘rhinoceros-haunt.’*
Rhotass, n. p. This (Rohott) is the name of two famous fortresses in India, viz. a. a very ancient rock-fort in the Shahabed district of Behar, occupying part of a tabular hill which rises on the north bank of the Son river to a height of 1490 feet. It was an important stronghold of Sher Shah, the successful rival of the Mogul Humâyūn: b. A fort at the north end of the Salt-range in the Jhelum District, Punjab, which was built by the same king, named by him after the ancient Rhotas. The ruins are very picturesque.

a.—
c. 1560. "Sher Shah was occupied night and day with the business of his kingdom, and never allowed himself to be idle . . . . He kept money (khazana) and revenue (kharjadi) in all parts of his territories, so that, if necessity required, soldiers and money were ready. The chief treasury was in Rhotas under the charge of Ithtiyâr Khan."—Waki'il-i Mushtaki, in Elliot, iv. 551.

1665. "... You must leave the great Road to Patna, and bend to the South through Elzebourgh (?) and the famous Fortress of Rhodes."—Tavernier, E. T., ii. 53.

b.—
c. 1549. "Sher Shah . . . marched with all his forces and retinue through all the hills of Padmâ and Garhâk, in order that he might choose a fitting site, and build a fort there to keep down the Ghakkars . . . Having selected Rhotas, he built there the fort which now exists."—Tarâkh-il-Sher Shâh, in Elliot, iv. 390.

1809. "Before we reached the Hydaspes we had a view of the famous fortress of Rottas; but it was at a great distance. . . Rottas we understood to be an extensive but strong fort on a low hill."—Elphinstone, Cabul, ed. 1839, i. 105.

Rogue's River, n. p. The name given by Europeans in the 17th and 18th centuries to one of the Sunderbund channels joining the lower 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. Theeves," then, as we descend, the R. Rangafula, and, close below that, "Rouges" (without the word River), and still further below, Chanell 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 Rouges must have been either what is now called Chingri Khâl, entering immediately below Diamond Harbour, or Kalpi Creek, about 6 m. further down, but the preponderance of argument is in favour of Chingri Khâl. The position of this quite corresponds with the R. Theeves of the old English chart; it corresponds in distance from Saugor* 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 Buffalo Point, and 6 m. below Chingri Khâl. One of the extracts from the English Pilot speaks of the "R. of Rouges, commonly called by the Country People Adegom." Now there is a town on the Chingri Khâl, a few miles from its entrance into the Hoogly, which is called in Rennell's map Ottoogum, and in the Atlas of India Sheet Huttoogum. Further, in the tracing of an old Dutch chart of the 17th century, in the India Sheet, Saugor.

* The Saugor of those days was Gunga Saugor, which forms the extreme south of what is styled Saugor Island now.
Office, I find in a position corresponding with Chingri Khāl, D'Eoerres Spruit, which I take to be 'Robber's (or Rogue's) River.'

1863. **"And so we parted for this night, before which time it was resolved by ye Councill that if I should not prevaile to go this way to Decca, I should attempt to do it with ye Slopes by way of the River of Rogues, which goes through to the great River of Decca."**—Hedges, Hak. Soc. p. 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 Buffalo Point bears from you 3° 1/2 of a Mile, steer directly over for the East Shore E.N.E."**—The English Pilot, Pt. ii. p. 54.

Mr. Hoving, the Pilot's Directions for bringing of Ships down the River of Rogues, from the lower point of the Narrows on the Starboard side . . . the Eastern Shore is to be kept close aboad, 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, Adegem . . . From the River Rogues, the Starboard (qu. Jarboard?) 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 Sagor,† commonly known by the Name of Rogues River, which had that Appellation from some Banditti Portuguese, who were followers of Shah Sujah . . . for those Portuguese . . . after their Master's Flight to the Kingdom of Arakan, betook themselves to Piracy among the Islands at the Mouth of the Ganges, and this River having communication with all the Channels from Calcuta to the Westward, from this River they used to sound out."**—A. Hamilton, ii. 8.

1752. **". . . . 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 Courvo, in Long, p. 32.

Rohilla. Add:

1726. **". . . . 1000 other horsemen called Bhalahs."**—Valentinus, iv. (Suratte) 277.

1763. **"After all the Rohilas 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 Mutagherin, ii. 240.

Rococka, Rocca, s. Ar. ruk'a. A letter, a written document; a note of hand.


"proposing to give 200 Pagodas Madaras Brahmity to obtain a Rocca from the Nabob that our business might go on Salabob [i.e. from year to year without interruption]."—Ibid., Sept. 27, p. 35.

Roomee. Add:

1781. **"These Espanyols are a very western nation, always at war with the Roman Emperors; * since the latter took from them the city of Ashstenbol (Istambul), about 500 years ago, in which time they have not ceased to wage war with the Roumeees."**—Seir Mutagherin, iii. 336.

Roselle, s. The Indian Hibiscus or Hib. sabdarifìa, L. The fleasy calyx makes an excellent sub-acid jelly, and is used likewise for tarts; also called 'Red Sorrel.' The French call it ('Guinea Sorrel,') Oseille de Guinée, and Roselle is probably a corruption of Oseille.

Roundel. Add:

1676. **"Proposals to the Agent, &c., about the young men in Metchlipatam."**

"Generall. I. Whereas each hath his pecon and some more with their Roundells, that none be permitted but as at the Fort."—Fort St. Geo. Cons., Feb. 16th. In Notes and Extracts, No. I., p. 48.

1680. **"To Verona (the Company's Chief Merchant) 's adopted son was given the name of Muddoc Verona, and a Roundell to be carried over him, in respect to the memory of Verona, eleven cannon being fired, that the Towne and Country might take notice of the honour done them."**—Ibid., No. II. p. 15.

Rowee. Add:

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 pahari pole of rouw wood."**—Wanderings of a Pilgrim, ii. 241.

Rowtee, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. rōdi.
Rozye. Add:
1784. "I have this morning . . . received a letter from the Prince addressed to you, with a present of a razy and a shawl handkerchief." —Warren Hastings to His Wife, in Echoes of Old Calcutta, 195.


1867. "I had brought with me a soft quilted rezai 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. T. Levin, 301.

Rubbee, s. Ar. rub" 'the Spring.' In India applied to the crops, or harvest of the crops, which are sown after the rents and reaped in the following spring or early summer. Such crops are wheat, barley, gram, linseed, tobacco, onions, carrots and turnips, etc. See Khurree.

Ruble, s. Russ. The silver unit of Russian currency, when a coin (not paper) equivalent to 3s. 1½d. It was originally a silver ingot; see first quotation and note below.


1601. "This pealtere or mulct is 20 dinoes (see Tangal) or pence upon every rublee or mark, and so ten in the hundred. . . Hee (the Emperor) hath besides for every name conteyned in the write that passe out of their courts, five attene, an attene 5 pence sterlign 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 dinars . . ."—Macarius, E. T., by Balfour, i. 260.

Rum. Add:
"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 fueling they make in the Island is Rumbullion, alias Kill-Deniit, 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 form: 'Rum is a spirit extracted from the juice of sugar-canes, . . . called Kill-Deniit in New-England!' 'Rumbullion' 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.

Ruttee. Add:
Further notices of the rati used as a weight for precious stones will be found in Sir W. Elliot's Coins of S. India, now in the press (p. 49). Sir Walter's experience is that the rati of the gem-dealers is a double rati, and an approximation to the manjâdi (see Mangelin in Gloss. and Suppr.). This accounts for Tavernier's valuation at 3½ grs.

Sabaio or Cabaio, etc., 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 Bâhmaní 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 Shâhí family which reigned at Bijâpur from 1499 to the end of the following century (see Idalcan).

His real name was Abd ul Muzaflor
SUPPLEMENT.

SABAIO. 852

SALIGRAM.

Yusuf, with the surname Sabā or Savaī. 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 Sava in Persia. Garcia De Orta does not seem to have been aware of this history, and he derives the name from Sāhib (see below), apparently a mere guess, though not an unnatural one. Mr. Birch's surmise (Alboquerque, ii. 52), with these two old and obvious sources of suggestion before him, that "the word may possibly be connected with sipahi, Arabic, a soldier," is quite inadmissible (nor is sipahi Arabic).

There is a story, related as unquestionable by Firisha, that the Sabaio was in reality a son of the Turkish Sultan Aga Murad (or 'Amurath') II., who was saved from murder at his father's death, and placed in the hands of 'Imad ud-din, a Persian merchant of Sava, 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's Firisha, iii. 7-8).

1510. "But when Afonso Dalboquerque took Goa, it would be about 40 years more or less since the Sabaio had taken it from the 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 Savaio, who has 400 Menelukes, he himself being also a Meneluke. . . ."—Vartehma, 116.

1510. "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 Daquem (Deccan), and it was a principality of itself with other districts adjoining in the interior; and in it there was a great Lord, a vassal of the said King (of Deccan) called Sabayo, 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 Narsing, as he did until his death. And then he left this city to his son Cabaum Hydaloe. . . ."—Barbosa, 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 sabio in Arabic means 'lord.' . . ."—Garcia, f. 36.

Sagar-pesha, s. Camp-followers, or the body of servants in a private establishment. The word, though usually pronounced in vulgar Hindustani as written above, is Pers. šāhgrīd-pesha (lit. šāhgrīd, a disciple, a servant, and pesha 'business').

b. St. John's Island. Note:

More correctly this is called Shang-chwang; it is about 60 or 70 miles S.W. of Macao, and at some distance from the mouth of the Canton River.


Salabad. See under Rooka in Suppr.

Salak. A singular-looking fruit, sold and eaten in the Malay regions, described in the quotation. It is the fruit of a species of ratan (Salaca edulis), of which the Malay name is rotan-salak.

1798-71. "The salac (Calamus rotang zalaoca) 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."—Savonius, E. T., i. 241.

Salempooy. Add: 1860. "Certain goods for Bantam priced as follows:—

"Salampores, Blew, at 14 Pagodas per corce. . . ."—Fort St. George Com., April 22nd, in Notes and Extracts, iii. p. 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 whirped in the Face of the Public. . . ."—Fort St. David Com., March 30th (MS. Records in India Office).

Saligram. Add:

1824. "The shalgrami is black, hollow, and nearly round; it is found in the Gunduk River, and is considered a representation of Vishnoo. . . . The Shalgram 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."—Sundrajaí, in Punjab Notes and Queries, ii. 109.

The sâlagrâma is in fact a Hindu fetish.

Salsette. Add at the end of a, p. 594:

This name occurs in the form shat-sashtî 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 Sri Sâhânâka (Thana)," thus entirely confirming the etymology (J. R. As. Soc., ii. 383). I have to thank Mr. J. M. Campbell, O.S.I., for drawing my attention to these inscriptions.

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.

Samshoo. Add:

1834. "... Sampsoe, or Chinese Beer."—Valentijn, iv. (China) 129.

Sanguicel, s. This is a term (pl. sanguicœis) 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. Bluteau gives: "Sanguicel; termo da India. He hum genero de embarcação pequena que serve na costa da India para dar alcance aos parâses dos Mouros," 'to give chase to the prows of the Moors.'

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 he wrote to Bagam to equip six very light Sanguicês according to instructions which should be given by Sebastian 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 paroes and vessels of the pirates... for these escaped our fleets, and got hold of the merchant vessels at their pleasure, darting in and out, like light horse, where they would. ..."—Conto, Dec. XII, Liv. i., cap. 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 sanguicês, which our ships and galleys cannot overtake, I enjoin and order you to build a quantity of light vessels to be employed in guarding the coast in place of the fleet of galleys and foists..."—King's Letter to Dom Afonso de Castro, in Livros das Monções, i. 26.

1614. "The eight Malabarque Sanguicês 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..."—Bocarro, Decada, 262.

Sanguicier, Sangueza, Zinguizar, etc. 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 Sangameshwar, lat. 17° 9', formerly a port of Canara on the river Shâstri, and standing 20 miles from the mouth of that river. The latter was navigable for large vessels up to Sangameshwar, but within the last 30 years has become impassable.

1516. "Passing this river of Dabul and going along the coast towards Goa you find a river called Zinguiçar, inside of which there is a place where there is a traffic in many wares, and here enter many vessels and small Zambucos 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).—Bocarro, Lisbon ed. p. 286.

1538. "Thirty-five leagues from Goa, in the middle of the Gulf of the Malabars there runs a large river called Zangizara. This river is well known and of great renown. The bar is bad and very tortuous, but after you get 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.

1553. 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 Sanguisae, where many of those Rovers dwell, and doe so much mischiefe that no man can passe by, but they receive some wrong by them. Which the Coronel under standing, prepared an armie of 15 Foists, over which he made chiefe Captaine a Gentleman, his Nephew called Dom Juliones Mascharenhas, giving him expresse commandement first to goe unto the Haven
of Sanguiser, and utterly to raze the same
down to the ground."—Linschoten, ch. 92.
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 Sanguiser,
which was also within his jurisdiction,
being a seaport, and there embarking it at
his pleasure."—Couto, V. i. 8.
See also Couto, Doc. X. iv.:
"How D. Gillesmes Mascarenhas arrived
in Malabar, and how he entered the river of
Sanguiser to chastise the Naique of that
place; and of the disaster in which he met
his death." (This is the event of 1584
related by Linschoten) also Doc. X. vi. 4:
"Of the things that happened to D.
Jeronymo Mascarenhas in Malabar, and how
he had a meeting with the Zamorin, and swore
peace with him; and how he brought destruc
tion on the Naique of Sanguiser."
1727. "There is an excellent Harbour
for Shipping 8 Leagues to the Southward
of Dabul, called Sanguiser, but the
Country about being inhabited by Roparres,
it is not frequented."—A. Ham. 244.

Sanskrit. Add:
1774. "This Code they have written in
their own language, the Shanskrit.
A translation of it is begun under the inspec
tion of one of the body, into the Persian
language, and from that into English."—
W. Hastings to Lord Mansfield, in Elegi,
i. 402.

Satigam, n. p. Satgāon, formerly
and from remote times a port of much
trade on the right bank of the Hoogly
R., 30 miles above Calcutta, but for
two and a half centuries utterly de
cayed, and now only the site of a few
huts, with a ruined mosque as the
only relique of former importance. It
is situated at the bifurcation of the Saras
wati channel from the Hoogly, and the
decay dates from the silting up of the
former. It was commonly called by
the Portuguese Porto Pequeno (q.v.).

Satigam.

1840. "About this time the rebellion
of Fakhrā broke out in Bengal. Fakhrā
and his Bengali foeman Kānān
(Governor of Lakhnauti) . . . . He then
plundered the treasury of Lakhnauti, and
secured possession of that place and of
Satgān and Sundāgān."—Zid ud-din
Barnā, in Elitb, iii. 243.

1535. "In this year Diogo Rabello,
finishing his term of service as Captain
and Factor of the Choromandel fishery, with
licence from the Governor went to Bengal
in a vessel of his . . . . and he went well
armed along with two fowlers which he
equipped with his own money, the Governor
only lending him artillery and nothing
more . . . So this Diogo Robello arrived at
the Port of Satigaon, where he found two
great ships of Cambay which three days
before had arrived with great quantity of
merchandise, selling and buying; and these,
without touching them, he caused to quit
the port and go down the river, forbidding
them to carry on any trade, and he also
sent one of his fowlers, with 20 men, to the
other port of Chattigaon, where they found
three ships from the Coast of Choromandel,
which were also driven away from the port.
And Diogo Rabello sent word to the Gozil
that he was sent by the Governor with
choice of peace or war, and that he should
send to ask the King if he chose to liberate
the (Portuguese) prisoners, in which case
he also would liberate his ports and leave
them in their former peace . . . "—Correos,
iii. 649.

Sayer. Add:
I find that the Index and Glossary to
the Regulations, ed. 1832 (vol. iii.) de
fines:
"Sayer. What moves. Variable imports,
distinct from land-rent or revenue, consisting
of customs, tolls, licences, duties on merchan
dise, and other articles of personal
movable 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, suggested in the
Glossary.
1751. "I have heard that Ramkissen
Satgān, Seat who lives in Calcutta has carried
broadsides to that place without paying the
Muhammad Syr Chowkey duties."—Letter
from Nawab to Prêt. Port William, in
Long, 25.

1788. "Sairjat—"All kinds of taxation
besides the land-rent. Sairs.—Any place
or office appointed for the collection of
duties or customs."—The Indian Vocabu
lary, 112.

Scavenger. Add:
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."—Port William
Covn. in Long, 245.
It does not appear from this what the
duties of the scavenger in Mr. Handle's
case, were.

Scymitar. Add, with reference to
the original term shamsāh:
This word (shamsāh) was known to
Greek writers. Thus:
A.D. 95. "...Kai kathisths tov prorhixtavn paide Mavrodoun boulidei peritheta tis diadnum kai dousa tov symantov taw patreis daskulov, tawm saumafian anemazukwv par. autwv." —Ioseph. Antiq. xx. ii. 3.

c. A.D. 114. "...tou h Yramov vphamv stafrkal kai saumarfis ai de ein. spados bozari- kal."—Quoted in Suidas Lexicon, s.v.

**Seedy.**

Add: 1690. "As his whose Title is most Christian, encouraged him who is its principal Adversary to invade the Rights of Christendom, so did Senor Padre de Pandava, the Principal Jesuite and in an adjacent Island to Bombay, invite the Siddy to exterminate all the Protestants there."—Ovington, 157.

1885. "The inhabitants of this singular tract (Soojah plateau in N. Canada) were in some parts Maharras, and in others of Canearese race, but there was a third and less numerous section, of pure African descent called Sidhis, ...descendants of fugitive slaves from Portuguese settlements ... the same coloured, large-limbed men as are still to be found on the African coast, with broad, good-humoured, grinning faces."—Gordon S. Forbes, Wild Life in Canara, etc. 32-33.

**Seerpaw.**

Add: 1682. "As soon as these letters were sent away, I went immediately to Ray Nundelall's to have ye Seapy, or Nabob's horseman, consigned to me, with order to see ye Persana put in execution; but have thought 'tis 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 Seapy and Bulchunds Vekel would be more powerfull and advantageous to me than his own."—Hedges (Hak. Soc.) p. 96.

Here we see the word still retaining the sense of 'horseman' in India.

1738. "The Arab and other inhabitants are obliged, either by long custom ... or from fear and compulsion, to give the Spahees and their company the mounah ... which is such a sufficient quantity of provision for ourselves, together with straw and barley for our mules and horses."—Shaw's Travels in Barbary, ed. 1757, p. xii.

1747. 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, and 100 well-trained Seapoyas, all which under the command of Capt. Thomas Andrews, a Good Officer."...

And under July 13th. "... The Reinforcement of Sepoys being arrived from Tollicherry, 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 these People than on our own Peons ... many of whom have a very weakly Appearance, AGREE, that a General Review be now had of them, that all such may be discharged, and only the Chosest of them continued in the Service."—MS. Records in India Office.

1783. "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 Sepoy Battalions, whereas such is the nature of Sepoys 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 9th. In Long, 290.

**Sera. a.**


**Shabunder.**

Add: 1768. "...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. Gordon, quoted by transl. of Stavenroos, i. 281.

* Not a general officer, but a letter from the body of the Council.

† On another B. M. copy of an earlier edition than that quoted, and which belonged to John Scaliger, there is here a note in his autograph: "Id est Caesar, non est vox Tatarica, sed Vindica seu Illyrica, ex Latino detorta."
Shaddock. Add:
1808. "The Shaddock, or pummelos, often grows to the size of a man's head." — Pechival's Ceylon, 313.

Shambogue. Add:
1809. "Shanahoga, called Shambogue by corruption, and cumnum by the Mussulman, is the village accountant." — Buchanan's Mysoor, i, 268.

Sheah. Add:
1868. "La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. La Sunnites et Shiites 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." — Garcia de Tassy, Bel. Mus., p. 12.

Sherbet. Add:
c. 1680. "Et saccharo potum jucundissimum parant quem Sarbet vocant." — Prosper Alpinus, Pt. i, p. 70.

Shiraz, n. p. The wine of Shiraz was much imported and used by Europeans in India in the 17th cent.
1690. "Each Day there is prepar'd (at Suratt) a Publick Table for the Use of the President and the rest of the Factory. The Table is spread with the choicest Meat Suratt affords ... and equal plenty of generous Sherash and Arak Punch ..." — Ovington, 394.

Sicca. Add:
1779. "In the 3d 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.

Siris. Add:

Sitting up. Add:

Sitting up. Add:
1648. "... Een andere soorte van slechte Tapitjen die mé noemt Chitrenga." — Van Twist, 63.

Slave. We cannot now attempt a history of the former tenure of slaves in British India, which would be a considerable work in itself. We only gather a few quotations illustrating that history.
1676. "Of three Theeves, two were executed 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 Fort St. Geo., March 7th. In Notes and Extracts, No. i., p. 18.
1689. "... making also proclamation by beat of drum that if any Slave would run away from us he should be free, and liberty given to go where they pleased." — Hedges, Diary, Oct. 14th.
1763. "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 ordered 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 Dec. 8th. In Long, 293.
1764. "Thus as 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 Commander 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. 22nd. In Long, 306.
1778. Mr. Bostock has given some curious extracts from the charge-sheet of the Calcutta Magistrate in this year, showing Slaves and Slave-girls, of Europeans, Portuguese, and Armenians, sent to the magistrate to be punished with the rattan for running away and other offences (Echoes of Old Calcutta, 177 seq.).
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 Sugar-candy ... 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 Gazete, July 27th.

1785. "Malvern, Hair-dresser 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.

This was surely a piece of slang. Though we heard 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 Rambling. He stole a Silk Purse, with 45 Venetians, and some Silver Buttons..."—Bombay Courier, Feb. 22nd.

Snake-stone. Add:

1861. "'Have you been bitten?'—Yes, Sahib,' he replied, calmly; 'the last snake was a vicious one, and it has bitten me. But there is no danger,' he added, 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 effectually 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, pp. 91-92.

Sombrero. Add:

Summerhead is a name in the Bombay Arsenal (as M.-General Keatinge tells me) for a great umbrella. I make no doubt it is a corruption (by 'striving after meaning') of Sombrero, and it is a capital example of Hobson-Jobson.

1516. "And besides the page I speak of who carries the sword, they take another page who carries a sombrero 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., 298.

1553. "At this time Dom Jorge discerned a great body of men coming towards where he was standing, and amid them a sombrero on a lofty staff, covering the head of a man on horseback, by which token he knew it to be some noble person. This sombrero 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. 22.

This follows a minute description of the sombrero or umbrella.

1768-71. "Close behind it, followed the heir apparent, on foot, under a sombrero, or punashde, of state."—Stavorinus, E. T., i. 87.

Sonthals, n. p. Properly Santals. 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 Bhagalpore, from which they extend to Balnsore 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 Santalpur. Their settlement in this tract is, however, quite modern; they have migrated thither from the S.W. In Dr. F. Buchanan's statistical account of Bhagalpur 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.

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 land..."—Sutherland's Report, quoted in Long, 599.

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 horde of leeches in the shape of badly paid, and corrupt Amlah and petitiofing Mocketeers, 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 jith of which may be summed up as follows: "To have no medium between the Sonthal and the Hakim, i.e. Assistant Commissioner.

* This is apparently a mistake. The proposals were certainly original with Mr. Yule.
"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 recognized the responsibility of their situation; and with an adored chief, in the shape of Yule, for their ruler, whose firm, judicious, and gentlemanly conduct made them work with willing hearts, their endeavours were crowned with a success which far exceeded the expectations of the most sanguine. . . . ."—Sonthalia and the Sonthale, by G. G. Man, Barrister-at-Law, &c. Calcutta, 1867, pp. 125-127.

Sooky. Add:
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 Impye and others, quoted in Stephen's Nunomor and Impye, ii. 201.

Sowar. Add:
In the Greek provinces in Turkey, the word is familiar in the form σουβάπις, pl. σουβάπιδες, for a mounted gendarmer.

Sowar, Shooter. Add:
1867. "I have given general notice of the Shutur Sowar going into Meerut to all the Meerut men."—H. Greathead's Letters during Siege of Delhi, 42.

Suákin, u.p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation.

c. 1381. "This very day we arrived at the island of Sawákin. 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 Macuha, or in Quaquem, or in Zyla."—Corres, iii. 42.

Sucker-Bucker. Add:
1753. "Vient ensuite Bakur, ou comme il est écrit dans la Géographie Turque, Peker, ville située sur une colline, entre deux bras de l’Indus, qui en font une ile . . . la Géographie . . . ajoute que Loukri (i.e. Rori) est une autre ville située vis-à-vis de cette ile du côté meridional, et que Seker, autrement Sukur, est en même position du côté septentrional."—D’Anville, p. 37.

Sufena, s. H. saftina. This is the native corr. of subpema. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word saftina for 'a blank-book, a note-book.'

Sultan. Add:
c. 1586.
"Now Tamburlaine the mighty Soldan comes,
And drinks with him the great Arabian King."
Marlowe, Tamb. the Great, iv. 3.

Sunderbunds. Add:
1764. "On the 11th Bhaudan, whilst the Boats were at Kerma in Soonderbund, a little before daybreak, Captain Ross arose and ordered the Manjes to put off with the Budgerow. . . ."—Native Letter regarding Murder of Capt. John Rose by a Native Crew. In Long, 383.

This instance is an exception to the general remark at p. 660, col. a, that the English popular orthography has always been Sunder, and not Soonder-bunds.

Supreme Court. The designation of the English Court established at Fort William by the Regulating Act of 1773 (13 Geo. III. c. 63), and afterwards at the other two Presidencies. Its extent of jurisdiction was the substance 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 1802 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 1683 to establish Courts of Judicial. 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 con-
stituted the Governor and Council in 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. c. 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.

**Surat. Add:**

1779. "There is some report that he (Gen. Goddard) is gone to Bender-Souret ... but the truth of this God knows."—Seir Mutag., ili. 328.

**Surrinjamee, Gram.** H. Grânsarvanjâmî, from Skt. grâma 'a village,' and P. sarvanjâm 'apparatus,' etc.; explained in the quotation.

1767. "Gram-Serenjamee, 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. ... (Re.) 1,94,521 : 14."—Revenue Accounts of Burdwan. In Long, 597.

**Sutledge, n. p.** The most easterly of the Five Rivers of the Punjab, the great tributaries of the Indus. H. Sahâla, with certain variations in spelling and pronunciation. It is in Skt. Satadru, Sutadrâ, Sudrâ, Sâdrâ, etc., and were 4,300:300, 4,300:300 of the Sydru, the Sydrus (or Hesdru) of Pliny (vi. 21).

c. 1020. "The Sultan ... crossed in safety the Sind (Indus), Jelam, Chandrâ, Ubrâ (Râvi), Bah (Bihâb), and Sutaldir, ..."—Al-'Uthâ, in Elliot, ii. 41.

c. 1030. "They all combine with the Sâtâldir below Multân, at a place called Panjâb, or 'the junction of the five rivers.'"—Al-Birûnî, in Elliot, i. 48.

The same writer says:

(The name) "should be written Satauldr. It is the name of a province in Hind. But I have ascertained from well-informed people that it should be Satuladr, not Satauldr" (sic).—Ibid., p. 52.

c. 1310. "After crossing the Panjâb, or five rivers, namely, Sind, Jelam, the river of Lehâwar, Satlât, and Bihâb, ..."—Wassâif, in Elliot, ili. 56.

c. 1380. "The Sultan (Firoz Shâh) conducted two streams into the city from two rivers, one from the river Jannâ, the other from the Sutlaj."—Târîkh-i-Firoz-Shâhî, in Elliot, ili. 300.

c. 1450. "In the year 756 H. (1355 A.D.) the Sultan proceeded to Dibâlpûr, and conducted a stream from the river Satladar, for a distance of 40 kan as far Jhajjar."—Turîkh-i-Mubârâk Shâhî, in Elliot, iv. 8.

c. 1582. "Letters came from Lahore with the intelligence that Ibrahim Husain Mirzâ had crossed the Satlada, and was marching upon Dîbâlpûr."—Tabâkât-î-Akbâri, in Elliot, v. 388.

c. 1590. "Sâdah Diâli. In the 3d climate. The length (of this Sâbah) from Palwal to Lodhâna, which is on the bank of the River Satlaj, is 165 Kurîh."—Ain (orig.), i. 533.

1793. "Near Moultan they unite again, and bear the name of Setlege, until both the substance and name are lost in the Indus."—Benard, Memoir, 102.

In the following passage the great French geographer has missed the Satlaj:

1755. "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 Gémné, qui est le Jomanes de l’Antiquité. ... Mais la marche de Timur a indiqué dans cette intervalle deux rivières, celle de Kekker 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’Hesdru à égale distance d’Hyphasis et de Jomanes, et qu’on a tout lieu de prendre pour Kekker."—D’Anville, p. 47.

**Sutte. Add:**

The conjecture (of Burnell) at p. 667, col. a, in interpretation of the word masti used by F. Della Valle is confirmed, and the traveller himself justified, by an entry in Mr. Whitworth’s Dicty. of a word Masti-kalla used in Canara for a monument commemorating a sâti. Kalla is stone and masti=maha-sâti.

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 brûlèrent avec le corps du Prince. ..." (details follow).—Père Mortin (of the Madura Mission), in Lettres Édifiantes, ed. 1791, tome xii., pp. 123 seqq.

1829. "Regulation XVII. A REGULATIONS 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 C.-G. in C., Decr. 4th.

**Swally. Add:**

1690. "In a little time we happily arriv’d at Sualybar, and the Tide serving, came to an Anchor very near the Shoar."—Ovington, 163.
Sycee. Add:
1779. "The bearer and seise, when they returned, came to the place where I was, and laid hold of Mr. Ducarell. I took hold of Mr. Shee and carried him up. The bearer and seise took Mr. Ducarell out. Mr. Keeble was standing on his own house looking, and asked, 'What is the matter?' The bearer and seise said to Mr. Keeble, 'These gentlemen came into the house when my master was out.'" — Evidence on Trial of Grand v. Francis, in Echoes of Old Calcutta, 280.

Syce. Add:
1711. "Formerly they used to sell for Sisee, or Silver full fine; but of late the Method is alter'd." — Lockyer, 135.

**T.**

*Taj.* n. p. The most famous and beautiful mausoleum in Asia; the *Taj Mahal* at Agra, erected by Shah Jahan, over the burial-place of his favourite wife Mumtaz-Mahal ('Ornament of the Palace') Bano Begam.

1665. "I shall not stay to discourse of the Monument of Eekbar, 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.

1665. "Of all the Monuments that are to be seen at Agra, that of the Wife of Cha-Jehan is the most magnificent; she caused it to be set up on purpose near the Tazimwan, to which all strangers must come, that they should admire it. The Tazimwan is a great Bazar, or Market-place, comprised of six great courts, all encompassed with Portico's; under which there are Warehouses for Merchants . . . The monument of this Begum or Sultana, stands on the East side of the City . . . I saw the beginning and completing of this great work, that cost two and twenty years labour, and 20,000 men always at work." — Tavernier, E. T., ii. 50.

1856. "But far beyond compare, the glorious Taj. Seen from old Agra's towering battlements, And mirrored clear in Jumma's silent stream Sun-lighted, like a pearly diadem

Set royal on the melancholy brow
Of withered Hindostan; but, when the moon
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.

**Talisman.** Add, before quotations (From Prof. Robertson Smith): "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 Impostures, and Arabian Trudgman, has the following, quoted from *Postellus de Orbis Concordia*, i. 13: 'Hace procatio (the *fishta*) ills est communis ut nobis dominica: et etsi quibusdum ad battologiam usque rectaratur ut centies idem, aut duo aut tria vocacula repetant dicendo, Alhamdu lillah, hamdu lillah, hamdu lillah, et cetera ejus vocacula eodem modo. Idque factum in publica oratione Taalima, id est sacrificium, pro his qui negligenter orant ut aiunt, ut ea repetitione suppleat corum erroribus. . . . Quidam medio in campo tam assidu, ut defossi considunt; ali circumanirando corpus,' etc.

"Here then we have a form without the *s*, and one which from the vowels seems to be *ti'lima*, 'a very learned man.' This, owing to the influence of the guttural, would sound in modern pronunciation nearly as *Taalima*. At the same time *ti'lima* 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 *talâmîdhai, disciples.' That students should turn a penny by saying prayers for others is very natural."

This, therefore, confirms our conjecture of the origin.

**Talook.** Add:
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 Chumdermonee demised to John Doe and his assigns certain lands in the per-
guilla Bullera, whereupon George III., by the Great Seal, gave to Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, commanded the Sheriff of Calcutta to give John Doe possession. At this Mr. Shakespeare burst into fury, and in language which much have surprised John Doe, proposed 'that a servorum be appointed for the collection of Pattpurah Talklock, with directions to pay the same into Bullera cutcherly.'—Sir J. Stephen, Nucomar and Impey, ii. 159-60.

A. ssadon is 'an officer specially ap-
pointed to collect the revenue of an estate, from the management of which the owner or farmer has been removed.' (Wilson).

TANADAR. Add:
1532. "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 (Dahul), and going aboard the galley
presented himself to the Governor with
much humility, and begged pardon of his
offences. . . ."—Couto, IV., i. 9.

Tanga. Add:
See also in Suppr. under Pardao.
N.B.—In Gloss. in quotation from Her-
berstein for pollina read pollina.

Tangun. Add:
1854. "These animals, called Tanghan,
are wonderfully strong and enduring; they
are never shod, and the hoof often cracks. . .
The Thibetans 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.

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.
1516. "Further on . . . are two places of
Moors 5 leagues from one another. One
is called Paravu, and the other Tanor,
and inland from these towns is a lord to
whom they belong; and he has many
Nairs, and sometimes he rebels against
the King of Calicut. In these towns there is
much shipping and trade, for these Moors
are great merchants."—Barboza, 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 wont 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 bed-
steads furnished in our fashion, with tables
and chairs and casks of wine, with which
he regaled our people, giving them enter-
tainment of banquets, insomuch that it
seemed as if he were going to become a
Christian. . . ."—Correas, ii. 679.

1528. "And in the year (A.H.) 936, a
ship belonging to the Franks was wrecked
off Tanor. . . Now the Ray of that place
affording aid to the crew, the Zamorin sent
a messenger to him demanding of him the
surrender of the Franks who composed it,
together with such parts of the cargo of the
ship as had been saved, but that chieftain
having refused compliance with this
demand, a treaty of peace was entered into
with the Franks by him; and from this
time the subjects of the Ray of Tanor
traded under the protection of the passes of
the Franks."—Tafsut-ul-Mujahideen, E. T.,
124-25.

1558. "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 Por-
tugal."—Barros, i., vii. 10.

1727. "Four leagues more southerly is
Tanore, a Town of small Trade, inhabited
by Mahometans."—A. Ham. i. 322.

TARA, TARE. a. Name of a small
silver coin current in Southern India
at the time of the arrival of the Por-
tuguese. 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 tart, generally considered to be a
corruption of dirhem.*

1442. "They cast (at Vijayanagar), in
pure silver a coin which is the sixth of the
fanom, which they call tar."—Abdurrazzak
in India in the XV. Cent. 26.

1566. (The Viceroy, D. Francisco
D'Almeida, wintering his fleet at 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

* I see Sir Walter Elliot has quoted this very
question in his Coins of S. India, now in the press
(p. 183).
of silver you got in change 20 silver coins that they called tara, something like the scale of a sarinde, and for such coin they gave you 12 or 15 fgs, or 4 or 5 eggs, and for a single vintem 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 Naringsa (or Vija-
yanagar) calls a silver money called tara, and others of gold, twenty of which go to a pardaon, and are called fanons. And of these small ones of silver, there go 16 to a fanom. — Varthama, 130.

1673. (at Calicut). "Their Coin admits no Copper; Silver Tarros, 28 of which make a Fanam, passing instead thereof." — Fryer, 55.

* "Calicut. * * * *

"Tarros are the peculiar Coin, the rest are common to India." — Id. 207.

1727. "Calcut . . . coins are 10 Tar to a Fanam, 4½+ Fanams to a Rupee." — A. Ham. ii. 316.

Tazeea. Add:

It should have been mentioned that at the close of the Muḥarram procession the taʿṣiyas must be thrown into water; if there is no sufficient mass of water they should be buried.

Tea. Add:


1690. " . . . Of all the followers of Mahomet . . . none are so rigidly Abhomi-
nous as the Arabian of Muscatt. . . . For Tea and Coffee, which are judg'd the privileg'd Liquors of all the Makometans, as well Turks, as those of Persia, India, and other parts of Arabia, are condemned by them as unlawful. . . ." — Ovington, 427.

1844. "The Polish word for tea, Herbat, signifies more properly 'herb,' and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often thought with longing of the delightful Russian Tsaih, genuine in word and fact." — J. J. Koll, Austria, p. 444.

Teapoy. Add:

A teapoy is called in China by a name having reference to tea; viz., ch'a-ch'i'r'h. It has 4 legs.

Teerut, Teertha. S. Skt. and H. tirth, tirtha. A holy place of pil-
grimage and of bathing for the good of the soul, such as Hurdwar, or the con-
fluence at Prag (Allahabad).


Telinga. Add:

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 accoutered as well as disciplined in the French or European manner." — Seir Mulagharin, lii. 254.

Tenasserim. Add:

1501. Tanaser appears in the list of places in the East Indies of which Amerigo Vespucci had heard from the Portuguese fleet at C. Verde. Printed in Baldelli Boni's It Millione, pp. liii. seqq.

Thakoor, s. H. thakur, from Skt. thakkura, 'an idol, a deity.' Used as a term of respect, Lord, Master, etc., but with a variety of specific applications, of which the most familiar is as the style of Rājput nobles. It is also in some parts the honorific designation of a barber, after the odd fashion which styles a tailor khalifa; a bhikshu, ja-
madár; a sweeper, mehtar.

And in Bengal it is the name of a Brahman family, which its members have Anglicised as Tagore, of whom several have been men of character and note, the best known being Dwarkanath Tagore, "a man of liberal opinions and enterprising char-
character," * who died in London in 1840.

Tiffin. Add:

1897. "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." — Cordiver's Ceylon, i. 83.

1853. "This was the case for the prose-
cution. The court now adjourned for tiffin." — Oakfield, i. 319.

Tiger. Add:

1683. "In ye afternoon they found a great Tiger, one of ye black men shot a barbed arrow into his Buttock. Mr. Frenchfield and Capt. Raynes alighted off their horses and advanc'd towards the thicket where ye Tiger lay. The people making a great noise, ye Tiger flew out upon Mr. Frenchfield, and he shot him with a brace of Bullets into ye breast: at which he made a great noise, and returned again to his den. The Black Men seeing of him wounded fell upon him, but the Tiger had so much strength as to kill 2 men, and wound a third, before he died. At Night ye Ragea sent me the Tiger." — Hodges, Diary, Hak. Soc., 66-67.

* Wilson.
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 Solemnity, on the Day the great Question was to come on. This was such a Novity, that several of the Members were drawn off from their Attendance, and absent on the Division."


1792. "One of the Frontier Battalion soldiers approached me, running for his life. . . . This was his story:—

'Sahib, I was going along with the letters . . . which I had received from your highness . . . a great tiger came out and stood in the path. Then I feared for my life; and the tiger stood, and I stood, and we looked at each other. I had no weapon but my kukri . . . and the Government letters. So I said, 'My lord Tiger, here are the Government letters, the letters of the Honourable Kumpaya 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 the letters on the ground, and came here as fast as I was able. Sahib, I now ask for your justice against that tiger.'—Lt.-Col. T. Lewis, p. 444.

Tincall. Add:

1525. "Tymgnall, small, 60 tangas a maund."—Lembrançaç, 50.

Tobra. Add:

The H. is tobra.

"In the Nerbudda valley, in Central India, the women wear a profusion of toe-rings, some standing up an inch high. Their shoes are consequently curiously shaped, and are called tobras."—M. Gen. R. H. Keatinge.

As we should say, 'buckets.'

Tola. Add:

1676. "Over all the Empire of the Great Mogul, all the Gold and Silver is weighed with Weights which they call Tolla."—Tavernier, E. T., ii. 18.

Tomaun. Add:

c. 1340. "Ces deux portions réunies formaient un total de 800 tomans, dont chacun vaut 10,000 dinars courants, et le dinar 6 dirhems."—Shahabuddin, Manálik at Abá, in Notices et Extraits, xiii. 194.

Toolsy. Add, at end of quotations:

The following illustrates the esteem attached to Toolsy in South 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. On returning home they cast some on the floor of the house, to secure luck for the ensuing year. They eat a little with their household, and no sickness, they maintain, will attack them for a year. Another bit they put in their cupboard, and firmly believe that their embroideries and silken raiment will be free from the visitation of rats, mice, and moths, for the same period."—J. T. Bond, The Cyclades, p. 329.

Topaz. Add:

It may be a slight support to the derivation from top-čhi that Italians were employed to cast guns for the Zamarim at Calicut from a very early date in the 16th century, and are frequently mentioned in the annals of Corree between 1503 and 1510.

Topke-khana. Add:

1687. "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 Topkahan or the place of Guns in the Suburbs of Constantinople."—Rycourt's Present State of the Ottoman Empire, p. 94.

1726. "Isfandar Chau, chief of the Artillery (called the Daroger of the Tops-canna)."—Valentinj, iv. (Suratt) 276.

Toucan. Add:

Here is an example of misapplication to the Hornbill, though the latter name is also given:

1888. "Soopah (in N. Canara) is the only region in which I have met with the tucan 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 handsomely orange-coloured helmet, which surmounts it. Down came the tucan with outspread wings, dead apparently; but when my peon Mancoo 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. H. Tailiya, 'a towel.'

This is a corruption, however, not of the English form, but rather of the Port. toalha (Panjáb N. & Q., 1885, ii. 117).
TRIBENY. 864 TYPHOON.

**Typhoon.** Add:

1783. "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 route, forme une seconde ile renfermée dans la première."—D'Anville, 64.

**Trichinopoly.** Add:

1753. "Ces embouchures sont en grand nombre, vit la division de ce fleuve de ceux qui nous ou canaux, à remonter jusqu'à Tirishirapali, et à la pagode de Shirangham."—D'Anville, 115.

**Trumpak.** Add:

1567. "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-bouts were not arriving, as sometimes happened owing to a contrary wind."—Correa, i. 830.

1692. "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 here also 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."—Nieuwkoop, Zeen Lant- Reist, ii. 86.

**Tuan.** s. Malay tuan and tuwan, 'lord, master.' This word is used in the English and Dutch settlements of the Archipelago exactly as Şahîb is in India.

1553. "Dom Paulo da Gama, who was a worthy good father in his zeal to do the King good service . . . equipped a good fleet, of which the King of Ugentana (see Ujangtanah) had presently notice, who in all speed set forth his own, consisting of 30 lancharas, with a large force on board, and in command of which he put a valiant Moor called Tuum-bâr, to whom the King gave orders that as soon as our force had quitted the fortress (of Malaca) not leaving enough people to defend it, he should attack the town of the Quelja (see Kling) and burn and destroy as much as he could."—Correa, i. 466.

1553. "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 Baja, and Tuam Colasar."—Barros, II. vi. 3.

**Tucavee.** Add:

1880. "When the Sirkar disposed of lands which reverted to it . . . it sold them almost always for a nazarana. It sometimes gave them gratis, but it never paid money, and seldom or ever advanced takavi 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.

**Tumlook.** Add:

1679. In going down the Hoogly: "Before daybreak overtook the Ganjes at Barnagur, met the Arrival 7 days out from Ballasore, and at night passed the Lilly at Tumbales."—Fort St. Geo. (Council on Tour). In Notes and Extracts, No. II., p. 69.

1685. "January 2.—We fell downe below Tumboole River.

January 3.—We anchored at the Channel Trees, and lay here y' 8th and 9th for want of a gale to carry us over to Kendgoria."—Hedges, Diary (Hak. Soc.), 175.

**Turban.** Add:

1688. "In this canoes was the King's Secretarie, who had on his head a piece of died linen cloth folded vp like unto a Turke Suliban."—Cavendish, in Hakluyt, iv. 337.

**Turkey.** Add:

1553. "Les François appellent coq'd'Inde vn oysseau loquè ne se trouve point aux Indes Orientales, les Anglois le nomment turki-kook 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. Il cre que cet oysseau nous est venu de l'Americ."—De la Boulaye-le-Gouz, ed. 1657, p. 259.

**Tyconnia.** Add:

"The throng that accompanied that minister proved so very great that the floor of the house, which happened to have a Tal-Qhans, 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."—Seir Mutagherin, ii. 19.

**Typhoon.** Add:

1785. "But when we approach'd unto it (Cyprus), a Hurricane arose suddenly, and blew so fiercely upon us, that it wound our great Saare brand about our main Mast . . . These Winds arise from a Wind that is called by the Greeks Typhon; and Pliny calleth it Vortex and Vortex; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also."—Bawwok's Travels, in Ray's Collection, ed. 1705, p. 630.

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 ūṣmān of India.

1615, “And about midnight Capt. Adams went out in a bark abord the Hoeksander with many other barks to tow her in, we fearing a tufton.”—Cook’s Diary, i. 50.

1838. “... 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 typhon coming up, sure enough.’”—Oakfield, i. 122.

1839. “The weather was sultry and unsettled, and my Jemadar, Ramdeen Tevaryry... opined that we ought to make ready for the coming tufton 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. T. Lewin, p. 62.

Compare the next quotation, from the same writer, with that in the Glossary from Couto (728, col. b) respecting the Olho do Bot:

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.

Ujungtanah. Add:

1554. “... en Muar, in Ojantana...”
—Botelho, Tombo, 105.

Upas. Add before quotations, p. 729, col. a:

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.”

Then place among the quotations the following:

1885. “The dreaded Upas dropped its fruits.

“Beneath the shady canopy of this tall fig no native will, if he knows it, dare to rest, nor will he pass between its stem and the wind, so strong is his belief in its evil influence.

“In the centre of a tea estate, not far off from my encampment, stood, because no one could be found daring enough to cut it down, an immense specimen, which had long been a nuisance to the proprietor on account of the lightning every now and then striking off, to the damage of the shrubs below, large branches, which none of his servants could be induced to remove. One day, having been pitchforked together and burned; they were considered disposed of; but next morning the whole of his labourers awoke, to their intense alarm, afflicted with a painful eruption... It was then remembered that the smoke of the burning branches had been blown by the wind through the village...” (Two 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, 1885, p. 112-113.

1868. “The Church of Ireland offers to us, indeed, a great question, but even that question is but one of a group of questions. There is the Church of Ireland, there is the land of Ireland, there is the education of Ireland... they are all so many branches from one trunk, and that trunk is the Tree of what is called Protestant ascendency... We therefore aim at the destruction of that system of ascendency, which, though it has been crippled and curtailed by wise measures, that all must be allowed to exist; it is still there like a tall tree of noxious growth, lifting its head to heaven, and darkening and poisoning the land so 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 rots and quivers from its top to its base...”—Mr. Gladstone’s Speech at Wigan, 23rd Oct., 1868.

In the preceding quotation the orator indicates the Upas tree without naming it. The name was supplied by some commentators referring to this indication at a later date:

1878. “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, 3d March, 1873.

1873. "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 Fortnightly Review, Sept. 1873. pp. 286-90.

Urz and Urzee. Add:

1782. "Monsr. de Chemant refuses to write to Hyder by arzaasht (read arzaasha), 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 style of an arzeel or petition."—India Gazette, June 22d.

V.

Venetian. Add:

1542. "At the bottom of the cargo (cifca), among the ballast, she carried 4 big guns (tiros) and others of smaller size, and 60,000 venetians in gold, which were destined for Goje Canur, in order that with this money he should in all speed provide necessaries for the fleet which was coming."—Corres. iv. 250.

Vettiver, s. This is the name generally used by the French for the fragrant grass which we call cuscus (q.v.). The word is Tamil Vetiveru.

1800. "Europeans cool their apartments by means of wetted tatts (see Tatty) made of straw or grass, and sometimes of the roots of the wattiwaeroo, which, when wetted, exhales a pleasant but faint smell,"—Heyne's Tracts, p. 11.

Vizier, Wuzeer, s. Ar. H. Wazir, a minister, and usually the principal minister, under a (Mahommedan) prince.

In India the Nawab of Oudh was long known as the Nawab Wazir, the founder of the quasi independent dynasty having been Sa'adat Ali Khan, who became Subadar of Oudh, c. 1732, and was also Wazir of the Empire, a title which became hereditary in his family. The title of Nawab Wazir merged in that of padshah, or King, assumed by Ghazi-uddin Haidar in 1820, and still borne or claimed by the ex-King Wajid 'Ali Shah, under surveillance in Calcutta.

As most titles degenerate, Wazir has in Spain become algazil, 'a constable,' in Portuguese olvastil, 'an alderman.'

1614. "Il primo visir, sopra ogni altro, che era allora Nasuh bascha, 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 Constant.), i. 43.

W.

Wali. Add, under b:

1869. "Quant (i.e.) on titre de pir... il signifie proprement vieillard, mais il est pris dans cette circonstance pour désigner une dignité spirituelle équivalente à celle des Gurü Hindous... Beaucoup de ces pirs sont à leur mort vénérés comme saints; de là le mot pir est synonyme de Wali, et signifie Saint aussi bien que ce dernier mot."—Garcin de Tassy, Rel. Mus. dans l'Inde, 23.

Wanderoo. Add:

1874. "There are just now some very remarkable monkeys. One is a Macaque... Another is the Wanderoo, a fellow with a great mass of hair round his face, and the most awful teeth ever seen in a monkey's mouth. This monkey has been credited with having killed two niggers before he was caught; he comes from Malabar."—E. Buckland, in Life, p. 289.

West Coast. See also Suppt. s.v. Slave.

White Jacket. The old custom in the hot weather, in the family or at bachelors' parties, was to wear this at dinner, and one or more dozen of white jackets were a regular item in an Indian outfit. They are now, we believe, altogether, and for many years, obsolete. 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 century, for I can remember a white-jacket dinner in Fort William in 1849.

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."—Lord Valentia, i. 240.

Winter. Add:

1513. "And so they set out, and they arrived at Surat (Currate) in May, when
the winter had already begun, so they went into winter-quarters (sole que envolverádo), and in September, when the winter was over, they went to Goa in two stores and other vessels, and in one of these was the ganda (i.e. the rhinoceros, see Ganda), the sight of which made a great commotion when landed at Goa . . .”—Correa, ii. 373.

1653. “Dans les Indes il y a deux Estez et deux Hyuers, ou pour mieux dire yn Printemps perpétuel, parce que les arbres y sont tousjours verts: Le premier Esté commence au mois de Mars, et finit au mois de May, qui est le commencement de l'Hyuer de printemps. Ce second Hyuer qui finit au mois de Mars.”—De la Boullaye-le-Couz, ed. 1657, p. 244-245.

Woolock. Add:
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 woolocks of Bengal.”—Symes, Ann., 1799.

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 Hirt-dau (see in Supp. Lotoo): Woon-douk; i.e. Wun-dauk, lit. ‘the prop of the Woon’; a sort of Adlatus, or Minister of an inferior class. We have recently seen a Burmese envoy to the French Government designated as “M. Woonduk.”
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).
Akaok-wun, Collector of Customs (Akauwoon of Symes).

Xercansor. Add:
1650. “This year there was such a famine in Choromandel, that it left nearly the whole land depopulated with the mortality and people ate their fellow men. Such a thing never was heard of on that Coast, where formerly there was such an abundance of rice, that in the port of Negapatam I have often seen more than 700 sail take cargoes of rice for India, cargoes amounting to more than 20,000 mutes of rice . . . This year of famine the Portuguese of the town of S. Thomé 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 Bissnagar, who was sovereign of that territory, heard of the humanity and the beneficence of the Portuguese to the people of the country, and he was greatly pleased thereat, and sent an ola of thanks (see Oliah) to the residents of San Thomé. And this same year there was such a scarcity of provisions in the harbours of the Sea, that in Aden a load (fardo) of rice fetched forty zaráfis, each worth a cruzado . . .”—Correa, iv. 131-132.

1653. “Monnées courantes à Goa. Seuqin de Venise . . . 24 tangues
Reale d’Espane . . . 12 tangues.
Abassis de Perse . . . 3 tangues.
Fardaus . . . 5 tangues.
Scherephi . . . 6 tangues.
Boupies du Mogol . . . 6 tangues.
Tangue . . . 20 bouseroques.”
De la Boullaye-le-Gouz, 1657; 530.
1650. dw. gr.
“The Gold St. Thomá . . . 2 g .
The Silv. Sherephens . . . 7 4.”
Table of Coins, in Ovington.

* The mayo = 20.39 bushels
famous rival and displacer of Humāyūn, under the title of Shor Shāh. c. 1538. “But the King of Bengal, seeing himself so 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 Xecansaw, a valiant cavalier, much esteemed by all.”—Correa, ii. 719.

The kingdom of the Patans appears to be Behar, where various Afghan chiefs tried to establish themselves after the conquest of Delhi by Baber. It would take more space than it is worth to elucidate the story as told by Correa, but see Elliot, iv. 333. Cotoxa (Koto sha) appears to be Kub Khān of the Mahommedan historian there.

Another curious example of Portuguese nomenclature is that given to the first Mahommedan king of Malacca by Barros, Macossa Dardass (ii. 6, 1), by Albuquerque, Xaqendaroz (Comm. Pt. III. ch. 17). This name is rendered by Lassen’s ponderous lora into Skt. Sakandahara, “d. h. Bestitzer kräftiger Bestimmungen” or “Possessor, of strong recollections”—Ind. Alt. iv. 546); whereas it is simply the Portuguese way of writing Sisbandar Shāh! For other examples, see in Gloss. Codovasian.

Z.

Zebu. Add:

In Jāschke’s Tibetan Dict. we find “Ze’-ba ... 1. hump of a camel, zebu, etc.” Curious, but, we should think, only one of those coincidences which we have had so often to notice.

Zemindar, Zemindarry. Add:

1782. "One of the articles of the Treaty with Meer Jaffier says the Company shall enjoy the Zemindary of the Lands from Calcutta down to Culpee, they paying what is paid in the King's Books."—Holograph (unpublished) Letter of Lord Clive, in India Office Records, dated Berkeley Square, 21 Jan.

Zend and Zendavesta.

Zend is the name which has been commonly applied, for the last hundred years or more, to that dialect of ancient Iranian (or Persian) language in which the Avesta or Sacred Books of Zoroastrianism or the old Persian religion are written. The application of the name in this way was quite erroneous, as the word Zend when used alone in the 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 Zend was originally applied to a commentary written in the same language as the Avesta itself, for in the Pahlavi translations of the Yasna, a part of the Avesta, where the scriptures are mentioned, Avesta and Zend are coupled together, as of equal authority, which could hardly have been the case if by Zend the translator meant his own work.

No name for the language of the ancient scriptures has been found in the Parsi books; and Avesta itself has been adopted by scholars in speaking of the language. The fragments of those 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 Zend, in Haug’s view, may be referred to the root zan, ‘to know’; Skt. jñā, 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. zamūda, ‘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 the Pahlavi books always style them Avīstāk va Zend (Avesta and Zend)” * i.e. the Law with its traditional and authoritative explanation. Aβāstād, in the sense of law, occurs in the funeral inscription of Darius at Behistan; 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 Parsi tradition is that there were twenty-one books called Naske, the greater part of which were burnt by

* Haug.
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 Visperedat, a compilation of religious laws and of mythical tales; (b) the Yasna, composed of similar litanies and of 5 hymns or Gathas in an old dialect. II. The Khorda, or small, Avesta, composed of short prayers for recitation by the faithful at certain moments of the day, month, or year, and in presence of the different elements, with which certain other hymns and fragments are usually included.

The term Zendavesta, though used, as we see below, by Lord in 1630, first became familiar in Europe through the labours of Anquetil du Perron, and his publication of 1771.

1630. "Desirous to add anything to the ingenious that the opportunities of my Travayle might confer upon me, I joined myself with one of their Church men called their Daroo, and by the interpretation of a Perse, whose long employment in the Companies Service, had brought him to mediocrity 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-DAYASTAVV."—Lord, The Religion of the Persers, The Promen.

1653. "Les ottomans appelant guerwures vne secte de Payens que nous connoissons sous le nom d’adorateurs du feu, les Persans sous celuy d’Atheepsers, et les Indou sous celuy de Parsi, terme dont ils se nommait eux-mesmes... Ils ont leur Sainte Escripture ou Zendavastav, en deux volumes composees par vn nommé Zertoost, conduit par vn Ange nommé Abraham ou plus-tost Bahaman Vnshaspasun..."—De la Boullaye-le-Gous, ed. 1657, pp. 200-201.


1834. "The supposition that some of the books were destroyed by Alexander the Great is confirmed in the introductory chapter of the Pehlevi Virdaf-Name, a book written in the Sassanian times, about the 6th or 7th century, and in which the event is thus chronicled:—The wicked, accursed Guma Mino (the evil spirit), in order to make the people sceptical about their religion, instigated the accursed 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 Stakhar (Istakhar or Persepolis) of Papak. The accursed, wretched, wicked Ashmogh (destroyer of the pious), Alexiedar the evildoer, took them (the books) out and burnt them.”—Dossambhai Framji, H. of the Parsis, ii. 138-159.

THE END